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REMEMBRANCER

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RELIGION AND MORALS.

A CHRISTMAS SERMON.

JOHN i. 14.

"And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

THIS is not the only occasion upon which St. John alludes to his personal knowledge of the events that he relates. When he has described our Saviour's death upon the cross, he adds by way of confirmation; "*and he that saw it,*" that was St. John himself, "*bare record, and his record is true, and he knoweth that he saith true, that ye might believe.*" Again, the first chapter of his first Epistle, thus commences. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the word of life, (for the life was manifested, and we have seen it, and bear witness and shew unto you, that eternal life which was with the Father and was manifested unto us) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* And in the introduction to his Gospel, after having proclaimed the Divinity of our Saviour, of that word which in the beginning was with God and was God, he adds in my text, "*and we beheld his glory.*" The statement is too remarkable to be passed over or forgotten. It strengthens the general

evidences of Christianity; by reminding us of a fact, which the infidel endeavours to forget, viz. that the Evangelists were witnesses of the wonders they relate, and bore record to what they had seen and heard. And their evidence is strengthened rather than weakened in our hands, because we are proofs of the effect which it produced. In spite of its humble earthly origin, Christianity made its way through the civilised world: its acceptance is a strong additional testimony to its truth, and that fact is placed beyond a doubt by the religion now professed among ourselves. Why then should it be rejected either in theory, or in practice? Why should we disbelieve or disregard the Gospel? Why should men dwell upon what is dark and difficult; and pass over all that is plain and abundantly convincing? Why should we neglect its precepts, till we are compelled to question their authority? Why should we silence our consciences by rejecting revelation; or sacrifice half what has been revealed at the shrine of our fallible understandings? Let us determine, while we commemorate our Saviour's birth, that we never will deny, and that we never will disgrace his faith. Let us determine to read our Bibles as they are written; to take them in the most obvious and striking sense; to acknowledge the wonderful mysteries which they disclose; to adore the wisdom by which those mysteries

created, and to avail ourselves of all the privileges they have bestowed upon mankind. Let us remember that *the Word was made flesh, and dwelt among men, and they beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

The text instructs us to divide our meditations upon the birth of Jesus Christ into three separate heads; and to reflect upon his *glory, his grace, and his truth.* The first must find its chief support in that stupendous fact, which has been alluded to already: viz. that the man Jesus Christ, the humble son of a carpenter at Nazareth, who was so poor as not to have where to lay his head, who was despised and rejected of men, a man of sorrows and acquainted with grief; was very God, as well as very Man; and created every thing that was made. This astonishing and incomprehensible mystery may be a stumbling block to the Jew and foolishness to the Gentile; may be derided by the profane, and explained away by the indifferent: but it is the doctrine of our text; it is the doctrine of our Church; it is the doctrine of Scripture from the beginning to the end; and it is full of glory, grace, and truth. We are ready to admit, that if the appeal were made to human reason alone, the Divinity of our Saviour could not have been proved. But the doctrine is above all others, the doctrine of God, not of man. We know it, because it has been revealed. We know it, confidently because it has been revealed explicitly. We avow it boldly in the face of all our adversaries, because it is at the foundation of the Christian scheme, and constitutes the surpassing splendour, the exceeding glory of the Gospel. Other teachers, besides Christ, have taught and improved mankind, have been commissioned, and strengthened by the Father of light, and have attested the truth of their pretensions

by the exhibition of miraculous power. Moses, and Elijah, have shewn the great works which God can enable men to work. Honours public and private were justly bestowed upon them: they were justly revered as the very foremost of God's creatures. *But unto which even of the angels saith he, at any time, thou art my Son, this day have I begotten thee? When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him.* Of the Angels, the first and highest order of created beings, he saith, *who maketh his angels spirits, and his ministers a flame of fire.* But unto the Son he saith, *Thy throne, O God is for ever and ever, a sceptre of righteousness, is the sceptre of thy Kingdom.* St. Paul here instructs us in the very doctrine for which I contend, viz. that the Divinity, of our Lord and Redeemer, is the peculiar glory of his religion. Of his condescension, love, and mercy, we shall have to speak hereafter; but our immediate business is with his grandeur. *All power is given to him both in heaven and earth.* He is unchangeable and unchanged. *He is the brightness of his Father's glory, and the express image of his person.* And that he should have thought fit to take upon himself a body like unto ours, that he should descend from the throne on which had been seated, through eternity, and invite men to return with Him to his Father's bosom; is a fact which nothing but revelation could induce us to believe; but when revealed as it has been, and when believed as it ought to be, calls upon us to bow before the stupendous glory of the everlasting Son of God.

The Sceptic may deride, and the Heretic may renounce, this prime article of Christian Faith; but let not our understandings be seduced into rebellion against their God; let not our vanity be flattered, or our fears appeased, by reducing the Creator to the level of the creature.

"Glory to God in the highest" was proclaimed by the angels, when the only begotten Son of God was born at Bethlehem. Let our voices bear a part in this heavenly chorus; and declare it as the settled conviction of our understandings, and the practical belief of our hearts, that *the child who as at this season was given to the world, is, and is worthy to be, Wonderful and Counsellor; is, and must be acknowledged to be the Mighty God and the everlasting Father, is to our inestimable and eternal benefit, The Prince of Peace.*

The concluding words in this passage from the Evangelical Prophet form a proper introduction to the second division of my text, reminding us that our Saviour is peaceful as well as great; and that his glory is not superior to his grace. The Being to whom we look up as a member of the Godhead, and who came from heaven, to visit man, came for the purpose of reconciling us to his Father, and accomplished his intention by dying for us on the Cross. If the grandeur and exaltation to which we have adverted are stupendous; what epithet shall we apply to the condescension of Christ? Look at the human race as apostates and outcasts, as sentenced through the sin of Adam to eternal ruin, as wandering in the darkness of the valley of the shadow of death, and as totally unable to retrace their steps, look at the vice and the misery into which they had sunk; at the fruitless attempts of the few, to correct the ignorance and wickedness of the many; and then you may form some rough estimate, of the debt which we owe to our Redeemer. The Christian world is far enough from being what it ought to be; the privileges which it enjoys are too often abused. But still let us take it with all its faults, let us compare what is, with what has been, and even the temporal fruits of Christianity will attest its value. Turn then to the means by which its blessings were procured, and admit with

the beloved disciple that you have seen its *grace*. Pardon, free, unmerited, unattainable pardon has been purchased for you, by the blood of the lamb. The dispensation of Jesus has told the whole human race, that *God willeth not the death of a sinner but rather that he should turn from his wickedness, and live.* Believe, and be baptized, and wash away your sins, is the proclamation which Christ's messengers are still authorised to deliver. And its terms and conditions are not merely equitable and fair, and just; but if they are not kind and compassionate and gracious; if they are not worthy of the all-wise, and the all-bountiful; if they are not a balm to the wounded conscience, a stay and a support to the sinking soul, a crown of rejoicing to the reconciled disciple, then it is useless to persuade or to reason, for there is no meaning in language, and no reality in truth.

To every disciple of his blessed Son, to every one who nameth the name of Jesus, God for his sake hath given repentance unto life. Terms and conditions are annexed to the gift; but they are neither impracticable, nor unfair. The grace of God calls upon all men always to repent; it quickens every conscience which is not closed against the light; it gives the first turn to truth and holiness; and after that turn is taken, it enables us still to persevere. Not to be grateful for such gifts as these, not to accept them with outstretched arms, not to thank and bless the *grace* from which they are derived, would be the height of stupidity and meanness. If our hearts are at all alive to what is decent and honourable, if we have ever felt the terrible weight of sin, if we are not altogether lighter than vanity itself, let us not merely obey, but let us love that Redeemer, who has obtained our pardon, by the blessed covenant of his blood; who has offered to intercede for our frailties and transgressions, and who freely gives his Holy Spirit to all

who desire his aid. The Apostle was witness to the first manifestation of this merciful scheme; he beheld *the Word that was made flesh*; and declared that *He was full of grace*. Let us devoutly join in the same declaration; and not despair of those blessings which it authorises us to anticipate.

The concluding words of my text may confirm you in this resolution; for they declare that the Lord is true, as well as glorious and gracious. *And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*. The promises of our glorious and our gracious Redeemer, are promises that shall be fulfilled. His obedient servants have the promise not only of the life that now is, but also of that which is to come. And He that hath promised is *true*. In every other individual there may be weakness, and there may be guile: but here we cannot be deceived. *The arm of the Lord is not shortened*—he is able to accomplish whatsoever he would have done.—And for his will it is aptly described in a passage from which we have already quoted; and which affords a striking picture of the truth and permanence of the Deity. *They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up; and they shall be changed—but thou art the same; and thy years shall not fail*. We cannot easily conceive a better description of immutability. It convinces us at once that God's ways are not as man's ways; nor his mind as our mind. It assures us that what he has promised he is able and willing to perform. It teaches us to add his truth to his glory and his grace, and to be thankful for their united gifts. He that came from Heaven, *and was made flesh, and dwelt among us*, he that is *glorious* above the highest glory of angel or archangel; he that is *gracious* even to the miserable outcast and

prolinal, he is likewise *truth* itself; and we may expect every thing that is faithful, as well as every thing that is great and good, at his hands. He has promised continual support; he has promised future happiness; and *they that endure unto the end, he will save*.

To conclude; the only difference that can be imagined between our situation and that of the Apostle is, that St. John had seen all these things; he beheld Christ's *glory, grace, and truth*: beholding, he clung to them, and was not shaken off. And if, in this respect we have not been so highly favoured, if we have not heard and seen the Lord of life, yet have we enjoyed repeated opportunities of embracing his religion. His word is in our hand; and it pours forth the waters of eternal life without money and without price. We have seen and do see his church upon earth; the company of believers which was established originally by himself; and against which he has declared that no power shall prevail. And if we have not witnessed his patience amid persecutions, if we have not known his blameless life, nor his bitter but uncomplaining death, still we have seen the power of his religion in the lives and deaths of his servants, and may bear testimony to his glory, grace, and truth. How many good and pious souls have changed their earthly for their heavenly tabernacle, have entered like faithful servant, into the joy of their Lord, since we last celebrated his appearance among men! We have seen or might have seen their holy lives, and happy deaths. And who was so strong as to preserve them from destruction? who was so compassionate as to procure pardon for their transgressions? who was so true, as never to forsake them for a moment? Even *He who was made flesh, and dwelt among men*; and whom man may still see in all his *glory and grace*. *To as many as receive him, to them he gives power to become the sons of*

God—even to as many as believe on his name. God sends forth the spirit of his Son into their hearts; and they cease to be servants; and are heirs of God through Christ. May we be numbered among this happy flock; may we see and believe, and have all our sins forgiven. May we be enlightened by that true and saving light, which appeared upon earth as at this season, and continues to enlighten every man that cometh into the world. When he comes unto us,

let us receive him joyfully; that we, when we depart hence, may be received also of him. That when the veil is done away; and we see no longer darkly, but face to face, we may be admitted to the everlasting and beatific vision of the Lord; may behold the celestial glory, may enjoy the unbounded grace, and may experience the incorruptible truth of Him who was made flesh, and dwelt among men.

M. C.

BIBLICAL ILLUSTRATIONS.

(continued.)

Illustrations relating to Agriculture, or Domestic Economy and Food.

IRRIGATION.

Ezekiel xvii. 7.

“That he might water the vine with the furrows of his plantation.”

“Quid dicam, jacto qui semine cominus arva

Insequitur, cumulosque ruit male pinguis arena?

Deinde satis fluvium inducit, rivosque sequentes?

Et, cum exustus ager morientibus aestuat herbis,

Ecce, supercilio clivosi tramitis undam Elicit: illa cadens rancum per levia murmur

Saxa ciet, scatebrisque arentia temperat arva.”

Georgic. Lib. I. l. 104.

“Him shall I praise, who o’er the new sown earth,

Crumbles the clods that hide th’ entrusted birth,

Freshens with streams that at his pleasure glide,

And leads their rills, that wind from side to side?

Mid gasping herbs when fevered nature dies,

Lo! on yon brow whence bubbling springs arise,

The peasant bending o’er the expanse below,

Directs the channel’d waters where to flow:

Down the smooth rock melodious murmurs glide
And a new verdure gleams beneath the tide.”

GRINDING—QUERN STONES.

Isaiah xlvii. 1, 2.

“Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

“Take the mill-stones and grind meal, &c.”

Matt. xxiv. 41.

“Two women shall be grinding at the mill, the one shall be taken, and the other left.”

Pausanias says that Myleta, the son of Lelix, invented the handmill, and taught the people of Alesia how to use it.—*Paus. descr. Græce*, B. II. c. 20.

At Kukoneki, Acerbi describes the handmill used by the Laplanders to grind corn for the family: it consisted of two round stones, in the uppermost of which was inserted a stick, whose other extremity passed through a hole in a triangular board, which was fastened to the corner of the room.—*Acerbi's Travels*, Vol. i. p. 361.

The inhabitants of Lancerote and Fuertaventura thrashed their barley

with sticks, and winnowed it with their hands; they then ground it in a handmill, made of two stones, being nearly the same sort of mills now used in some remote parts of Europe.—*Glasse's Canary Isles*, p. 9.

In Morocco the women are constantly employed in grinding their meal in little stone handmills; for, notwithstanding the advantage of excellent rivers falling down from the mountains, they have no such thing as watermills.—*Harris's Coll.* I. p. 321.

It forms part of the marriage ceremony of the Hindoos, for the bridegroom to lead the bride up to one of those stones that are used for grinding spices and other ingredients for their victuals, and place his hand upon it, thereby implying the obligation she has contracted of taking care of his household concerns.—*Sketches of the Hindoos*, Vol. ii. p. 9.

In the island of Nicaria they use nothing but hand mills, fetched from Milo or Argentiore, but the Milo stones are the best. These mills consist of two flat round stones, about two foot diameter, which they rub one on another, by means of a stick, which does the office of handle. The corn falls down on the undermost stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to flour, which flour working out at the rim of the mill stones, lights on a board set on purpose to receive it.—*Tournefort's Travels*, Vol. ii. p. 87.

Compare with this the description of quern stones, always worked by women.

The handmill is used in Caubul by that part of the population that live in tents, and also in the rudest parts of the country; it is simply two flat round stones, the uppermost of which rests on a pivot fixed in the lowest, and is turned by a wooden peg, which is fastened in it

or a handle.—*Elphinstone's Account of Caubul*, p. 308.

For the further application of this custom to women when in grief, (Isa. xlvii. 47.) Mr. Forbes observes, That at the earliest dawn of morning, in all the Hindoo towns and villages, the handmills are at work, when the menials and widows grind meal sufficient for the whole family. This task is always confined to women, especially the forlorn widows, divested of every ornament, and with their heads shaved, degraded almost to a state of servitude.—*Forbes Orient. Mem.* Vol. i. p. 210.

The whole of the corn consumed in a Mahratta camp is ground by women: who for this purpose use a very simple mill, consisting of two flat circular stones, about fifteen inches in diameter. The upper one of which is turned by a handle, upon a pivot fixed in the lower one. The woman sits on the ground with the mill, which is called a Chukker, before her. An industrious woman when not inclined to sleep, will arise at any hour of the night and busy herself with the mill, and any person lying awake, would be sure to hear two or three women so employed singing over their work in a strain, which if not positively beautiful, is far from being displeasing, and accords well with the stillness of the hour.—*Broughton's Letters from a Mahratta Camp*, p. 49.

The Quern Stones described in the above mentioned handmills, were formerly constantly used in the Northern parts of this kingdom. At present, however, they probably cease to exist; though in the island of Ragherry, off the Northern coast of Ireland, they were in use a few years ago.

REAPING CORN BY THE ROOT.

MATTHEW. xiii. 29.

“But he said nay; lest while ye gather up the tares, ye root up also the wheat with them.”

Captain Turner mentions this as the usual practice in Tibet. We found the people, says he, not reaping as we had seen in other places, with the sickle, but they plucked up the corn by the roots, and afterwards placed it upright, bound in small bundles to dry.—*Emb. to Tibet*, p. 221.

BATTED CALF.

Gen. xviii. 7.

“And Abraham ran unto the herd and fetch a calf tender and good.”

In this and other passages, and the parable of the prodigal son, we find the selection of a calf mentioned as a particular compliment to the guest. Burckhardt observes, that amongst the Bedouin Arabs it was still considered in the same light. At a wedding, he says, a cow or a calf is killed, for to eat mutton upon such an occasion, would be a great scandal to the spouse, P. 34. Again, at p. 39, he alludes to the estimation in which the same animal food is held. In passing the village of Endhana (in upper Egypt) we were invited to a funeral feast, by the inhabitants of a house belonging to some relation of the Nubian princes, the possessor had died a few days before at Derr, and on receiving the news of his death, his relations here had slaughtered a cow, with which they were entertaining the whole neighbourhood; at two hours distance from the village, I met women with plates upon their heads, who had been receiving their share of the meat. Cows are killed only by people of consequence, on the death of a near relation; the common people content themselves

with a sheep or a goat, the flesh of which is equally distributed.

FLOUR, HONEY, AND OIL.

Ezekiel xvi. 13.

“Thou didst eat fine flour, and honey, and oil.”

These articles of food are frequently mentioned in the Old Testament, and we find from Hasselquist's travels, p. 88, that they are still used by the Arabs, mixed together in the form of cakes.

MANNA.

Exod. xvi. 14, 15.

“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was, &c.”

The Bedouins collect to this day manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the Tamarisk, a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sun-rise, because if left in the sun it melts, its taste is very sweet, much resembling honey—they use it as we do sugar, principally in their dishes, composed of flour. When purified over the fire, it keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tamarisk, which tree is met with only in a chain of valleys at the foot of the highest granite chain.—*Burckhardt*, lxxviii. *Intr.*

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

IN reply to your correspondent Palæologus, who finds a difficulty in the construction of Heb. ix. 10.

I must first observe that, provisionally, we are in possession of evidence which renders it morally, if not demonstratively, certain that an iota has not “been obliterated.”

in the passage he alludes to. Neither, indeed, according to the established laws of Sacred Criticism, can his commendation, trifling as it may appear, be admitted, without entailing doubt and uncertainty upon the entire text of the N. T. *ΕΠΙΧΕΙΡΕΜΕΝΑ* it is true is cited by Griesbach as the reading of one MS. and that unquestionably *probatæ notæ*; since it is mentioned with respect by Mill whose approbation is sanctioned by Wetstein; and, in the formation of his text, Stephens was materially assisted by this copy. Its single authority however can avail nothing against the unvarying testimony of all other witnesses. If any change of the received text were necessary, preference would unquestionably be given to the Alexandrine reading *δικαιώματα* which Griesbach marks with a considerable share of approbation. But this innovation as well as the preceding, is most probably the gloss of some transcriber, labouring under the same difficulty with your correspondent. The received text must remain: conformably with Griesbach's own rule, "Durius lectio præferatur ei, quâ positâ, oratio suaviter leniterque, fluit &c." Proleg. p. lxx. To the transcribers, who knew little of Greek, and less of the elegancies of composition, the passage, as it stands presented a difficulty, because it seemed to violate the ordinary rules of grammar; whereas, it in reality shews the Apostle to have been better acquainted than they were with the refinements of the language which he employed. *ΕΠΙΧΕΙΡΕΜΕΝΑ* unquestionably refers to *δικαιώμασιν*; and that it is placed in the first instead of the third case, is an instance of the figure *Anacoluthia*, to which the best Greek writers were much attached. This figure, according to Hermann, "Versatur in uno eas in partes distrahendo, quarum neutra, si leges grammaticas spectes, cum alterâ coheret." It is not necessary to occupy your pages by citing passages with which

every scholar is acquainted, in defence of a form of speech which they all know to be frequent and well-authorized. I deem it better to refer Palæologus to Hermann's Appendix to Vigerus, p. 894. Edit. Lips; 1813. where § vi. De Anacoloutho; he will find many instances of construction, and modes of expression, from the best writers, as inexplicable, upon the ordinary principles of syntax, as the passage from St. Paul; together with many ingenious critical observations calculated to remove his embarrassment, and to clear up his present doubts.

If you can consent to my engaging in two subjects in one letter, and in the same number of your work, I shall be glad to make a few observations on a topic of greater importance than the former. Your review of the Archdeacon of Ely's Charge has brought to my mind a subject, which, during the past year, occupied many pages of the Remembrancer; and which, at the time, as well as since, engaged my serious attention. Concerning the statements, opinions, and arguments of one at least among your correspondents, upon the question of *human depravity*, there could be, it seemed to me, but one opinion among those who hold by the articles and public formularies of the Church of England. Mr. Browne however exceeds the bounds of courtesy, perhaps of justice, when he makes the conductors of a periodical work responsible for the sentiments of their correspondents; and impeaches their orthodoxy on the ground of their having permitted others to display objectionable sentiments. Excluding irreversibly all which is directly and avowedly hostile to Christian truth, or subversive of Christian morality, a fair latitude must be allowed to discussion, or the ability of such works will be done away. It is not to be expected that all the correspondents of a miscellany shall be exempt from

erroneous views of the subjects upon which they write; if this, indeed, is to be the law of admission, the Editors may fill many pages with "Notices to Rejected Correspondents;" but they will find some difficulty in providing their monthly quantum of reasoning and intelligence. Considering the conductor then, as responsible for the sentiments of others, only so far as he adopts, approves, and makes them his own, I must still so far agree with the Archdeacon as to be of opinion that, in the Review of the above mentioned controversy, in December 1821, and in the tone of the Editor's observations upon the same subject, as generally displayed in this work, there is discoverable an unwillingness to *speak out plainly* upon the doctrine of human corruption, or to admit it to the extent, and with the explicitness, with which the Scriptures and the Church of England maintain it. There seems to be upon the Editor's mind a covert apprehension that this tenet has some necessary and indissoluble connexion with Calvinism; and therefore, when he makes an admission respecting it, he is immediately anxious to explain it half away. While he ostensibly unites himself with those who explicitly admit the entire decay of righteousness in man, he apparently cannot help *wishing well* to those who claim for unregenerate human nature a considerable degree of remaining godliness. This was the impression left upon my mind, at the time, by the Editor's Review of the correspondence upon this subject, in 1821. Since the appearance of this last month's number, I have carefully reperused his comments; and (although I am sorry to make the avowal with respect to a work which upon most subjects I read with pleasure and improvement) I find my original impression unaltered. But therefore, I ask, this dread of Calvinism? Or how does it appear that there is any necessary connexion between the system of Geneva and the belief of the Natural

Man's total alienation from righteousness? That belief, I am aware, was and is maintained by Calvin and his followers; but not exclusively by them. It is held to quite as wide an extent by Lutherans, and, I may add, by many, in other respects, avowed Arminians. It is held likewise, and I trust will continue to be held, by many members of that church which, to use the words of a great and excellent prelate, "is not Lutheran,—is not Calvinistic—is not Arminian—but is Scriptural:—built on the foundation of the Apostles and Prophets; Jesus Christ Himself being the head corner-stone." With respect to the doctrines in the present day termed Calvinistic (but which in reality no more resemble Calvinism than the 66th Proposition of Newton resembles the 4th Book of Paradise Lost) I acknowledge that the supporters of them seem to me to take an erroneous view of some doctrines (that of Regeneration in particular) and to be injudicious in their mode of enforcing others. Neither am I better reconciled to Calvin's opinions, his *peculiar* opinions, as set forth in his own works; or, more palatably perhaps in the Panstratia Catholica of Chamier. Nevertheless I must still continue to enquire where is the necessary connexion between those doctrines, which a great majority of our class reject, and a tenet which many of us believe to lie at the root of all revealed religion, and which we on that account conceive ought to be admitted in a more extensive and more explicit sense than it is set forth in by the Editor of this work. The Dean of Chichester, in a book of the greatest merit, maintains in like manner, the existence of the connexion which I disavow; but he does not prove it. "Exaggerated descriptions of human corruption" he says "while they fail of acting upon the conscience, have a powerful effect upon the passions, &c. &c." See Ch. Rem. vol. 3. p. 715. I am willing to go even farther, and to admit that *exaggerated* statement of

any doctrine whatever are prejudicial to true religion. But this will not bring the controversy to an issue; for the question still recurs, *Are* our descriptions exaggerated? Awaiting therefore farther proof and conviction upon this point, as well as a more clear and satisfactory demonstration of the affinity between Calvinistic tenets, and a persuasion of the entire depravation of man, prior to the aid of divine grace, I turn to another part of the subject. Another peculiarity which surprised me in the Editor's summary of this controversy (p. 705. vol. 3.) is the paucity, or I may almost say, the total absence, of reference to the Scriptures. We hear much and often of Taylor, Bull, and Pearson, and many other able and excellent expositors; but we find little allusion to that Sacred Word in the study of which they exercised themselves, and to which the final appeal must be made. One Scriptural argument there is attached to a name so venerable, and supported by an authority so weighty (that of Bishop Bull) as to make me fully sensible of my own audacity in opposing it. I cannot however deem it so "unanswerable" as the Editor represents it. Because the fathers of our Church applied a passage from the Galatians to the regenerate man, therefore argues the Bishop, they did *not* apply the expressions of the Apostle in Rom. vii. to the regenerate; that is they conceived them to be spoken of, and by, an unregenerated person. This seems to be hardly a necessary inference; but admitting that it be so, I cannot be satisfied even upon such authority. Many of the ancient heathens; that is men, with respect to religion, in a state of nature, undoubtedly proceeded so far as to discern the beauty and utility of a purer system of morals than that which they exhibited in practice. But which among them was ever so impressed with a sense of the hateful-
 is of sin, or so eagerly desirous
 release from the captivity which
 it imposed as. on a review of his

own principles and actions, to burst forth into that exclamation, "O wretched man that I am! Who shall deliver me from the body of this death?" Here surely is exhibited a clearer discernment of his true condition, together with a stronger sensibility of its consequences, than the workings of mere nature are recorded ever to have given rise to. In reading the melancholy narrative, contained in Rom. ii, of the vices of the heathen world, we are irresistibly reminded, at every step, of the corroboration of the Apostle's statements afforded by the writings of the pagans themselves. But in all my enquiries (and I have read diligently with a view to this very question) it has not been my fortune to discover in any heathen, whose sentiments are upon record, that mixed feeling of remorse, self-abasement and earnest desire of a better state, which is so forcibly expressed in the passage cited from the Epistle to the Romans. History affords no confirmation to the opinion that these words convey a faithful representation of the feelings of any man previous to the reception of grace. There are, at the same time, many particulars introduced which undoubtedly forbid us to attribute those expressions to a confirmed Christian. To me they seem to speak the language of a mind which (to use a much abused but expressive term) is at least awakened by the Spirit; although not yet at peace with God. In fact I do not know what can be objected to the supposition that the feelings here expressed first became known to St. Paul himself in that, which it may perhaps be allowable to call, his intermediate state: that is in the interval between his awful encounter on the road to Damascus, and the visit of Ananias to wash away his sins, and seal his pardon, by baptism. During this interval was he in a state of nature, or in a state of grace? The answer to this question may afford a solution of that other much-debated enquiry whether the expressions of St. Paul are to be attributed to the natural

or to the regenerate man. To me it seems clear that the heaven of the kingdom of God was working in the soul which gave them utterance; and therefore they will not support the conclusion which Bishop Bull would deduce from them: namely that, being descriptive of the sensations of the natural man, they prove him not to be left under such a total defalcation of godly inclinations as is often represented. In my view of the question, on the contrary, they shew the dawning of grace; and thereby render evident, the obscurity of the night which previously enveloped the religious faculties and principles of the man. Describing two states, which he evidently designs to set in complete and absolute opposition to each other, our Blessed Lord declares "that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Observe the universality of the declaration. "That which is born of the spirit is spirit." Every quality, every desire, every thought, every counsel, and work which is generated by the spirit resembles its Author and partakes of his nature. Are we not bound then to extend the same universality to the former proposition, "That which is born of the flesh is flesh?" and to admit that every propensity, desire or disposition, which we inherit in consequence of our natural descent displays, in like manner, the qualities of the source from which it springs? To settle what those qualities are we must consider that "the flesh is contrary to the spirit." Now "the fruit of the spirit is in all goodness, and righteousness and truth." (Eph. v. 19.) The very opposite to these must therefore be the characteristic or essential qualities of the flesh. When then we read that all "which is born of the flesh" or our entire human nature "is flesh", or has in it the innate properties which have been shewn to be the opposites of "goodness righteousness and truth," how are we to escape the conclusion

of Archdeacon Browne, that man is totally and universally depraved? In a word might we not with as little violation of Scriptural truth maintain that corruption may proceed from "the spirit," as that goodness or righteousness may proceed from "the flesh!" From the former assertion we start back as from impiety; but, from it the negative of the latter is so strongly to be inferred that it seems almost incredible it can ever have been seriously affirmed. My own conviction is that the Scriptures and the Church of England agree in maintaining that all the proficiency made by man, as a subject of religion, and in attaining to the knowledge of truth or the desire and practice of holiness, is through the preventing and co-operating graces of the Holy Spirit. The completion of the work of Christian grace is not the addition of certain good qualities to those which we before and originally possessed, that so the man of God should be perfect. This would be but putting a piece of new cloth into an old garment! We rather hear of a new birth, a new life, and finally a new creature; implying a fundamental renovation. I cannot think that if "old things" had any inherent goodness in themselves, they would thus be doomed to total abolition; on the contrary, that they are thus "ready to vanish away" is with me a convincing proof of "the weakness and unprofitableness" of them all. On this ground therefore I accept, in their fullest and most literal sense, the words of the Apostle, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. v. 17.) Notwithstanding our difference upon this one great question, I trust Mr. Editor that you will accept my assurance of general esteem for your principles, and allow me to say that I am, Your obliged Servant,

B.

December 7th, 1822.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XIII.

The Norman Conquest.

IN pursuance of the plan laid down in the first of these Sketches, we cannot pass so remarkable an æra as the termination of the Saxon Monarchy, without adverting to the general state of manners among the English nation. Our Histories for the most part, are the work of Norman Monks who may be considered as prejudiced witnesses. Yet in some of them, especially in *William of Malmesbury*, there is a frankness and impartiality which entitles their statements to credit.

Those statements are not flattering to our Saxon ancestors. He tells us that Christianity had gradually triumphed over the peculiarities of their original character. Their savage disposition and fanatical superstition disappeared, and all classes, more especially Kings and Clergy gave proofs of the sincerity of their religious professions. But learning and piety are stated to have become obsolete, many years before the arrival of the Normans. The Clergy could hardly read the sacred offices of the Church. The Monks evaded the severity of their rule; the nobility gave themselves up to sensual pleasure, would not repair to Church in a morning as a Christian should do, but listened in their beds to the Matins and the Masses which were repeated by a gabbling Priest. The common people were exposed as a prey to the more powerful, and their property was drained, or their persons sold into slavery for the gratification of luxury and avarice. Drunkenness was the most universal occupation. It was pursued by day and night, and fortunes were

wasted by the English in mean and uncomfortable cottages, which would have sufficed for the support of a Norman family in a commodious and splendid mansion. The success of the Conqueror is attributed to these evil habits, and to the effeminacy and inconstancy which they produced. The riot which prevailed in the English army on the eve of the Battle of Hastings, is a strong confirmation of the Historian's assertion, and the facility with which William subverted the Anglo-Saxon throne is a proof that it was not supported by a virtuous or united people.

The very garb of the English is condemned by their Historian, and his description of it, and of the Norman customs and manners by which it was succeeded, is deserving of greater attention than it has received from modern compilers.

Their dress, says Malmesbury was loose and flowing, and reaching only to the knee; their hair and beards closely cut; their arms adorned with golden bracelets, and their skin stained with pictures of various shapes; both in eating and drinking they were guilty of the most disgusting excess. The latter custom was gradually communicated to their conquerors, the former were surrendered and exchanged for Norman practices. Lest the picture should seem overcharged, it is concluded by a confession that there were some exceptions to its truth. Then follows the contrasted character of the Normans.

They were completely and handsomely clothed, and moderate in the use of food; they were trained to war, and could hardly live without it. Where courage and force did not avail they had recourse to deceit and corruption; their build-

ings were stately and their expenditure moderate; they envied equals, emulated superiors, and protected dependents from all injustice except their own. Their attachment to a leader was ardent but not lasting. A slight offence or an inconsiderable bribe would induce them to change their opinions and their masters; strangers were always treated in the kindest manner, and they did not hesitate to contract marriage with their subjects and vassals. In England they revived an expiring religion; Churches and Monasteries were built upon a scale of unexampled splendour, and the opulent in every direction were most anxious to display their piety by the foundation and erection of religious houses.

Such is the statement of *William of Malmesbury*; and the truth of its material points is established beyond dispute. He is not contradicted by any contemporary author, and he is confirmed directly or indirectly, by all that we read of English submission and Norman cruelty. The conquerors still retained the rugged virtue of barbarians; the conquered had imbibed the vices of civilized life: neither of them were under the influence of Christian principles, nor did they exhibit the most distant approach to Christian practice. In England, the repeated inroads and settlements of the Danes, had almost re-paganised the population of the country. In Normandy, the Pope's power was becoming daily more injurious. On both sides of the Channel the prevailing religion was Monks rather than Christianity, and no improvements were introduced by the Conqueror or his descendants which could effectually counteract its tendency.

The first ecclesiastical act under the new dynasty was the degradation of Stigand, Archbishop of Canterbury. He had been put under an interdict by Pope Alex-

ander II. in the year 1062, but he continued in possession of his See and his authority until 1070. After the death of Harold, Stigand was the author and leader of the only resistance made to the Normans on their march between Hastings and London. For this or some other cause the Conqueror refused to receive the crown from his hands and the ceremony of coronation was performed by Aldred, Archbishop of York. Nevertheless, Stigand was treated with the greatest respect, and when forced to accompany William on his first visit to Normandy, processions were formed from all the principal Monasteries, to meet and escort the Primate of the Church of England. But no sooner had the Court returned to that country, than a council was assembled at Winchester by the King, and attended by *Ermenfred* and others as legates from the Pope. Before this tribunal, *Stigand* was accused of having taken possession of the Archbishoprick of Canterbury during the life time of *Robert* its former occupant, of having held the See of Winchester with the Archbishopric, and of having received a Pall from Benedict an Usurper of the Papacy. Stigand was found guilty of these crimes and deposed. A similar sentence was pronounced against his brother, the Bishop of the East Angles, and against several of the principal Abbots, whose places were quickly supplied by the Conqueror's Norman Chaplains: a circumstance which throws doubt upon the real nature of the transaction; and at least allows us to believe that the avarice imputed by Malmesbury to the last Saxon Primate, was not the sole or the principal cause of his condemnation. William had good reason to suspect his loyalty, and a more devoted and powerful Archbishop of Canterbury was necessary to the security of the new establishment.

Such a successor was soon found in the person of Lanfranc, Abbott of *Caen*, a Lombard, by birth, and a distinguished teacher of the learning of that age. He was nominated by William to the Primacy before Stigand's death, and there is no Prelate in those times upon whom the Historians have bestowed a higher character. His humility and clarity are particularly celebrated; to the Clergy and Monasteries he was a munificent benefactor; a great encourager of learning; a repairer or rather a rebuilders of the Ecclesiastical edifices of his Diocese; a celebrated reformer of Monastic abuses. If his *Constitutions*, as given to us in *Wilkins*, are genuine, they forbid us to entertain a high opinion of his wisdom or common sense; for nothing can be more childish than the greater part of their contents, or more expressly calculated to enslave the unhappy monks, and exalt their lordly Abbott. But the document is at least of a suspicious character, and we are at liberty to believe that Lanfranc repressed the corruptions of his Convent, without supposing that he enjoined all the bowings and washings, and other trifling and ludicrous ceremonies with which his pretended *Constitutions* abound. Malmesbury informs us that the Monks of Canterbury, like all of their class in England, were not easily to be distinguished from laymen. He does not charge them with gross vice, but in hunting and hawking, dicing and drinking, dainty living and careful dressing, they might have passed for Consuls as easily as for Monks. These irregularities were corrected in a temperate and judicious manner. Lanfranc did not venture to do too much at once, but having conciliated the Clergy by his general deportment, persevered for nineteen years in a gradual reformation of their manners, and left them materially better than he found them.

* Among the principal transactions

of his life must be reckoned his dispute with the Archbishop of York respecting the Primacy. Thomas newly appointed to the latter See, refused to make a profession of canonical obedience to Lanfranc. The King was disposed to think Lanfranc in the wrong, but ordered Thomas to comply with the demand for the present, and remitted the cause to Rome. Pope Alexander referred it back to England, to be decided by the testimony and judgment of the Bishops and Abbots. The question was solemnly debated before the King and his Court, and sentence was finally pronounced in their name. Thomas rested his pretensions upon the letter of Gregory the Great to St. Austin, in which that Pope ordained that there should be two Archbishops in England, with twelve suffragans each, and that they should take rank according to the date of their consecration. It was contended that in compliance with this provision, the province of York should extend over the Dioceses of Lincoln, Worcester, and Lichfield, in addition to those which had already been included in it; and that Robert owed no obedience to the successors of Lanfranc, whatever might be due to him personally as the senior English Archbishop. The real answer to these claims was that the provision of Pope Gregory had never been acted upon for a moment; it was made in total ignorance of the Saxon Government and subdivision, and its place was supplied by a system better suited to these kingdoms, and of which the Kings had in fact been the great authors and supporters. But Lanfranc could not venture to accuse Gregory of fallibility, and he had recourse to the following arguments to supply the place of such a charge. He denied that Gregory's arrangement was applicable to the question at issue, because that Pope had placed the Archiepiscopal See at London, and not at Canterbury. He

urged, what was more to the purpose, that many subsequent Popes had confessed, and taken the Archbishop of Canterbury, for the lawful and unquestionable Primate of all England; and his logic, for which he was famous, enabled him to save the Papal consistency by the following ingenious argument:—"You say that Gregory gave the Primacy to Austin only, but made no mention of his successors. I pray you to remember, that Christ gave the keys to Peter without any mention of his successors. Will you say that those successors were not included? Will you deny that they are entitled to universal obedience? I am confident you will not. And the same reasoning will convince you that what Gregory said to Austin, was said also, substantially and virtually to all succeeding Archbishops of Canterbury." This reasoning, although grounded upon a notorious falsehood, viz. that Gregory made no mention of the successors of St. Austin, is such as Malmesbury verily believed to be better than any other living Prelate could employ. And he describes it as deciding the controversy to which it relates, and as entitling Lanfranc to the honours and reputation which he enjoyed. A reputation indeed so great, that Pope Alexander rose to receive him, and deposed his two opponents, Thomas of York, and Remigius of Lincoln, upon a frivolous pretext, in order to give Lanfranc an opportunity of restoring them. Sentence was given by the Council in favour of the See of Canterbury, and the precedence of the other Prelates was at the same time declared to be the same as that which prevails at present, viz. that the Bishops of London and Winchester should take rank next to the Archbishops; and that the remainder should follow the order of their consecration.

It was resolved also to remove the Episcopal Sees from the small towns to which some of them had been

hitherto attached, and affix them to the principal place in the Diocese. The Province of York was adjudged to be bounded on the South by the Humber, and to comprehend all the Bishops of Scotland and the Orkades. The rest of England, and the whole of Wales and Ireland, were declared to be subject to the Metropolitan jurisdiction of Canterbury.

About the same time an attempt was made to depose Wulstan, Bishop of Worcester, on a charge of ignorance. But his real offence was being an Englishman by birth, and preventing the appointment of some Norman Courtier to the See of Worcester. The trial terminated in a manner highly flattering to Wulstan. He was so entirely and honourably acquitted, that the Archbishop of York requested him to assist in the visitation of that Province, especially of those parts which the Metropolitan was cautious of approaching, either from fear of the enemy or from ignorance of the language. It was at the joint instance of Wulstan and Archbishop Lanfranc, that King William consented to abolish the sale of licenses to certain pirates and plunderers, who trafficked between England and Ireland, and remitted considerable sums to the Royal Exchequer. Malmesbury attributes the principal share in this good work to the Bishop of Worcester, whose character for sanctity and eloquence and miracles, was far above that of any contemporary Prelate.

The conduct of King William in ecclesiastical affairs was not very consistent; nor is it entitled to much commendation. In several very important points his views and principles were correct. He renounced all allegiance to the Pope, and strictly forbade his subjects to appeal to Rome without the Royal license first had and obtained. He was no personal supporter of the monastic system, but was inclined, as the Monks complain, to sacrifice the regular to the secular Clergy.

The great ecclesiastics by whom he was surrounded, and whom he preferred, were distinguished for the most part by talents and virtues, and were worthy of royal patronage. In these and many other parts of his ecclesiastical administration, we discover the vigorous mind of the Conqueror, and recognize that solid discrimination and ability which enabled him to win and wear the Crown of England. But as his civil government was tarnished by injustice and cruelty, spiritual affairs were also suffered to fall into a train, which led to many subsequent abuses. While the King had a noble disdain of Papal encroachments, the Prelates whom he introduced into his new dominions were devoted servants of the Apostolic See, and took the first opportunity to assert its claims. From a fear, not an idle or ungrounded, but an excessive fear of the English Clergy, preferment was confined entirely to men of Norman blood, and the government of Provinces, Dioceses, and Monasteries, was entrusted to persons wholly ignorant of the laws and customs of the country; and unable even to speak its language. These intruders were naturally anxious to surround themselves with their own friends and countrymen—and thus the whole body of the superior clergy, the only clergy in that day, respecting whom we have accurate information, were incapable of any discharge of their pastoral functions beyond the precincts of the court or the castles of the nobility. By separating the civil from the ecclesiastical courts, and forbidding the bishops to sit with the counts, the king laid a foundation

for many ecclesiastical exemptions. And by calling upon the prelates to do him homage as temporal baronies, he taught them how to become independent of him in their spiritual capacities. The latter was a mere feudal artifice—one of the methods of extorting soldiers and supplies from all ranks of their subjects, for which the Norman race of monarchs is so dishonourably famous. The former, independently considered, was a much better measure; but it was inconsistent with William's custom of entrusting the greater part of his business to the superintendence of spiritual persons; and it had a tendency to encrease the rigour of the Baronial Courts. A Bishop might have been expected to feel some compassion for the miserable natives, and vassals over whom the Norman nobility tyrannised without restraint.

The only English custom which the Conqueror condescended to adopt, was that of feasting immoderately at Christmas, Easter, and Whitsuntide. On which occasions he was attended by all the leading nobility, and proved that the vice of intemperance was not confined to Saxons. In other respects, the personal example of King William was good; avarice was his principal fault, and to that he was inclined rather than addicted. Had he provided for the general instruction of all classes of his people, administered justice to the poor as well as to the rich, and occasionally trusted and advanced an Englishman, he might have silently closed the door against the corruptions and usurpations from which all his authority and power were insufficient to protect the Church.

MISCELLANEOUS.

LAW'S CHARACTERS.

The *Characters* introduced into William Law's *Serious Call*, and *Christian Perfection*, are well known to a large portion of our readers; and those readers will not object to peruse them once more. Others hitherto unacquainted with these exquisite sketches, will thank us for pointing them out to their notice, and may be tempted to consult the works from which they are taken:—

“*Flavia* and *Miranda* are two maiden sisters, that have each of them *two hundred pounds* a year. They buried their parents twenty years ago, and have since that time spent their estate as they pleased.

“*Flavia* has been the wonder of all her friends for her excellent management, in making so surprising a figure on so moderate a fortune. Several *ladies* that have twice her fortune, are not able to be always so *genteel*, and so *constant* at all places of *pleasure* and *expence*. She has every thing that is in the *fashion*, and is in every place where there is any *diversion*. *Flavia* is very *orthodox*, she talks warmly against *heretics* and *schismatics*, is generally at *church*, and often at the *sacrament*. She once commended a *sermon* that was against the *pride* and *vanity* of dress, and thought it was very just against *Lucinda*, whom she takes to be a great deal finer than she need to be. If any one asks *Flavia* to do something in *charity*, if she likes the person who makes the proposal, or happens to be in a right *temper*, she will toss him *half-a-crown* or a *crown*, and tell him if he knew what a *long* *minner's bill* she had just received, he would think it a great deal for her to give. A quarter of a year after this, she hears a *sermon* upon the *necessity* of cha-

rity; she thinks the man preaches well, that it is a very *proper* subject, that people want much to be put in mind of it; but she applies nothing to herself, because she remembers that she gave a *crown* some time ago, when she could so ill spare it.

“As for *poor* people themselves, she will admit of no complaints from them; she is very positive they are all *cheats* and *liars*, and will say any thing to get relief, and therefore it must be a sin to encourage them in their evil ways.

“You would think *Flavia* had the tenderest conscience in the world, if you were to see how *scrupulous* and apprehensive she is of the guilt and danger of *giving* amiss.

“She buys all books of *wit* and *humour*, and has made an expensive collection of all our *English poets*. For, she says, one cannot have a *true taste* of any of them, without being very conversant with them all.

“She will sometimes read a book of *piety*, if it is a short one, if it is much commended for *style* and *language*, and she can tell where to *borrow* it.

“*Flavia* is very *idle*, and yet very fond of *fine work*; this makes her often sit working in *bed* until *noon*, and he told many a long story before she is up; so that I need not tell you, that her morning devotions are not *always* rightly performed.

“*Flavia* would be a *miracle* of piety, if she was but half so careful of her soul as she is of her body. The rising of a *pimple* in her face, the sting of a *gnat*, will make her keep her room two or three days, and she thinks they are very *rash* people, that do not take care of things in time. This makes her so very careful of her *health*, that she

never thinks she is well enough; and so *over indulgent*, that she never can be really well. So that it costs her a great deal in *sleeping-draughts* and *waking draughts*, in *spirits* for the head, in *drops* for the nerves, in *cordials* for the stomach, and *saffron* for her tea.

"If you visit *Flavia* on the *Sunday*, you will always meet *good company*, you will know what is doing in the world, you will hear the last *lampoon*, be told who wrote it, and who is meant by every name in it. You will hear what *plays* were acted that week, which is the finest song in the *opera*, who was intolerable at the last assembly, and what games are most in fashion. *Flavia* thinks they are *atheists* that play at *cards* on the *Sunday*, but she will tell you the *nicety* of all the games, what *cards* she held, how she played them, and the *history* of all that happened at *play*, as soon as she comes from *church*. If you would know who is *rude* and *ill-natured*, who is *vain* and *foppish*, who lives too *high*, and who is in *debt*. If you would know what is, the quarrel at a *certain house*, or who and who are in love. If you would know how late *Belinda* comes home at night, what *clothes* she has bought, how she loves *compliments*, and what a long story she told at such a place. If you would know how cross *Lucius* is to his *wife*, what ill-natured things he says to her, when *nobody* hears him; if you would know how they hate one another in their *hearts*, though they appear so kind in public; you must visit *Flavia* on the *Sunday*. But still she has so great a regard for the holiness of the *Sunday*, that she has turned a poor old widow out of her house, as a *prophane wretch*, for having been found once *mending her clothes* on the *Sunday* night.

"Thus lives *Flavia*; and if she lives ten years longer, she will have spent about *fifteen hundred and sixty Sundays* after this manner. She will have worn about *two*

hundred different suits of clothes. Out of this *thirty years* of her life, *fifteen* of them will have been disposed of in *bed*; and of the remaining fifteen, about *fourteen* of them will have been consumed in eating, drinking, dressing, visiting, conversation, reading and hearing plays and romances, at operas, assemblies, balls, and diversions. For you may reckon all the time that she is *up*, thus spent, except about an *hour and half*, that is disposed of at church most *Sundays* in the year. With great management, and under mighty rules of economy, she will have spent *sixty hundred pounds* upon herself, bating only some *shillings, crowns, or half crowns*, that have gone from her in *accidental* charities.

"I shall not take upon me to say, that it is impossible for *Flavia* to be saved; but thus much must be said, that she has no grounds from Scripture to think she is in the way of salvation. For her whole life is in direct opposition to all those *tempers* and *practices* which the gospel has made necessary to salvation."

To the Editor of the Remembrancer.

SIR,

ALTHOUGH I regularly receive your Work with the other Monthly Publications, it was not till a day or two ago that I perceived the introduction of my name into your columns—and in consequence I beg to offer, *en passant*, an observation or two on your remarks.

Upon the subject of Lectureships, or the attempt now making by a High Church party to suppress them, I shall not now dwell—the subject is important and requires more consideration than my engagements will allow me, at present, to give it—at a season of more leisure I may call the public attention to it. But you have attempted to fix, publicly, an odium on the person and character, of an unoffending Clergy-

man, and as far as your influence, (if a work of so much acrimony and bigotry can have any) can operate to my prejudice and injury, you have, by your appeal to "the Ecclesiastical Authorities," inflicted both disgrace and injury. As my Address to my late Parishioners was designed for them *solely*, I did not consider that in drawing it up, it was necessary to use clearer or more definite language than was requisite in order to make *them* understand my meaning—and, whatever ambiguity you or other strangers may find in it, *they*, (the inhabitants of Queenhitho) I presume, fully know my allusions. When I write for the public, I endeavour so to write that the public shall understand me—but when I address individuals, or definite bodies of men, I address them, or endeavour to do so, in language which shall be to *them* both explicit and intelligible.—If I succeed, I care little whether by standards or intruders understand me or not. The circumstances to which I deemed it unnecessary particularly to advert were parochial events upon which my opinion had been freely given—and though they might, and certainly did refer to Ecclesiastical practices connected with the Established Church, they were far from involving points of doctrine.

The matters to which allusion was meant were, the administration of the Holy Sacrament as a test or qualification for city honours, without reference to the character or circumstances of the parties. To this must be added the compulsion to read the Burial Service, without abridgement over *every corpse* brought for burial. The being compelled to a compliance with both of these matters, I deem a most grievous burden—It is little less than deliberate lying, and solemn hypocrisy. If the Church requires, under pain of prosecution, that her ministers are to confound the good and the bad, indiscriminately: then, Sir, not the revenues

of Canterbury shall induce me, by God's assistance, to say, again, as I have once been compelled to do, in reference to a heavy headed miscreant, "that it pleased Almighty God, of his great mercy, to take *unto himself* the soul of our dear brother, heretofore departed." Such language, (most beautiful when applied to those who die in the Lord,) can only tend, when used in reference to impenitent men, to delude the living, and to compel Clergymen to minister before God with a lie in their right hand.

As to the administration of the Lord's Supper to the Common Council, as a qualification for office,—or to any man with a view simply to the enjoyment of *temporal* honour or profit, I deem it a horrible prostitution and profanation of the ordinance.

Considering that these things are most awfully sinful and profane, and feeling that the rigour of conformity would compel me to their performance, I have determined never again to accept Preferment or Curacy in the Established Church. I will not bring myself into the dilemma of violating my conscience, or my oath of conformity. Whether you think my opinions well-founded or not, every honest man will, I presume, think common honesty requires that my conduct should be governed by my opinions.

As to doctrines, I most cordially and unfeignedly subscribe to those of the Established Church. I have no "scruple," and therefore no hesitation to subscribe to all and every the 39 Articles. I love the Episcopacy of the Church;—(though I think it would not be the less venerable or apostolic, were it less connected with courts and courtiers;) I approve of her spirit and moderation; I would not take from her an iota of her revenues, (though I would distribute them more equally, and abolish her useless sinecures, and cashier her pluralists.) In fact, Sir, I so love and venerate the

Church as she came out of the Reformation, that with the spirit of a modern reformer I would take her back to those her best and brightest days.

Although I decline any situation which would subject me to the criminal conduct I have alluded to, I yet hope to continue to officiate in her service, both in the desk and pulpit, as long as my gratuitous services shall be acceptable to my friends.

I should wonder at your insinuation about my wisdom and charity, in the allusion to Dr. Paley, were I not convinced by your remarks that you have not lately read his *Moral Philosophy*; but surely your wisdom and charity are not pre-eminently manifested in the rashness and temerity of these remarks.

As to Messrs. Saunders and Pigott, whom you have associated with me, I beg to say that I am in no respect answerable either for their conduct or their opinions—though of the former I really can see nothing to disapprove, as far as you have been his accuser. Of Mr. Pigott I am really ashamed—I disapprove much of his proceedings, and deem them highly derogatory to the real dignity and usefulness of the ministerial character, and which must, I feel assured, fail to realize his own expectations and desires. Such advertisements remind us of those of the celebrated Medical Board, on the Surry side of Blackfriars. They are both a disgrace to their respective Professions—though, perhaps, the wants of a wife and seven children will be allowed to offer some mitigation of Mr. Pigott's offence.

I have now only to beg, in conclusion, the insertion of this hasty explanation, *without mutilation*, in the next Number of your work, and to subscribe myself,

Your obedient servant,

H. C. O'DONNOGHUE.

5, Redman's Row, Mile End,
December 10, 1822

P. S. In my hurry, (for I have written, *calamo currente*,) I have omitted to state that I cannot accept your compliment at the expense of truth; I have no pretensions, and never preferred any, to be a "popular London Lecturer." The height of my ambition is to be an honest man, a faithful minister, and a moderate churchman, acting agreeably to the dictates of my own conscience, and allowing to others the liberty I claim myself. If in these particulars "*Mr. O'Donnoghue is an exception to all general rules*," I can only regret the circumstance, as far as the credit of our common nature is concerned, and blush for him who has made the assertion.

To the Editor of the Remembrancer.

SIR,

ONE great advantage, and, I may say, one chief object of your Miscellany is, that in any difficulty, or in any case occurring out of the ordinary line of practice, the clergyman (whose occupations deny him leisure, or whose inclinations give him no taste for enquiries into the nicer and less usual application of ecclesiastical law;) can, as it were, call a council of his more experienced and acute brethren, and request their opinions. To have the power of doing this is certainly desirable; whether for the purposes of obtaining advice, or even for the gratification of curiosity upon professional points.

I hope, Sir, that with these views I shall not be deemed an unfair intruder upon your pages, in submitting to your correspondents the following case, and requesting them to suggest to me the most correct mode of proceeding. It is certainly a case out of the usual course; and though the points on which I wish to be informed come, perhaps, under the denomination of curious, rather than important, yet it may interest from its novelty, and the opinions of my

more learned brethren will serve as a guide, not only to me, but also to the younger clergy, in any similar occurrence.

A widow lady (recently an inhabitant of my parish) informed me that her son-in-law had been drowned near Leghorn. His body was washed on shore, and, (according to what she states to be the practice of the country in such instances,) was burned*. The *ashes* were collected, and are shortly to be sent home to her in an urn. She desires to know whether I should have any objection to perform over them the funeral service. The case was new, and I desired a short time to consider. There does not appear to me, I confess, any solid objection to it. But I wish to avail myself of your advice, and that of your correspondents. The *coroner's* jurisdiction clearly does not extend to it. Therefore the questions that occur to me are these;

1st. Am I justified in performing the service over these remains—they having already, in a manner, received the funeral rites according to the custom of the country in which they were found?

2dly. If I am justified in so doing, is it not my duty to require some certificate from the consul at Leghorn, or other official person, both to render the *register* a legal evidence of the decease of the individual in question—and also to assure me, that he did come by his death in such a manner, as not to bring him within the rubrical causes of exclusion from Christian burial?

3dly. Supposing such certificate to be refused, can I safely decline performing the service, till it shall be procured?

* The general practice in Italy, I have understood, to be the burning of bodies in *quick lime*, by which no *ashes* would, I should imagine, be left. There may, however, be a deviation in the cases of bodies found on the sea shore. Perhaps some of your correspondents may be able to inform me upon this custom.

You will, perhaps, consider these questions as fastidiously raised; but you must bear in mind, that doubts occur, and that directions are necessary, not to the skilful, but to the unskilful. Amongst which latter is to be classed

Your obedient humble servant,
A CURATE.

I also take this opportunity of enquiring whether there exists any prohibition against *bells* and *steeple*s being attached to dissenting chapels and meeting-houses, and if there does exist any such prohibition, *where* it is to be found. I have been assured that they are prohibited, and as a proof, have been challenged to recollect any instance of their being used. At first I was desirous to refer their disuse to the old sectarian horror of the “*steeple-house*;” but upon reflection, this does not seem to me a satisfactory reason in these times, when many dissenting ministers are aping the clergymen of the Established Church—mounting the silk gown—and thrusting themselves uninvited upon his right hand in every funeral, in which one of their flock is carried to the church-yard.

Dec. 10, 1822.

To the Editor of the *Rémembrancer*.

SIR,

THE enclosed extract from the Gloucester Journal appears to me worthy of insertion in your valuable publication. The signature Clericus does not designate your occasional correspondent

CLER. GLOC.

“To the Editors of the Gloucester Journal.

“GENTLEMEN,

“PERMIT me to offer to your readers a few observations, on an occurrence which, as it is of a public nature, so ought it to be submitted

to the ordeal of public examination and inquisition. There is a practice which, I understand, has of late become very general in this city and its vicinity, for persons, doubtless with the most laudable intentions, and under the influence of the most pious impressions, to circulate printed addresses from house to house, accompanied with oral instruction by way of exposition. These addresses appear to be designed for general and specific purposes, and are partly directed to the heads of families, and partly adapted to the capacities of domestics. The language in which they are written, independent of the instructions which they contain, is principally in commendation of the Bible Society; and therefore their distribution may be supposed to be sanctioned by that Society.

"These facts, which I venture to introduce through the medium of your Paper, do not rest on casual information; nor should I have obtruded my reflections upon them, if they had not fallen under my own observation. Without pausing to examine the policy or impolicy of such a proceeding, or the expediency of unauthorized dictation on subjects of spiritual importance, I beg to assert, that such a system of intrusion is indefensible on other grounds; and that the principle never can be maintained, that strangers may interrupt with impunity the privacy of families, break in upon the retreat of domestic life, and enforce the involuntary adoption of opinions, which may be unseasonable, if not objectionable. Nor is it to be supposed, that every master has a conditional, and not an absolute controul over his own family, and may not at his own discretion, select and approve that which he deems most important for their benefit and instruction.

"Permit me also to add, that, were such a system as this supported and sanctioned, in the dissemination of religious principles, it might

with equal propriety be extended in favour of the diffusion of every other: and the same plan of domiciliary inquisition might, if carried to an extent, furnish a pretext for the admission of every insidious assailant, or open aggressor.

"Whether the present age of universal toleration will justify these proceedings or not, I do not pretend to determine; but I beg leave to submit, that they are by no means authorized by that Volume of Inspiration, which, as it is so industriously circulated, ought to be more particularly consulted as a standard and rule of action. I need not appeal to many obvious and well-known passages, in support of this opinion.

"In thus stating my humble sentiments on a subject of public notoriety, I should be sorry to be accessory in widening the breach which already too unhappily disunites the Christian Church; nor by any means to trespass on the department of the Bible Society, for whose excellent intentions (independent of the means employed) I entertain a high respect. At the same time, I feel inclined to deprecate that precipitation of judgment, and impetuosity of zeal, which induces the inexperienced and unauthorized to tamper and interfere in the religious interests of society; and with deference I contend, that harmony and unanimity, without which Religion is unsubstantial and Christianity nominal, will be most effectually attained by individual moderation and forbearance; and by the repressing, instead of indulging, that feeling which prompts man to step out of his own sphere, and to break the order of society, for the undefined and uncertain hope of benefiting mankind.

I am, Gentlemen,

Yours respectfully,

CLERICUS,

Gloucester, Nov. 15, 1822.

SACRED POETRY.

ON THE BEAUTY OF CREATION.

HAD the rich earth been only made "
 Her creatures' various wants to aid ;
 Had Heaven so framed the whole,
 That one wide, flat, unshaded plain,
 Self-warmed, and self-bedewed with rain,
 Had fed each living soul :

Due still our grateful praise would be,
 Almighty Architect, to Thee,
 , For nature's bounteous plan :
 But, oh ! what raptures of delight
 Creation's fair embellished sight
 Calls forth from wondering man !

What superfluity of love
 Descends in beauty from above !
 What harmony around
 Attunes the breathing earth and sky,
 And swells, in murmuring majesty,
 Through all the blue profound !

How colour pours upon the scene,
 Her altering shades of sunny green !
 How the grey rocks on high,
 Streaked by the cataract's wintry course,
 Or shattered by the thunder's force,
 In gathering darkness lie !

• Yon softer hill, beneath the rock,
 Half-covered by the whitening flock
 • That roams its verdant side,
 With seeming exultation sees
 The natural diadem of trees
 Run round it, deep and wide.

And oh ! that sweet uprising shower,
 Balm breathed from herb, and fruit, and flower !
 When, bright with April dew,
 The landscape gleams, and arched above
 The pictured pledge of heavenly love
 Spans the whole vernal view.

Who here can lose, with blinded sense,
 The beam of pure benevolence ?

To raise the human heart
 To HIM who framed this balanced globe.
 • 'Twas girded with so fair a robe,
 • 'Twas graced with matchless art.,

That Hand of heavenly art is here,
 Where, down the winding vale, appear
 The roofs of rustic straw;
 And spiral wreaths of airy blue
 Mount from the peaceful cottage, true
 To beauty's native law.

That Hand of heavenly art bestows
 The mingled light, the life that flows,
 Where nature's fountains play;
 When the morn wakes their misty stream,
 Or evening's yellow lustres gleam
 Along their fading way.

That Hand of heavenly art is seen
 Brightest in virtue's eye serene,
 Where truth and fondness dwell—
 What angel mind can picture thee,
 Thon vision of tranquillity?
 What tongue presume to tell?

Hodgson's Sacred Leisure, p. 133.

BLEST God of Mercy, whose relenting ruth
 Yet spares my manhood, as it spared my youth,
 Oh, still vouchsafe thy presence to my soul,
 And rouse its virtues, as thy seasons roll!
 —Breathe all the softness of the balmy spring,
 Attune my lyre of hope and joy to sing;
 Wake the young verdure of the woodland scene,
 And cast thy silent sunshine o'er the green.
 So shall thy love, to nature not confined,
 Reflect its radiant image from the mind.
 Touched by the genial light, that mind shall rise
 On beams of adoration to the skies;
 Mount with the dews in worship to their God,
 And reach with fragrant incense HIS abode.
 —Nor shall the ripening warmth of summer want
 The poor, weak tribute that this voice can grant:
 Not unimproved the sultry noon shall fly,
 Nor man be blind to Heaven's unclouded eye.
 Laid in some branching wood where sun-beams play
 O'er the cool waters with a glittering ray,
 Pleased will I muse of His benign command,
 Whose goodness guards the wonders of His hand.
 More grateful yet, at Autumn's golden hour,
 My votive song shall praise his varied power;
 When, from the bosom of the teeming earth,
 Start hidden life and plenty into birth;
 When blooming grapes their luscious store distil,
 And yellow harvests nod on every hill.

—Thou too, magnificent, severe, sublime,
 Reflective winter, wisdom's hallowed time!
 Whether, without, thy frost-bound realms, we roam,
 Or spread within the heartfelt feast of home;
 Round the bright hearth in listening circle sit,
 Charmed with some flowing vein of virtuous wit;
 Some choice secure from Johnson's blameless page,
 Some favoured burst of Dryden's nobler rage;
 What gifts are thine!—but holier gifts than these
 The good, the thoughtful, at this hour may seize;
 Gifts of Almighty grace, vouchsafed to all
 Who humbly listen to their Saviour's call,
 And join o'er Bethlehem's roof the raptured song.
 Echoing from thence the courts of Heaven along,
 While Angel lips reveal Redemption's plan,
 "Glory to God on high! on earth good will to man!"

Hodgson's Sacred Leisure, 146.

• REVIEW OF NEW PUBLICATIONS.

Sermons by Jonathan Walton, B.D.
 (of) *Trinity College, (Cam-*
bridge,) Rector of Birdbrook.
 In two Volumes. Hatchard, 1822.

SOUND and necessary doctrine, and easy and perspicuous language, are the great qualifications in the preacher, whose office is to address a congregation of villagers, and who is induced to make his discourses public for the purposes of domestic instruction. The discussions of intricate questions of theology is necessary to establish and confirm the principles of the student, and may attract the attention of the general reader: but it is the inculcation of essential truths, of truths of which the belief is necessary to salvation, and of which the cordial reception is the purest principle of a righteous practice, that forms the necessary institution of christian man in every sort and condition of life; and that man does but compromise at once his judgment and his duty, who perplexes his hearers with doctrines of difficult and doubtful interpretation, in which they have little or no concern, or deceives them with fine language, which however it may excite

their admiration, will neither inform their understanding, nor improve their practice, nor confirm their faith.

These faults cannot be imputed to Mr. Walton: in the charge of a secluded parish in the country, he addresses his hearers on matters of the last importance, in a style always plain and correct, often deeply and earnestly impressive, instructing them in truths, of which it is perilous to be ignorant, and enforcing duties which no man can neglect and be saved. In such discourses it would be unnatural to expect any elaborate investigation of controverted doctrines. The preacher assumes the truth which has been established in more appropriate places than the village pulpit; and while he reflects with just censure on many of the prevailing errors of the day, which have infected the village not less than the town, he admonishes his hearers with a voice which is better than that of the polemic, that they are men who have been admitted into covenant with God in baptism, who are engaged to fulfil the conditions of the covenant, and who as they have hope in God's promises, must prepare to render

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the account of their works. He insists fully and fairly upon the great doctrines of religion; confirming and adorning his persuasive argument with numerous quotations of Scripture, and enforcing the several motions and principles of religious obedience.

"The following Sermons, having, with two or three exceptions, been delivered to plain country congregations, are to be considered not as pretending in the least degree to the character of learned disquisitions on points of theological inquiry, but only as practical expositions of Scriptural truth, conveyed as much as possible in Scriptural language. The author's aim and plan have been to explain, in as easy a manner as the nature of each subject admitted, the words of inspiration, and then to show the practical application of them: or in other words, to enforce the obligation of moral duties, by establishing them upon Christian principles, the only just and sound foundation on which they can stand. In no other way, he conceives, can the minister of Christ be said properly to fulfil his divine Master's command, and to execute the commission he has received to 'preach the Gospel.'"

Each volume is said to contain a "connected series of discourses;" the connection is not very plain nor is it very necessary. It is sufficient that all the discourses contain truths "of infinite value," combined with practical exhortations: and however the execution may vary, the subject is always important, and worthy of a Christian preacher and a Christian congregation. If the titles of the several sermons be copied from the table of contents, and an analysis of some of the Sermons with appropriate extracts be added, the reader will be enabled to form his own judgment of the value of these volumes, and some hints may be suggested to those who are engaged "in preparation for the duty of public instruction," not less valuable than those which are found in the *Skeletons of Sermons*, or *Howe's Homiliæ*, as the work is now described, by a title at once more dignified, more consistent with good feeling and good taste, and less liable to the severe animadversions

of the author of the Pursuits of Literature.

1. *The Authority and Importance of the Scriptures*: namely, 1. Their authority as Inspired Writings; and 2. Their profitableness for doctrine, reproof, correction, and instruction in righteousness, to be enforced with all authority by the Minister, and received with becoming reverence by the people.

"My Brethren, if this be the duty incumbent upon us, the ministers of Christ, and which, it is we trust, our endeavours, however imperfectly to fulfil, in humble dependence upon the aid of him whom we serve, and without which, 'who is sufficient for these things?'—then consider, I beseech you, how you, to whom this word is sent, are interested in this matter, and what is *your* duty. For what purpose hath God been pleased in mercy to reveal his will, and for what end is the preaching of the word committed unto us, but for your sakes, that you, knowing the holy Scriptures, may become 'wise unto salvation through faith which is in Christ Jesus.' It is your duty then to receive with thankfulness and 'meekness the ingrafted word which is able to save your souls;' and both by reading and hearing to impress its truths on your minds, that they may be effectual on your conduct. While we endeavour in sincerity to set before you the doctrines of religion as they are delivered to us, we do not desire you to take them on our sole authority, but we wish and desire you to imitate the conduct of the Bereans, who are recorded to 'have received the word with all readiness of mind, and searched the Scriptures daily, whether these things are so.' 'Take heed what and how ye hear' then my brethren, and 'search the Scriptures.' Whatsoever doctrines they contain, embrace them; whatsoever errors they reprove, avoid them; whatsoever vices they correct, flee from them; whatsoever instruction they give, receive it and walk according to it. Thus will ye rightly improve the inestimable advantage which the Lord God hath bestowed upon you and be blessed in your deed. Then will both ministers and people have cause to rejoice together in this life, and hereafter will meet around the throne with exultation, having the answer of a good conscience, that they have hearkened to the voice of the Lord, and obeyed his word which was given them, that they might know and do his will." P. 20.

II. *The original Constitution and Fall of Man*: who was distinguished

above other creatures in the manner of his creation, in the power which he received: and in his exaltation in the image of God, of which the nature is explained, as is also the change which sin has wrought, and the assurance of restoration through the mercy of God. To this, and to some other discourses in these volumes are annexed references to writings, of which the authority and the orthodoxy are not unquestionable, and from which the quotations add nothing of force or beauty to Mr. Walton's own style of composition.' They are not the sources from which Mr. Walton has derived his theology, or which he would recommend to the attention of the student.

III. *The two-fold Nature of Man*: compounded of body and of soul, a subject hardly adapted to parochial or domestic instruction.

IV. *The Deluge, and safety in the Ark.*

V. *The Call of Abram.*

VI. *Abraham offering Isaac.*

The severe trials, the submission, the steadfastness and perseverance of the patriarch, are eloquently and affectingly exhibited, with frequent references to Bishop Hall. The gracious interposition of God is also insisted upon, and the discourse is concluded with a recommendation of submission and obedience, and an illustration of the power of faith. The reader will participate in the feelings ascribed to the father of the faithful in the moment of his fiercest agony.

"Having thus completed the mournful preparations, at length the dreaded disclosure must be made. Abraham, doubtless with a voice of deep sorrow, but also of holy resignation to the will of God, reveals to Isaac the divine command, 'Alas, my son,' he would say; 'I have led thee hither, and thou seest the altar which I have prepared, and thou art the lamb which God requires to be sacrificed upon it! Thy life so dear to me must now be taken away; by these hands which have so often been stretched out for thy support, must thy blood be poured out. So God wills and I must obey! yet, my son, fear

not. Hath God blessed thee? yea, and thou shalt be blessed. He calls thee to suffer now that thou mayest be glorified. Though the fire of life a'tar consume thee, thou shalt not utterly perish. God, that God who hath been the guide and protector of thy father hitherto, will remember his covenant. Even now I believe that his promise will be fulfilled, and that thou wilt be restored in some way, and at some time or other, to fulfill the word which the Lord spake concerning thee.' The pious and obedient son of this father of the faithful, submits himself at once to his thus divinely appointed fate, and resigns himself without a murmur into the hands of God, to be dealt with according to his will." P. 100.

VII. *The appearance of the Messiah in great humility prophesied.* He did indeed according to the prophecy appear in weakness, in such weakness as was calculated rather to repel than to attract believers and disciples. From the prophetic character and real history of Christ, the preacher proceeds to consider the grounds upon which he was rejected by the Jews, and upon which he is disregarded and neglected in the present day.

"The rulers of the Jews, the Scribes and Pharisees were offended at him. Their erroneous expectations had been raised high and in proportion was the disappointment which they experienced, when they saw the appearance of Jesus, and his destitute and mean condition, when they drew near to him and heard his plain and serious and humbling mode of teaching, and his severe lessons of justice and righteousness and purity and peace: when they heard in short not one word flattering to their national pride and prejudices; but on the contrary awful calls to repentance, mortifying descriptions of their own unworthiness, and appalling denunciations of approaching wrath and destruction! Therefore instead of being gratified with all that excellence of true religion,—that grace and truth, which shone forth in the person of Jesus; that perfection of virtue which he manifested in all his actions, they saw in him 'no beauty that they should desire him.' Even in the number, variety and majesty of his miracles, they beheld only the power of the evil spirit and the works of darkness. So that in all that Jesus did there was not any thing that was agreeable to their worldly and corrupt views

and wishes, and therefore they heeded him not: they turned away and believed not in him. Their hearts were hardened, against the convictions of conscience and the force of truth." P. 117.

"To those, who are yet in the bondage of this world, 'whose God is their belly, whose glory is their shame, and who mind only earthly things' who are 'conformed to this world', and mind only their portion in it,—religion, the pure, holy, humbling religion of the Gospel, has no charms. They feel no interest in it when presented to them. It is too opposite to their sinful inclinations, their worldly prejudices, their fondness for and high estimation of the pomp and pride of life, to be received with satisfaction and approbation. They are unwilling to be thwarted in their evil ways, and their minds are set upon vanity; and therefore in their eyes the blessed Redeemer, who hath come into the world to save them from destruction, 'hath no form nor comeliness, and when they see him there is no beauty that they should desire him.'

"Alas! my brethren, to think how many there are who thus live, regardless of the redemption which is in Christ Jesus, of the means of grace and of the hope of glory; whom no promises can draw with the cords of love; no threatenings can waken from their blind and stupified condition; who live without faith, act without reflection, and die without hope; who take no heed unto their ways; and at last perish without having laid up for themselves any good foundation against the time to come; who know as little about Christ, and feel as little interest in him, and take as little concern about their present state, and the prospects they have before them, as if there were no world except the present, nothing to be hoped for or feared." P. 122.

VIII. The suffering Redeemer: a sufferer in body, and familiar with grief of mind; a source of consolation, and an example of patient obedience.

IX. The triumph of grace. The abundance of sin, Rom. v. 20. is contrasted with the superabundance of grace, and a difficult and delicate question commonly misunderstood, and of importance to be rightly apprehended, is judiciously treated.

X. Redemption through Christ. The nature of the original captivity

and of the subsequent redemption is explained, and the whole is thus improved.

"While we thus feel as we ought to do the favour that has been shewed us, and the benefits whereof, unless we have believed in vain, we are made partakers, let us not for a moment forget the part we have to perform in return. This is the inference, which, in every instance the inspired Apostles drew, and which they taught in all the Churches, that if Jesus Christ died for us, we ought to live unto him; that our sense of his sufferings for us should be shewn by our obedience to his laws. 'Ye are not your own, for ye are bought with a price,' said Saint Paul to Christians: 'therefore glorify God in your body and in your spirit, which are God's.' But how can we glorify God unless we strive to honour him always, and by all means: and to live to his glory by manifesting our continual desire to do all those things, which are acceptable in his sight. 'Ye are my friends,' said our Redeemer himself, 'if ye do whatsoever I have commanded you.' And again: 'Herein is my Father glorified, that ye bear much fruit.' O then, let us endeavour to 'walk worthy of God, who hath called us to his kingdom and glory: worthy of the Lord unto all pleasing, being fruitful in every good work.' Here lies our duty and our confidence, that 'in simplicity and godly sincerity, not with fleshly wisdom' we have our conversation in the world: and that to our 'faith we add virtue' 'and follow peace with all men and holiness without which no man can see the Lord, looking diligently lest any man fail of the grace of God.' Have we been indeed wonderfully redeemed from destruction, let us 'stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.'

"That we have indeed been made free must be proved by our conduct being such as becomes the servants of him who hath redeemed us. We must fulfil our appointed duties in every station and relationship of life. Such is the admirable exhortation which Saint Peter gives to Christians: 'As free, says he, 'and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the King.'

"Thus shall we glorify the Lord our Redeemer upon earth; and we shall one day reap the full fruits of that ransom, which he hath paid down for us, by receiving an eternal inheritance, incorrupt-

tible and undefiled, and that fadeth not away, reserved in heaven for us." P. 175.

XI. Christ our Redeemer from this evil world. XII. Humble believers encouraged.

"There are two points here offered to our attention, both of the utmost importance to be understood. The first is the necessity of humility towards the cordial and joyful acceptance of the salvation offered in the Gospel. The second, the duty of seeking God in the manner therein proposed, in order to the attainment of that salvation as the exceeding great reward." P. 198.

In conformity with this plan, the fatal influence of pride is described and contrasted with the benefits of humility.

XI. Qualities requisite in Christ's followers. XI. *Christ's people the seed of Abraham, and the heirs of the promises.* Abraham made his choice with a full assurance of its heavenly meaning and import: and Christians (a less ambiguous and objectionable denomination than *Christ's people*) who are children of Abraham must follow him in his great principle of faith, in temper and in conduct.

XII. Christians must conduct themselves as becometh the Gospel of Christ. The conduct of Christians is justly explained of their citizenship, and that citizenship must be approved by the unity of their principle, of their purpose, and of their obedience to Christian laws. Happy in every respect would it be for the Church of Christ if these proofs of Christian citizenship were more generally exhibited, and there were less occasion for the just expostulation and complaint of the preacher.

"But oh! how much deficiency is there not in this respect: what contradiction to professions made: what forgetfulness of duties commanded: what an entire unlikeness seen to the character of good Christians and fellow citizens with the Saints. See instead of that unity of spirit and mind which ought to prevail, what numerous divisions and dispersions divide the city; and of which the great enemy of

souls takes advantage, and in which he exults because he knows, that in such things lies his best hope and his greatest advantage. By these he hopes to conquer.

"Then, again, instead of all striving together for the faith, what a difference of principle is held! How many various and contradictory notions of what is to be believed! How many grievous delusions set up to be followed after! How many blind errors fallen into!

"And as to the obedience which ought to be every where and at all times shewn, is it not plain, too sadly evident, how grievously many who call themselves Christians offend against the laws of their Redeemer's kingdom, transgress the holy ordinances and live in the daily commission of crimes against his Majesty and in the practice of all iniquity.

"My brethren, are not these things even so? O then take heed unto yourselves, look well unto your own ways, lest ye fall into the same state of guilt and condemnation. Never forget the engagements you are under to 'continue Christ's faithful soldiers and servants unto your life's end:' and as ye would continue in his love and be saved by him, aim at the possession of all those graces, which ought to distinguish his people. Shew yourselves Christians indeed by living in all holy conversation and godliness. Be it your endeavour by the grace of God to 'keep the unity of the spirit in the bond of peace.' Be united and faithful and upright and obedient, and you will be happy and our joy will be full. We shall rejoice over you in the Lord." P. 254.

XVI. Christians must walk worthy of the calling of God: i. e. in a manner worthy of his goodness, for which their obedience can only prove their gratitude: of his image to which they have been restored, and of the heavenly hope, which is offered to their acceptance.

XVII. Repentance and the judgment to come. XVIII. The Resurrection of Jesus an assurance of the future judgment, which is proved from the arguments of reason, the dictates of conscience, and the necessity of retribution: and from the Scriptural evidence conveyed in parables and in more express declarations. The assurance is also confirmed by the resurrection of Christ to which he himself appealed, and the subject is practically im-

proved by insisting on the necessity of repentance and faith.

XX. Mankind exhorted to improve the season of grace. This is an earnest and forcible discourse on a subject of the last interest and importance. It is the hope of every Christian that God may be found through Christ, by whom we have been instructed and reconciled, and it is therefore his duty to improve the opportunities, which without improvement may be taken away.

"Let not the gracious invitation which is thus given to you from the Father of mercies, be heard by you, brethren, in vain. It is given for the sake of your immortal souls, and for your everlasting happiness. O reflect upon your own unworthiness and God's infinite goodness. How innumerable are the transgressions of every one living! How undeserving of the least of his mercies; yet here he assures all who truly seek him, of abundant pardon, of entire forgiveness! Even now, 'while it is called to day, harden not your hearts.' Do not delay, hesitate not; nor tifle with the divine goodness. The season of grace is passing from you, and cannot be recalled. The 'time is short,' 'For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away.' O then 'seek the Lord, while he may be found, call upon him, while he is near.' Thankfully receive and improve his amazing goodness, and let it be your continual endeavour, by the grace of God, to 'follow him fully,' to live unto him, and to shew forth the praise of him, who hath 'called us to his kingdom and glory.' Thus will ye 'lay up for yourselves a good foundation against the time to come, and lay hold on eternal life.' The favour of a reconciled God will be shewed to you in all the changing scenes of life, 'at the hour of death, and in the day of judgment.'" P. 3/3.

XX. The awful danger of neglecting the salvation offered. **XXI. Christians to cultivate truth and holiness.** **XXII. The blessedness of him that endureth to the end.** **XXIII. Christians to be imitators of the divine perfections.** **XXIV. Christians to beware of grieving the Holy Spirit.** The nature of the sealing of the Holy Spirit is ex-

plained from Archbishop Sharpe, and the time of redemption is interpreted of eternal life: the spirit is practically shewn to be grieved by neglecting the means of grace and of holiness, and by the spirit of a worldly mind.

XXV. The conduct of Christians in the prospect of the revelation of Jesus Christ. The text is 1 Pet. i. xiii. in which the word *φωτισμένη* translated "that is to be brought," appears to denote the knowledge already communicated by the Gospel, rather than the prospect and hope "of better things to come."

XXVI. The Christian minister's prayer for his people.

The second volume contains nearly the same number of discourses as the first, with the addition of four occasional sermons.

I. Awful consequences of presumptuously neglecting God's word. The principal subject is the most awful instance of presumptuous indifference upon record, the conduct of Jehoiakim when the prophecies of Jeremiah were read before him, which the prophet affectinglly designates in the few solemn words: "Yet they were not afraid." The preacher considers the circumstances of the history, and forcibly applies them, and shews in agreement with the melancholy experience of every man, that with whatever solemnity a warning may be delivered, it is not heeded as it ought to be.

II. Situation of the godly, and of the presumptuous sinner contrasted.

"The various instructions of the sacred word of God, are here all comprized under the head and title of *commandment*, because of the *authority* with which they are delivered. They are addressed to mankind, not merely as the prudent admonitions of a kind friend, but as the fixed laws and ordinances of a sovereign, High, and Almighty. The word is spoken by the great Lord of heaven and earth, as his positive and solemn commandment, which all are invited to hear, and they that hear, must obey at their peril. And neither is this a mere arbitrary commandment, seeing that the *Almighty* Lawgiver is also *all-wise* and *all-gracious* and merciful,

and therefore can ordain nothing, but what is just and good, suited to the necessities of fallen man as a sinner, and necessary for his restoration to righteousness, peace, and the favour of God. It contains that teaching which sinful man wants. It enjoins upon him the performance of those duties which are essential to his present happiness, and to the acquirement of 'a good hope' of the future. It speaks to him as a helpless being in continual need of a guide and monitor, and as a sinner, whom to keep from evil and to lead to good, requires a more than human authority. In short, it is for the good of his soul that the commandment is given, that he may be delivered from 'the paths of the destroyer,' from the slavery of sin, and its punishment, and 'save his soul alive.' The well-being and preservation of the soul are, as it were, bound up with the commandment; they are united together and cannot be separated. Inasmuch as the one is regarded or disregarded, so is the other. Nay, so intimately connected are they, that Solomon considers them as identified, as being one and the same thing, and hence he says in the text: 'He that keepeth the commandment keepeth his own soul;' meaning generally that the care and attention which the righteous man takes in paying a regular and dutiful obedience to the commandment of God in every point, is in effect the care of, and attention to his own soul. It is the securing to himself happiness and peace while he lives in this world, and laying up a good foundation against the time to come, that he may lay hold on eternal life." P. 21.

The word, thus profitable, has a claim to be known, to be remembered and obeyed, and the path of him that despiseth it leads to eternal death.

III. *Salvation far from the wicked.* It is a strong censure of vain and hypocritical professions of religion, describing who are the wicked, who seek not the statutes of God, and how salvation is far from them.

"Of all the contradictions in the world, there is none so great and glaring as that which shews itself in a wicked Christian. Christ himself 'did no sin, and he calls upon all who are named by his name to follow his example, and to walk as he walked. He came upon earth 'to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works—that

is, a people, who should be distinguished from the rest of mankind, from the rest of their neighbours, and from those around them,—by what? Not by their gait and look; not by their much talking, their loud expressions and warm adherence to certain doctrines, but by their love of virtue, and their stedfast desire and endeavour to do God's will in their stations, and to lead a life of meekness, righteousness, and peace. Without this all professions of religion are worthless; men are not Christians; they belong not to Christ, they 'are none of his.'

"It is necessary to take frequent opportunities of warning men upon this subject, since there is so much tendency in the present day to substitute a bare faith, for 'faith which worketh by love,' and is fruitful; and enthusiastic notions, feelings, and experiences, as they are called, for that sober, rational, and virtuous principle of the Christian religion, which produces a holy and good life.

"Thus then observe, as a certain thing which cannot be denied, that they are not God's people who do not 'seek his statutes,' and strive to live according to them. They are whatever they may profess, impenitent, and are 'the wicked.' And while they continue in this state, they have no right to indulge in any expectations of sharing in those high privileges, and great rewards, which are prepared for the righteous. On the contrary, they are living without any foundation for real hope, and we may say without a prospect of being happy hereafter. 'Salvation is far from the wicked,' saith David, 'for they seek not thy statutes.'" P. 39.

These are truths which, however presumptuously they may be disregarded in practice or disputed in theory, require to be inculcated at all times and in all congregations. They are necessary to enforce that maintenance of good works, which the Apostle pronounced to be good and profitable, and which he required Titus, and in him the Christian preacher to affirm constantly.

IV. *The unprofitableness of all earthly labours and pursuits.* V. *The great gain of godliness with contentment.* VI. *Contentment urged from the consideration of God's never-failing providence.* These are all subjects on which it is necessary to insist, in spite of the sarcastic declamations of Edinburgh Review-

ers, and in counteraction of many private temptations to impatience and discontent. In a season of labour unprofitable, or at least inadequately remunerated, the mind of the peasant should be directed to higher considerations, than those of this world; to the divine appointment of man's condition upon the earth; to the consolatory hopes of true religion; to a temper of cheerful contentment; to a holy indifference to the things of this world; and to a patient submission to the will of God. In the days of murmuring and dissatisfaction, it is painful to reflect, how little the divine will is regarded, how little consolation is derived from the contemplation of the divine Providence.

VII. *Omniscience of God a motive for keeping his commandments.*

VIII. *Love of God consists in keeping his commandments.*

In proving obedience to be a necessary duty, and a reasonable test of religious sincerity, occasion is taken to enter a strong protest against the pestilent error of Antinomianism, which some have not scrupled to maintain in defiance of the plainest authority of the Scriptures, and which many more have carried into practice, without thought of its error or its truth. In a note Mr. Walton expresses his regret, that some even of the sons of the church have imbibed this pernicious heresy, and indeed there are but too many, in respect of the tendency of whose doctrine,

Pudit hæc opprobria, nobis,
Et dici potuisse et non potuisse refelli.

IX. *God's mercy and truth continually displayed towards the righteous.* X. *God's knowledge of the upright, and their inheritance.* He knows indeed the ways of all men, but he observes the righteous with especial regard, defending and protecting them. The Sermon was preached at the end of the year, to which the conclusion is applied, and the hearts of many will entertain the following reflexions.

"We are still spared! But during the year that is gone how many have finished their course, and are no longer in the land of the living. The dark chamber of the tomb hath received into it high and low: the small and the great are there."

"But with a louder voice it may be, hath God spoken to some amongst us, solemnly warning of our frailty and our mortality, by the removal of those near and dear unto us, our own relations and friends, and our acquaintance, into darkness. While those who are yet alive, appear, alas! no longer such as they were, but are beheld fast sinking under the calamities of life, or under the increasing weaknesses of age and its accompanying infirmities."

"Such then beloved is our natural condition, a changing transitory state; the day of life is quickly over, 'and the night cometh when no man can work.' O! then be persuaded to think seriously, to think continually, of your situation, 'how short your time is,' and so learn to 'number your days, that you may apply your hearts unto wisdom.' While you look back, behumbled under the sense of your failings and your sins, and repent and turn yourselves from all your transactions; receive warning from your trials and conflicts; improve the mercies you have received, remembering with thankfulness of whom you have received them. Above all, seek by the grace of God to obtain the assurance of that 'inheritance which shall be for ever.' It is the prospect of the future eternal world, which alone can support the spirits of the sojourner upon earth, 'labouring and heavy laden' with the burthen of its sorrows; and to all such, there is a compassionate voice that says: 'Come unto me.' It is the Christian faith and hope, that is the only foundation of substantial good in this life, and the only way to the possession of the heavenly world. Live as Christians then brethren worthy of your vocation. 'Walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.' Fear the Lord always, and walk uprightly; then may you behold without uneasiness days depart, and years come to an end, while you have this consoling thought, 'The world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.'" P. 165.

XI. *There remaineth a rest for the people of God.* The promised rest as it comprehends relaxation from all labour and perfect worship, is contrasted with the Sabbaths of this world, in which it is neces-

sary to labour, and in which it is the duty of all men to hope, to fear, and to exert themselves, that they may attain the heavenly rest or *Sabbatism*.

XII. *The Christian's reason of the hope that is in him.* The recent revival of infidelity rendered the subject peculiarly interesting and appropriate, and required the exhibition from the pulpit, of plain views of the divine origin of our Christian faith, free from all controversy, which is too apt to suggest doubts under the pretence of refuting them. Mr. Walton points out the object of a Christian hope, which he shews to be a reasonable hope, of which it is necessary to have a distinct apprehension, and of which the evidences are brief and easy to be understood, and should be alleged in the spirit of meekness. In this spirit, it is the duty of all men to establish themselves in the grounds of their faith, that they may be able to enlighten the ignorance of the believer, and to confound the presumption of the sceptic. To believe, and not to be able to make an *apology* for his faith is the acme of religious ignorance, indifference and inconsistency. The modern sceptic is not more wicked in his purpose, than weak in his argument: what shall be said of his dupes and followers?

XIII. *The Christian's happy life.*

XIV. *The Christian's view of his condition in the world, and his purpose.*

XV. *Our time is short: the consideration of that truth improved.*

XVI. *The Lord's promise delayed: a proof of his long-suffering and a call to repentance.*

XVII. *The awful coming of the day of the Lord, and destruction of the world.*

XVIII. *Watchfulness and sobriety a necessary preparation for the day of the Lord.*

XIX. *Christ's speedy approach.*

The subject and the doctrines of the four last Sermons are all calculated to promote content in the present condition of human life, cautions and circumspect avoidance of temptation, fear of the most secret sin, and a habit of self-examination to the improvement of present holiness and preparation for the final judgment. However these doctrines may interfere with certain popular schemes of religion, in accommodation to which their terrors may be palliated, and the great day of the last judgment, the separation of the just from the unjust, may be misrepresented, they are doctrines without the full exhibition of which the Gospel cannot be preached in its purity and its integrity.

XX. *Christians must be witnesses of Christ's sufferings.* In these volumes it was not expected, that the word *experimental* should occur. It is an ambiguous and unmeaning word, especially when it is separated from the doctrine of experiences, which Mr. Walton has condemned. It is the danger of example, which requires us to protest against the use of a word which is often the foundation of an erroneous doctrine.

XXI. *Christians must shew their love of God, and patient waiting for Christ.*

XXII. *Stedfastness in the faith, the ground of confidence and joy to ministers and people in the day of Christ.*

“Affectionate ministers, like tender parents, can hardly find words emphatical enough to express their love and fervent desires after the felicity of those whom they regard as their present joy and future crown.’ Nor can the altered condition of human society and of the Church in general, and the peculiarly unfavourable and discouraging circumstances of particular places and parishes quite destroy this feeling, though it may make a wide and essential difference between the ties which bound the Apostle to his converts, and those by which the authorized minister of Jesus Christ is now united to those, whom he is set over in the Lord. The spirit of error and delusion walks abroad, and so many are seduced into separation and hatred and contempt, instead of preserving themselves in unity love and peace,

that that warmth of paternal affection, which the Apostle felt, can now no longer be felt, towards those who shew themselves undutiful children of disobedience and negligent despisers. Nevertheless the bond of duty cannot be disannulled; of which the commissioned servant of Christ feels the obligation. It is his duty to do his endeavours to promote the everlasting interests of those committed to his charge, and to 'warn the wicked to turn from the evil of their ways', whether they will hear or whether they will disregard what is spoken, that 'he may deliver his own soul.' And although they may turn away and become children that are corrupters,' still he does not cease to regard them as *his children* in the bonds of *one common faith* and entrusted to him by the great head of the Church, and in whose final doom he cannot but feel a deep interest. The day is coming, he will think and say within himself, when all those with whom I have been placed as a '*watchman*,' amongst whom I have lived, and to whom I have spoken 'the word of God,' shall have to meet the Lord 'at his appearing.' O! how much will it be for my joy in that day, if I can but meet them in the mansions of the blessed. While on the other hand, with what pain and confusion of face shall I not be oppressed, if I then find that all my endeavours have been thrown away, all my instructions and warnings lost, and nought but woe and everlasting misery awaits them." P. 361.

There are but too many parishes, in these days of false doctrine, heresy and schism, to which these observations may be appropriated, and in which the conscientious pastor feels, that his zealous endeavours are ineffectual and neglected, and in which he has no motive of perseverance but the consciousness of his divine office and authority, and the certainty that he must render the account of the souls, over which he is appointed to watch. In this only encouragement, he will intreat and exhort his hearers to abide in faith and righteousness, remembering the end, when both preachers and hearers shall appear before the judgment seat of Christ.

XXIII. *Christ's solemn warning to mankind.* Luke vi. 46—49, explained and improved.

XXIV. *Christ's commission to his*

Apostles; preached on Trinity Sunday, and principally appropriated to the doctrine of that day; exhibiting also the extent of the commission, embracing all nations; the subject all truth; and the method of initiation into covenant with God, in a name, which necessarily involves the doctrine of the Trinity. The commission also enforces obedience in all things, and conveys a promise of permanent aid; and the precatory Amen with which it concludes, is now and always equally necessary to the priest and to the people. There are also other doctrines to which the preacher alludes, and which are involved in the commission, as the Sacrament of the Lord's Supper, and the successive nature of the Ministry, which Christ ordained. In stating the doctrine of regeneration in baptism, Mr. Walton has *inadvertently* represented baptism to be, "the outward and visible sign of an inward and spiritual grace:" we say inadvertently, because the doctrine is in many other passages correctly expressed, and this misrepresentation is immediately followed by an assertion of

"the external washing or sprinkling with water being emblematical and significant of that inward regenerating influence of the Holy Spirit, by which, from being 'the children of wrath,' Christians are 'made the children of grace' become 'members of Christ, children of God, and inheritors of the kingdom of heaven.'" P. 401.

XXV. *The Christian Apostles complaint*, on the rejection of the report of the Gospel, through the pride of reason, the love of the world, and the prevailing power of sin.

Of the four occasional Sermons annexed to the second volume, the first was preached before the University of Cambridge; the second before the Committee of Members of the Society for promoting Christian Knowledge, within the Deanery of Hadingham; the third on the death of the Reverend William Herringham, whose constancy and zeal in

doing good made him known to many, and to none by whom he was not loved and honoured; and the fourth at the Visitation of the Bishop of London.

The copious extracts which have been given from these volumes, sufficiently attest their character, and supersede the necessity of more direct commendation. In unaffected plainness of style, and unembarrassed perspicuity of suasive argument, they recommend truths of infinite value and unquestionable authority in connexion with a righteous practice, of which the foundation is as sure as the necessity is indispensable.

The Life of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks. By John Scott, A.M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. 2d Edit. 8vo. 682 pp. Seeley. 1822.

AUTOBIOGRAPHY is as a chart of human life, on which the soundings of former navigators upon the ocean of time are set down, to warn those who shall follow them in the same track of the dangers they may incur, and to mark the shoals and rocks that lurk in the bosom of the deep; those, therefore, who having voyaged through a life of enterprise and difficulty, have recorded their observations with fidelity and good sense, are entitled to the gratitude of mankind;—such works are far more useful, as well as far more interesting, than the narrative of some posthumous compiler, from whom we can derive no more than opinions only probably inferred, motives doubtfully suggested, and events more or less uncertain and obscure. On this account we are under great obligations to Mr. Scott, late Vicar of Aston, for the honest and straightforward history of his actions and feelings, and observations, which he has left behind him in the memoirs

of his life, published and enlarged by his son. The panegyric indited by filial piety might have slept in a more hopeless grave than that of his father, if the work had not been rescued from insignificance by the authentic details from the veteran's own pen, which give life and nervous energy to the otherwise inanimate copy; his style is like himself, unaffected but unpolished; what strength he has, he exercises without parade and without exertion; but he neither condenses nor adorns it: his thinking is not profound, and of imagination he had so little, that he thanked God he was not a poet. The principal charm, therefore, of his work, is the faithfulness with which he lays open the workings of his heart, and the honesty with which he avows his sentiments: but above all, it contains much valuable evidence concerning the present state of the Church, to which we particularly invite the attention of the Clergy.

The Church of England has long had to bemoan a domestic schism, the one part of her members leaning overmuch towards Calvinism, the other incessant in their opposition to it. To cure these dissensions, or at least to cool the heat of contention, no better method can be devised, than by exposing the evil consequences of extreme opinions, to reduce men to the golden mediocrity of truth. Mr. Scott was a leader, a champion, nay, as he himself boasts, the unanswered and unanswerable champion of the Calvinistic party*: We propose, therefore, to produce evidence out of his Life, that Calvinism has a tendency to lead its professors into error, unhappiness, rudeness, pride, and hypocrisy.

1. it is source of error,—thus, swayed by his Calvinistic principles, Mr. Scott seems to have understood the precept of taking no thought for the morrow in a literal sense, and

* See Scott's Remarks upon Tomline's Refutation of Calvinism, last edition.

to have considered himself under the protection of a special Providence, almost as much as the Apostles. Of this many instances occur; one is, that having laid out more than he could afford in medicines for the poor, a heaven-directed present of 15*l.* 5*s.* 0*d.* came to him from distant strangers, and he concludes "therefore," that a penurious prudence springing from weak faith is impolicy as well as sin." (p. 155.) We are undoubtedly assured, that what a man lays out in charity, it shall be paid him again; but strong indeed must be the faith which expects repayment in this life as a thing so certain, that to doubt it is sinful. Again he says, "I have been nearly thirty-five years in orders, and except during two years that I continued single, my regular income as a Minister would never defray more than half my expenditure; yet, though often tried, I endeavoured to trust the Lord, and I have been provided for." (p. 396.) What misery might not a young Calvinist entail upon himself, if he were to follow Mr. Scott's example in this particular, and year after year incurring debts which he had no visible means of discharging, were to trust to Providential, we might almost say to, miraculous interpositions for a supply. A practice too the more surprising, because it was contrary to his own deliberate opinions; for in another place he says, that "it is necessary to the comfort, independence, and usefulness of a Clergyman, to keep down his expenses within the limits of his resources." This no doubt is the acknowledgment of his own natural good sense, but because he was a Calvinist, because he was governed by the secret influence of a doctrine, that teaches personal and partial election, he was always disposed to look for personal and partial instances of favour throughout the administrations of Providence. For the same reason, even his sufferings he was not content to ascribe to the established laws of

nature, and the ordinary course of God's government; but he represents them as irregular dispensations, appropriated with peculiar purpose to the singular end of his correction, although his discernment of that end is not always very discriminating. For instance, "having found his friends in Lincolnshire more disposed to give him a patient hearing than he expected, he returned home full of sanguine hopes, that some good would be done by his journey." (p. 162.) Now since joy and hope are fruits of the spirit, it does not appear that there could be any thing very sinful in his feelings on that occasion; however, the habit of referring every occurrence to a special Providence, taught him otherwise; and a sharp attack of asthma, which he had after his return, he viewed in the light of a punishment, for which he was bound to be thankful. In these instances, who does not trace the same unwarrantable inference of special favour shewn upon some particular emergency, as that drawn by Mr. Campbell at Lattakoo, in the south of Africa, where after the native conjurors had exhausted all their skill in a season of drought, and yet could procure no rain, it came as readily at the call of the Missionaries, as formerly at the instance of Elijah. They held meetings to pray for it, and "it pleased Divine Providence to answer their prayers by causing rain to come."

Another error, into which Mr. Scott's Calvinistic creed has betrayed him, is the rejection of every theological word, which is not found in Scripture. His party endeavour to extricate themselves from the charge of misrepresenting the *covenant* of repentance, in not preaching *conditional* salvation, by maintaining that the word condition or conditional is not to be found in Scripture. For this reason, they inclose themselves within the boundaries of a phraseology, which was sufficient for its purpose when it was used,

but is now as unequal to the explanation of questions that have since arisen, as the language of Cicero to the explanation of modern philosophy. In vain, therefore, he complains in the following passage, "I have for almost thirty years been labouring to weed out of my writings every unscriptural expression; but no distinction is made (he speaks of a recent criticism) between this and the slang of a sect or party," (p. 390.) The truth is, this very practice forms a slang, when Scriptural expressions are violently wrested from the Scriptures, without regard to their original application, and thrust into more conspicuous stations than their authors intended them to fill. In rejecting unscriptural expressions, they make common cause with an enemy, to whom, we are sure, they would not willingly be *παραιβάται*—the Socinians. They urge the same argument; but in answer to both one and the other, it is sufficient to oppose the remarks of Archdeacon Wrangham, in a note appended to a valuable charge, which he has lately published touching the latter controversy.

"To allege that the word Trinity nowhere occurs in the Bible, is the mere puerility of cavil; for neither does the Bible contain the words Unity or Providence, as applied to the Godhead, or Omnipotence, or Omniscience. It is sufficient that their equivalents, by direct assertion or irresistible inference, are there to be found. I think it is Socinus himself who says, *Satis est apud omnes veritatis amantes, rem ipsam, de qua quæstio est, rationibus vel testimonio confirmari; quamvis vocabula, quæ in ipsâ quæstione explicandâ expressa sunt, diserte scripta non inveniuntur.*"

Again, in a very amiable letter written to one of his sisters, Mr. Scott owns an error, in words to which most of his party might subscribe.

"For want of experience and prudence, forgetting my own principle, that none can come to Jesus except he be taught of God, I was much too earnest, and in a hurry, said too much, and went too far; and thus out of my abundant love surfeited you,—forgive me this wrong." (p. 144.)

Here both the main errors of the Calvinists are apparent: 1. by mistaking the end of the magnet, his zeal repels instead of attracting, and 2. he acknowledges, that if he had acted on his own principles, exhortation would have been out of the question. They refer effects to the immediate agency of the first great cause, which we are taught ordinarily to expect from the instrumentality of second causes; thus the objects of divine favour being, according to their creed, singled out in each particular instance by a special appointment of electing mercy, and none but those who are so singled out being capable of true religion; it follows of course, that the preacher, who would not spend his breath in vain, must wait till conversion descends from heaven, before he can open his mouth to the unconverted with the smallest prospect of success. This consequence indeed they deny; but it is a consequence legitimately deduced from the foregoing premises, and we challenge them to shew in what point the argument is defective. But they must not shift their ground; they must not disclaim a principle at one time, for which they earnestly contend at another; they cannot maintain, that they hope to be instruments in the hands of God, when they are in the habit of contending, that God works without instruments: here indeed we have the acknowledgment of Mr. Scott, that on his principles persuasion is useless, and that unless God converts, it is impossible to convince.

His judgment was usually vigorous and sound; unless therefore it was warped by some strong prepossessions, it is difficult to account for the inaccurate reasoning we find in the following anecdote: he determined, it appears, to leave off playing at cards, because it was a stumbling block to his parishioners; but what is his evidence of the fact?

"One to whom his ministry had been made decidedly useful, told him, that two

of his neighbours having met to keep Christmas, played at cards, drank too much, and in the end quarrelled, and raised a sort of riot; and when she remonstrated with one of them on his conduct, as inconsistent with his professed attention to religion, his answer was: There is no harm in cards, Mr. Scott plays at cards; this he says smote him to the heart, and he saw that if he played soberly and quietly they would go farther." p. 121.

Now this conclusion is what Aristotle would call a paralogism. The mischief that ensued was only accidentally connected with the cause to which he assigns it. The argument involves two fallacies; for in the first place, drinking too much and quarrelling were the faults committed by his parishioners. Now with respect to drinking, it surely is not by any natural necessity so tied to playing at cards, that the one may usually be expected to accompany the other. Undoubtedly many a profligate man will both gamble and get drunk; but so far from any natural connection subsisting between the two vices, the fact is rather the reverse. For drinking too much disables the gamester from playing to advantage, and though quarrels are sometimes the effect of gambling. Yet the mere playing at cards has no tendency to produce them, which drinking has, by heating the blood, and exalting the spirits; and for one quarrel proceeding from cards, there are twenty engendered by drinking. The quarrelling therefore in this instance must probably be attributed to the drinking, and Mr. Scott himself implies as much in the order of his narration, "they drank too much and quarrelled." Although, therefore, it is a good argument against drinking, to say that it leads to quarrels, yet it is no argument against playing at cards, to say that two men drank and quarrelled, because the playing at cards led neither to the one nor to the other.

In the next place, even if the argument were stated with more precision, thus:—I see from this instance, that if I play ever so little,

it will encourage them to go further and to gamble, therefore it is to be avoided; still it would be inconclusive; for neither is a single instance sufficient to justify a universal conclusion, nor is an innocent recreation to be condemned, because it is occasionally abused by intemperate persons. We question whether the sternest ascetics of the Calvinistic party would deem it incumbent upon them to forego their glass of wine, because some drunken driveller may have pleaded their example, to extenuate his own debaucheries.

II. If Solomon's observation concerning religious wisdom be true, that her ways are ways of pleasantness, and all her paths are peace, then doubtless there must be something wrong in that mode of faith, which converts the pleasantness of religion into gloom, and her peace into disquietude. When therefore we find that after years of earnest labour, and sincere devotion to the service of Christianity, Mr. Scott confesses himself "less comfortable in respect of religion than he used to be," when he complains of "the painful discoveries he has made about his own heart, and the devices of Satan," "that he saw not the fruits of his labours as a Minister" (p. 318.) and felt no sensible comfort when he thought himself dying," (p. 349.) surely that narrowness of the Calvinistic creed must be convicted of error, which fed this unhappy humour, and blotted out all the consolations of conscience, and clouded a good man's dying hour with dismal apprehensions. The truth is, that in those who are infected with Calvinism, the conscience often becomes morbid, and losing much of its discrimination, confounds, if it does not invert, the proportions of good and ill. On some particular subjects they are haunted with horrid phantoms, and the smallest speck of guilt in our more immediate relations to God is magnified by their distempered optics, till it assumes the terrific dimensions of the spectre in the

Castle of Otranto; while many a moral offence of greater magnitude shrinks away, like the Ghost in Hamlet, and "melts as breath into the wind." Of this we have a notable example in Mr. Scott: we allude to the passage where he speaks of a transaction, which he declares in his deliberate judgment, was the most atrocious wickedness of his life. What words of dire omen are these? Who does not expect that the tale to be unfolded will harrow up his soul, and freeze his blood? Gentle reader, fear not, the most atrocious wickedness of Mr. Scott's life was—his ordination. But perhaps he was tempted by lucre and the desire of gain, to play the part of a hireling in the Church. No such thing, there never was a more disinterested mortal. Perhaps, then he designed treachery, and intended to propagate doctrines different from those he professed—no such thing—sincerity and rectitude of heart were the prominent features of his character. He says indeed, that he prevaricated, if not lied, in his Subscriptions and Declarations; and "if it were so it was a grievous fault:" but his own narrative proves the contrary. It was not till some time after, that his serious attention was directed to the Articles, and when he discovered how much they were at variance with the Socinian principles, with which he was at that time tainted, he declined preferment in the Church, because he could not conscientiously subscribe. So that it is evident, it was not prevarication, of which he was guilty, but only the folly (a folly, we fear, much too common) of signing and declaring and subscribing to he knew not exactly what. Let us next inquire whether there were not some passages in his life, more marked with moral turpitude than this; more deserving of reprehension, and the reproaches of a self-accusing conscience. He has recorded of himself, that "before he was sixteen, he was as immoral as he could

be; at that time he began to see that he was a sinner; but for nine years afterwards, he was unable to stem the torrent of his impetuous inclinations, when swelled by welcome, suitable, and powerful temptations." (P. 16.) Nine years of unrestrained licentiousness might surely have called forth severer castigations from his conscience, than the thoughtlessness with which good intention sometimes rushes upon its purpose. This false distribution of importance to the several branches of duty is the key to open most of the paradoxes in the character of his party.

III. The next point that demands notice, is the tendency of Calvinism to transform rudeness into a religious obligation, and to strip social intercourse of the little charities that sweeten the cup of life, and conciliate brotherly love. They who rely too much upon religious sensibilities, to guide them in their practice, are apt to overlook the minor details of duty, as too insignificant for their regard. The following anecdote will confirm this statement:—A Clergyman with whom Mr. Scott was intimate, and who by his own account possessed more doctrinal knowledge than many, called upon him sometimes with a view of reclaiming him from his newly adopted opinions. But he (Mr. Scott) found these disputes unprofitable: so he let his friend know, "that as a consistent Clergyman, he had no time to spare for unprofitable visits, and but little for any visits, except in subservience to religious edification, and usefulness" (P. 124.) by which it would seem, that friendly discussion upon the highest points of religious faith is neither profitable, nor edifying; and all social intercourse is condemned, unless the visitor will talk Calvinism. The rudeness was felt, and the Clergyman never returned. Undoubtedly something of this is to be attributed to the natural roughness of the man: but notwithstanding his

roughness, he had a kind and generous heart; and if his opinions had not deceived his judgment, he would never, in reviewing this passage of his life, have deliberately exulted in his churlishness. He would have seen, that civility is a duty to which benevolence is the obligation, and that no one is to be excommunicated from the common offices of social charity, only because he is not a Calvinist. Another instance in which he was conscientiously uncivil, though the motive was very different, and far more respectable, deserves, however, on several accounts to be related:

"I had frequent invitations," says he "to meet dinner parties, formed of persons *professing religion*, and I generally accepted them; yet I seldom returned home without dissatisfaction, and even remorse of conscience. One day, I met at the house of a rather opulent tradesman a large party, among whom were some other Ministers: the dinner was exceedingly splendid and luxurious, consisting of two courses, including every delicacy in season. Some jokes passed upon the subject, and one person in particular, a minister of much celebrity, said: "If we proceed thus, we shall soon have gout numbered among the privileges of the Gospel." This passed off very well, but in the evening, a question being proposed on the principal dangers to which evangelical religion was exposed in the present day, when it came to my turn to speak, I ventured to say, that conformity to the world among persons *professing godliness* was the grand danger of all: the luxurious dinner did not pass unnoticed by me. I expressed myself as cautiously as I could, consistently with my conscience; but I observed, however it might be needful for Christians in superior stations sometimes to give splendid and expensive dinners to their worldly relations and connexions, yet when Ministers and Christians met together as such, it was not consistent; but should be exchanged for more frugal entertainment of each other, and more abundant feeding of the poor, the maimed, the lame and the blind.—Probably I was too pointed, and many strong expressions of disapprobation were used at the time; but I went home, as one that had thrown off a great burthen from his back, rejoicing in the testimony of my conscience. The consequence was a sort of tacit excom-

munication from the circle; the gentleman never invited me again, but once, and then our dinner was literally a piece of boiled beef." (P. 243.)

This anecdote shews, first, the language usually adopted by that party *- professing religion — professing godliness—Christians in contradistinction to us irreligious ungodly heathens*. 2dly, It shews, that the godly are quite as impatient of advice as the profane: and lastly it shews, that those who have no taste for good things, declaim against them in vain.

IV. It is impossible not to remark in the foregoing extracts a certain sectarian tone; that is a tone which makes the separation of a few from the many, together with an assumption of superiority. Yet, certainly, the Calvinistic party are so far from pretending separation, that, on the contrary, they claim to be the only genuine representatives of the Church. Why then assume the air of schismatic arrogance? for schism is the offspring of pride. But Mr. Scott had not a particle of pride in his composition: in his personal character, Christianity never boasted a brighter pattern of humility. The solution of this phenomenon is to be sought in the narrowness of the Calvinistic creed. The notion of partial election for ever present to the mind engenders arrogance: hence arises a singular mixture of personal humility and religious pride. Thus he reflects with dissatisfaction upon a former period of his life, as not being *religious*, in the interpretation of that term which he afterwards adopted, though at the same time he was "impressed with a strong sense of the truth and importance of Christianity," (P. 10) and was, in fact, fulfilling his duties as a Minister, most conscientiously and faithfully: it appears, therefore, that the Calvinistic interpretation of the term Religion excludes all from its precincts, who are not Calvinists.

V. Great pretensions to spirit-

uality, in religion combined with great aversion to the enforcement of moral duties is a most pernicious hypocrisy, which like ice that has been left hollow by retreating waters, bears a semblance of solidity and safety, while emptiness and destruction really lurk below : on this point, Mr. Scott is altogether irreproachable. That excellent man was too sincere to dissemble the faults even of those whose opinions he espoused.

"Nor number, nor example with him wrought

To swerve from truth, or change his constant mind,
Though single."

For instance, what can be more sound and sensible, than the following protest against the practice of his party?—

"The preaching of the present day is not practical enough. (P. 207.) Many preachers are not directly Antinomian in doctrine, who yet dwell so fully and constantly on doctrinal points, and give the several parts of the Christian temper, and conduct, in all its branches and ramifications, so little prominence, that after all, their hearers are never taught the particulars of their duty, in the several relations to God and man, in the improvement of their talents, the redemption of their time, &c. they are told in a few words, that they should be holy, and do good works, but they are left ignorant, in what genuine holiness and good works consist, and often live in sin, or neglect of duty, for want of knowing this or the other thing to be sin or duty." (P. 205.) And, again, "A clergyman should endeavour to proportion his doctrine to the scriptural measure, and not to have more Calvinism, properly so called, in his sermons, in proportion to other instructions, than is found in the New Testament :—Some Calvinists put as much into a sermon, as the whole of St. Paul's Epistles contain, but far less of other things." (P. 438.) And, again, "Sure I am that Evangelical religion is in many places woefully verging to Antinomianism ; our natural pride and carnality being both humoured and fed by it, under the plausible pretence of exalting free grace, and debasing human nature. But whilst Antinomians talk of the grace of the Gospel, they overturn all revealed religion : the conversion of the Antinomian,

notwithstanding all his good feelings, only leaves him ten fold more a hater of the God of the Bible, than he was before." (P. 201.) And, again in his Sermon on Election and Perseverance, "Others are ready to say, in extravagant zeal, to any one of greater moderation ; if you really believe these doctrines, why do you preach them so sparingly, cautiously, and *practically*? I would desire such a man to study St. Paul's Epistles, and to answer the objection himself—indeed they are not all proper subjects to insist on, when we preach to sinners, to prejudiced hearers, or newly awakened persons, and are seldom if ever found in Scripture, explicitly thus addressed."

How few of those whose opinions are Calvinistic, temper their zeal with so much judgment. Yet, when the adherents of this party are told by their antagonists, that their tenets tend to Antinomianism, and allege, in proof of their tendency, the fact of its prevalence, they deny the charge with indignation, and fall upon us, as calumniators, who take advantage of a few unfrequent abuses, to slander the whole body. It is, therefore, of huge importance, to have the testimony of the greatest saint in their calendar against themselves, and we shall now prove the truth of the allegation, first, from Mr. Scott's own averments, secondly, from the observations he has recorded, and lastly, from the treatment he himself experienced. After explaining the superior utility of preaching duties as well as doctrines, he adds :

"You see, I take it for granted, in *opposition* to the verdict of a vast majority of London professors, that I have the truth on my side." (P. 250.) And, again, "A religion bordering on Antinomianism, has the countenance of respectable names ; strong prejudices are in *most* places in favour of it." (P. 201.) And, again, "A tendency to Antinomianism is the bane of evangelical preaching in this day, both by lowering Christianity among those within, deceiving professors, and disgracing the common cause : I have a most deep and heartfelt conviction of the truth and importance of those peculiarities, which have hitherto made me *unpopular*." P. 343.

Unpopular, because he preached
G

the duties of Christianity! — but more of this anon.

2. Let us next survey the result of his observations upon the actual effects of Calvinistic doctrine. Mr. Newton, a great man of that party, had been sixteen years at Olney: now mark in what state his pastoral ministrations left that Church, when Mr. Scott succeeded to the curacy.

“The people,” he says, “were full of religious notions; of that knowledge, which puffeth up, while the love that edifieth was comparatively rare: many were nursed up to a morbid delicacy of feeling, which could not bear the faithful application of scriptural admonitions, without expostulation and complaint.” (P. 181.) “There are above two thousand inhabitants in this town, (Olney) almost all Calvinists, even the most debauched of them: they are become, like David, wiser than their teachers; that is, they think themselves so, and in an awful manner have learned to abuse Gospel notions, to stupify their consciences, vindicate their sloth and wickedness, and shield off conviction.” (P. 207.) “Their prayer-meetings proved hot-beds, on which superficial and discreditable preachers were hastily raised up, who, going forth on the Lord’s day to the neighbouring parishes, intercepted those who used to attend Mr. Newton: men were called to pray in public, whose conduct afterwards brought deep disgrace upon the Gospel: they produced a captious, criticising, self-wise spirit, so that even Mr. Newton himself could seldom please them; they rendered the people so contemptuously indifferent to the worship of God at the Church, that I never before or since witnessed any thing like it.”—P. 496.

We earnestly conjure those who call themselves Evangelical, to consider the effects of their system, as they are here faithfully and impartially described. Is it possible that any one can be much in love with the shallow, hypocritical form of religion, contained in this portrait? the principal features of which are the emptiness of ostentatious piety, and the incorrigibility of spiritual pride? these are the consequences of placing too much reliance on feelings and emotions in religion; these are the results

of a zeal, that evaporates in smoke and vapour, without communicating an active heat. Far be it from us to deny, that many of them are blessed with affections, deep as well as strong, which may lead to the highest pinnacles of virtue, and bring forth fruits of love an hundred fold. Nevertheless, let them keep their sensibility to themselves, and thank God for it. But let them not insist on a criterion of religion, undesigned by the founder of Christianity, nor measure their neighbour’s chance of heaven by the warmth of his constitutional temperament. Religious feelings may be stimulated by those who are taught to believe them necessary; but unless they are founded upon the moral sense of good and ill, chastised by hopes and fears, and regulated by sober judgment, they will inevitably terminate, as at Olney, in Antinomianism, hypocrisy, and hardness of heart.

3. But the merits of Mr. Scott, in resisting the mischief of this system, are much enhanced by the trouble and vexation it drew upon him, through the whole career of his ministry—not only at Olney, where we have seen the temper of people, and where he says of himself, “I am very unpopular in this town, and preach in general to very small congregations, and am generally looked upon as an unsound-legal-Arminian.” P. 206. but even among those of a higher class, better educated, and less exposed to delusion, still he was persecuted by the Antinomian spirit. Indeed the temper and behaviour of his London congregation at the Lock, is as salutary a warning as can well be imagined against what is commonly termed Evangelical preaching.

“He was aware,” he says, “that they were decided Calvinists, however he determined to expound the Epistle to the Ephesians, and while he went through the more doctrinal part of the Epistle, he was attended by more than three hundred persons: (it was a lecture on a

week-day) but when he came to speak more particularly on Christian tempers, and the relative duties, in the fourth chapter, the alarm was spread, though he stamped every exhortation strongly with an Evangelical seal. But at length, when he preached from the 5th chapter, on the words, "See that ye walk circumspectly," the charge was every where circulated, that he had changed his principles, and was become an Arian, and at once he irrecoverably lost much above half his audience. His Sunday morning congregation greatly decreased, and dissatisfaction was manifested in the looks and language of the Governors." *P.* 283.

What are we to make of all this? is it possible, that in any chapel belonging to the Established Church, the preacher, and an Evangelical preacher too, should be deserted by his hearers, and bullied by his patrons, because he followed St. Paul in preaching Christian duties? and lest it should be supposed, that these are unfavourable specimens, selected for the purpose of setting Calvinistic principles in the most disadvantageous light, let us attend to the evidence of the venerable Author, near the close of his long and laborious career. "All my experience," says he, "and observation and study wholly fail to teach me how to keep together a congregation which is prejudiced against some part of that instruction, which faithfulness renders it my duty to inculcate." *P.* 436. His advice upon this subject deserves to be recorded in characters of gold, upon every pulpit of the Calvinists: "Remember how much better it is to do a little substantial good, than by smooth and false doctrine, to obtain crowded congregations and do them mischief uniformly." He adds, "my usefulness as a preacher has been greatest where my congregations have been small and discouraging." (*P.* 469.) Never, then, let them boast in future of their large and crowded congregations; never let them insult their less Calvinistic brethren by a comparison of numbers, nor scorn the sober few, who listen that they may learn, and

learn that they may become better and more holy. For Mr. Scott has furnished the most irrefragable evidence, that a large congregation of Calvinists is an infallible symptom of Antinomianism. Will they pretend that his unpopularity was personal, and owing to some peculiarity in his manner; it would be sufficient to oppose to such a frivolous pretence the testimony of Mr. Wilberforce. "All objections," says he, "arising from an unfavourable manner were at once overruled by the strong sense, the extensive acquaintance with Scripture, the accurate knowledge of the human heart, and the vehement and powerful appeals to the conscience, with which all his sermons abounded in a greater degree than those of any other Minister I ever attended." (*P.* 608.) But the circumstances already detailed abundantly refute the assertion.

Mr. Scott, the Editor, asks, whether "his father must not have been a very different character, in the practical nature of his views of Christianity, and his manner of addressing men in order to the promotion of their salvation, from what we are ready to suppose a decided Calvinist must be." (*P.* 598.) Very different, no doubt, from what a decided Calvinist actually, for the most part, is. For proof of this, we may refer to his own description of decided Calvinists at the Lock Chapel. His conduct was not inconsistent with his principles, but neither was it the consequence of them. It was the consequence of pure religion acting upon a heart naturally good; and the fervidness of his temper, which in the wild state of his passions, was the cause of many disorders, was afterwards, when they were brought into subjection to the law of Christ, the source of an admirable zeal, with which Calvinistic opinions were accidentally mingled. Or perhaps it may be admitted that there is something in those opinions, which naturally cap-

tivates, and seizes upon warm constitutions; but this book contains evidence enough, that goodness and Calvinism are not correlatives, nor in any way connected together after the manner of cause and effect.

British Review, No. 40.—The Bishop of Gloucester's Charge.

THE government of old France was despotism mitigated by epigrams, and the ordinary dullness of the *British Review* is enlivened by fanatical fun. Of this curious mixture, our readers have formerly seen happy specimens, and we have commented upon their peculiarities at considerable length. In a number recently published, the critic has surpassed himself; and under the pretence of reviewing the Bishop of Gloucester's Charge, has poured forth a tirade, of which we shall extract the choicest morsels. All remarks would be superfluous. But we request the public attention to a strange and suspicious coincidence between the recent Numbers of the *Edinburgh* and *British Reviews*. The former openly advocates the spoliation of the Church—the latter as openly maintains, that the Church deserves to be plundered. The former encourages the assailants of the Cathedral, the latter vilifies its tenants. If we believe that either journal is conducted by Churchmen, we must admit that the Church is in danger from within as well as from without.

"We must frankly state, having a charge upon our own consciences to state the truth, however disinclined to speak evil of dignities, that the tendency of episcopal Charges appears to us to be in general replete with danger to our Church Establishment. It would seem from many of them that the duty of the pastoral clergyman consisted only in a hearty hatred of all manner of schism, and in giving the widest possible range to the application of the term. And, reasoning from the apparent spirit and objects of a part of these periodical lectures, we should, speak-

ing with all deference, be tempted to say that, owing to the unhappy dominion of certain prejudices of education, no persons are so ignorant, not only of the state of the religious world, but of the specific interests and dangers of our ecclesiastical establishment, as some of its appointed guardians." P. 257.

"That private persons, of whose estate this right constitutes a portion or appendage, should exercise it with a single view to their worldly gain or family advancement, is less surprising than that the same abuse should be committed by the guardians of the state, who by every appointment of a weak, or prejudiced, or indolent functionary to the service of the Church, lay whole districts barren in the territory of Christ, and wither, as it were, the growth of grace in the country. The truth is, that every patron, from the king downwards, holds his power as a trust from God, and in every exercise of it is doing an act more extensively affecting the interests of man and the glory of the Creator than any of which a human being can, in any circumstances, be capable. But the higher the patronage, the more destructive is the abuse. To send overseers into the vineyard of God, who care not whether it brings forth 'grapes' or 'wild grapes,'—who, with the frost of their academical learning and constringent orthodoxy, interdict and starve the soil which they were deputed to cultivate; who conceive their own dignity to consist in doing nothing themselves, and checking all extra-doings in others,—who, mistake all stir in the work of the Gospel for extravagance or innovation, and rest satisfied with a clergy, however loose or Laodicean in character, so long as the letter of the rubric remains inviolate,—to commit to such persons the difficult, and dangerous, and onerous management of our Christian Protestant Establishment in this its present conjuncture, is to frustrate the dispensations of Divine mercy through the Gospel, by the best contrived human means, and upon the widest scale of operation, which the great spiritual enemy of man has had it in his power to suggest." P. 259.

"Considering, as we do, that what the poor are most interested in learning is precisely that which the parish clergyman is bound by his allegiance to God to teach them—the learning of the Scriptures, and the application of Christian precepts, we can scarcely be persuaded that any knowledge by which society will be benefited, and the moral order of the world advanced, will be the result of the

fairest looking scheme of public instruction, where the whole air of the institution is poisoned by the example of its very patrons and supporters, and the Church despoiled of its attraction and influence by the drowsiness or dissipation of the minister." P. 261.

"We cannot think that this admonitory and explicit interference with the conduct, manners, and pursuits of his clergy, has hitherto been enough regarded as the duty of the diocesan. It is not, as we began with remarking, in the power of every bishop to take this spiritual ground with characteristic propriety; it is not every bishop whose fear of God places him sufficiently above the fear of man to dispose and qualify him for insisting upon duties, of which it is an offence to human pride to be reminded; and the heads of not a few of our bishops are so full of the chimeras and spectres of sectarianism, schism, Calvinism, and other terrific forms and omens of disastrous import to our Church, as to be totally blind to the real, sensible, and substantial instant peril, in which it is placed by the unspiritual and unholy lives of its authorised ministers." P. 265.

"A day passed at any country village without particular inquiry will usually let the stranger, if he is an observer of these things, into the secret of the real state of the cure. If the pastoral function is in abeyance, the misery, pollution, and blasphemy, which meet him at every turn, will speedily inform him of that fact; and, how well the sworn dispenser of God's word and sacraments, hunts, and shoots, and dances, and denounces Methodism, and approves his orthodoxy to his diocesan by his holy hatred of the Bible Society, and the evangelical clergy, will usually appear inscribed but too legibly in the characters and countenances of his straggling and repining flock." P. 266.

"Against these hellish machinations the militant members of our Church are summoned to display to its utmost their evangelical courage. It is to be now seen whether those who are professedly on God's side will act with the zeal and consistency of his true servants. It is to be now seen whether they will answer the urgent and imperious call which the crisis makes upon them; whether, with such an enemy at their gates, so large a portion of them will still chafe at little mean animosities, jealousies, and suspicions;—still continue to call names;—still continue to cry down all active labours as officious, irregular, and supererogatory;—still persevere in paring down clerical duty to the mere letter of the rubric;—still con-

tent themselves with executing with exactness an official service, with delivering ethical lectures, with denouncing what it would cost too much to imitate;—still continue to depend upon ancient bulwarks, and venerable towers, while the only substantial means of defence are neglected: or shall we see, in this hour of peril, the conduct of the clergy re-formed after the model recommended by the Bishop of Gloucester? Shall we see through all the ranks of our clergy a grand effort, similar, and not inferior, to that which the enemy is making?—shall we see all ill-founded jealousies sacrificed to the common interest?—shall we see an end made of the foolish uproar about Bible Societies, evangelical preachers; and shall we see one united endeavour to avert the immediate peril? Are we to hope that patronage will be frightened out of its state of apathy and abuse, the High Church roused from its deep official sleep, and the Cathedral and its close become the focus of spiritual zeal, practical piety, and Christian discipline? If this, or any thing like this, should be provoked by the present horrible combinations against the happiness of life and the hope of the soul, our special thanks will belong to Him to whom only is known the sublime alchemy by which good is wrought out of evil, and who can 'turn the fierceness of man to his praise.' Half the battle is gained before it begins, if it begins in this way: the blasphemers are 'at their wits' end;' they appear, by the general tenour of their latest publications, to have exhausted their armoury. They offer a sine victory to faithful troops, and it seems as if God had decreed 'that their own tongues shall make them fall.'" P. 269.

"We shall advert only to one other peculiarity in the moral predicament of the world (a peculiarity of a very different kind from that to which we have last alluded), which puts extraordinary and special obligations upon the clergy. The new era which has begun in the Church by the increased circulation of the Scriptures in these latter times, requires it even for its own safety to be in a state of energetic activity. It must follow where the Bible leads. It surely does not become the Church of England to be afraid of this Book; but if it do not feel itself placed in any new predicament by this great event—if it do not perceive that the total population of this country is thereby taken out of a neutral state in respect of religion, and excited to an extraordinary curiosity and interest on the subject—if it will not understand the necessity of lend-

ing itself to the new state of things, and of profiting by the crisis—if a large proportion of its dignitaries will still continue to check the diffusion of Scriptural knowledge, and strive the cause of Christianity—if it can be induced to listen to such misrepresentations, such gross, and we must add, insolent and calumnious misrepresentations and perversions as occur in ‘the Respectful Letter to the Earl of Liverpool,’ by the perpetual Curate of St. John’s Chapel, Hackney; then there is ground for saying that the Established Church is in danger from the Bible Societies. But if the Church of England will regard the Bible as the charter of its own foundation—if, seeing that the British and Foreign Bible Society is doing precisely that which is doing by the Society for promoting Christian Knowledge, it holds out the hand of Christian fellowship, and cordially accepts its co-operation—if it will consider the wide dispersion of the Scriptures as extending the area of its own exertions, and multiplying its proper business, as well as augmenting its means, then will this grand comprehensive Christian institution, so hardly treated by Mr. Norris, be found to be in effect the very best friend the Church has gained since the Reformation.

“We cannot avoid, as we pass along over this vast and varied scene, occasionally turning aside to examine some rare or remarkable object which overshadows, though it may not lie in our path; and just such is the extraordinary production on the subject of the Bible Society, lately sent forth by the reverend gentleman last alluded to. He seems to consider a few practical indiscretions in the mode of collecting money and increasing subscriptions, exhibited in the commencement of its career, and some ill-judged and intemperate expressions, some idle and rambling illustrations, and some ill-chosen allusions, some incoherencies, some false metaphors, a few juvenilities, and a few senilities which may have dropped occasionally from the mouths of some of its advocates in their public addresses, as justifying a sentence of condemnation from a perpetual curate of Hackney, against an incorporation of persons the most august in names and number, the most catholic in plan and purpose, and comprising the largest sum and average of moral worth that has appeared upon the stage of the world, for objects and interests uncombined with worldly advantage, since the days of primitive, unadorned Christianity.” P. 272.

“If the Charge of the Bishop of

Meath, delivered to his clergy, in July last, our readers will see what we mean by calling names. They will there find, by the imputation of doctrines a thousand times disclaimed, but which it still gratifies some amongst us to persevere in imputing, what description of persons are in part, if not principally, meant by the names of reproach employed by the Bishop to denounce the objects of his uninquiring hostility. Calvinists, sectaries, seceders, are the appellations employed, and as far as they may be meant to describe those to whom they appellatively belong, we carry our disapprobation and regret, as far as his Lordship’s; though his method of correction would seem to us to promise little benefit to the Church: but as certain characters are aimed at, which neither of these designations will cover, it seems as if the Bishop, by making an amalgam of them all, were resolved to spread the daubing compound over a quantity of surface equal to the range of his spiritual animosity. It would not have been quite as seemly for a Bishop to make war with the *saints*, or perhaps he might at once have defamed the veritable object of his attack by that word of happy nony, under which all are included that will not disprove their hypocrisy by defying their God.

“We question whether more harm is not done to the Church by this vague, obscure, and indiscriminate mode of attack, than by the more explicit hostility displayed in certain other episcopal charges towards a class of clergymen on whom malice has fixed the title of *evangelical*, that it might have to accuse them of assuming it to themselves. Under these sweeping accusations, no minister is safe but by doing nothing, or as little as he can help. Any spiritual stir, any the smallest movement of zeal on the part of a clergyman within his diocesan’s jurisdiction, may bring him under one or other of his prospective epithets. If the unhappy man’s head appears above the trenches, the misdirected artillery of his own commander may glance to punish his temerity. All this we see with great regret, because we think a minister may in these days be a little busy in the Church without injury to its interests; because we believe that people are too busy out of it to suffer it to enjoy its repose in safety; and because we have long thought that the quarrel with certain members of our National Church, called *evangelical*, is rather moral than doctrinal; or, in other words, that if they would do no more than others do, their divinity would be

held innoxious. *Their depreciation of works, when vaunted as the purchase of salvation, is the thing complained of; but in truth, the works they do are, the things that excite the clamour, and, above all, the vital importance they annex to them in their proper scriptural relation and spiritual connection.*" P. 276.

We had intended to make no comment upon these extracts, but of the concluding sentence of the last, which asserts, that the orthodox clergy complain "*of the depreciation of works when vaunted as the purchase of salvation,*" we cannot refrain from asking, is it true or false?

Of all the rest we have only to say, that it forms part of an article which defends the *Evangelical* clergy, and declares that the Bishop of Gloucester is a member of that body. We trust that the body will disown their advocate; and that the Prelate who is so grossly insulted, will proclaim the dissatisfaction which we are confident that he must feel.

Internal Union the best Safeguard against the Dangers of the Church. A Sermon, preached in the Parish Church of Storrington, July 11, 1822, at the Visitation of the Venerable Charles Webber, A.M. Archdeacon of Chichester, and published at the Request of the Clergy. By the Rev. Hugh James Rose, A.M. of Trinity College, Cambridge; Vicar of Horsham; and Chaplain to the Earl of Sheffield. 8vo. pp. 32. Rivingtons. 1822.

THIS is the work of a man who thinks for himself and thinks correctly—and the consequence is that on a trite and hacknied subject, Mr. Rose has brought forward much new matter, and made new applications of arguments already in use. For instance after an exposure and condemnation of the latitudinarian and schismatical propensities of the day, they are traced up in the fol-

lowing passages to a quarter in which they have not been often sought.

"No trifling share of the self-willed spirit so visible in the religious world is to be attributed to the systems of philosophizing now prevalent among us. Whether our modern metaphysical systems are true or false is not the question now—we are seeking to trace their effects on the human mind. And it must be remembered, that these effects are not limited to those who have studied them, for of course deep research into speculative philosophy can only be the province of the few. But then those few are precisely they who in great measure at least direct the pursuits and opinions of the age. And thus, as their other pursuits must necessarily partake of the spirit of their philosophy, that spirit gives a tone and colour to the studies and feelings of the country at large. If our philosophy be dogmatical, we shall enter on all other pursuits with the same spirit which predominates in this most important one. If we set up the reason unassisted as the only source of knowledge, and appeal to it as an unerring standard on these our highest objects of contemplation, it cannot be supposed that we shall carry into other objects of contemplation or enquiry a spirit of docility or submission to any other authority, or through those enquiries diffuse such a spirit into the world at large. Here then let it be observed how vast a difference there exists between the philosophy held in former days and our own. The metaphysical system which preceded the prevailing one, was eminently calculated to generate those wholesome habits of distrust of our own unassisted powers, without which the profoundest speculations and enquiries will end only in error and disappointment: for its views of the nature of the mind and of thought were such, as to inculcate the deepest sense of the dependence, not only of our bodily but our mental faculties on a superior Power. They began with God, and with God they ended. We seek not now, whether the masters of this philosophy rightly divided the faculties of the mind, or rightly developed the nature of thought: but the necessary results of their doctrines would be at all events far juster notions of the powers of unassisted reason, than we now possess. The mind would perpetually dwell as it were in the presence of a higher power, and would thus be perpetually reminded of the limitation of its own powers, and taught its due place in the scale of the universe, and that only from light vouchsafed, and know-

ledge imparted, from a sphere more enlarged than the visible world in which it is incased could true wisdom be gained : and habituated as it would be to assume an intellect superior to its own as the ground of all its reasonings, it would carry into other researches not on the one hand an arrogant and a total reliance on its own judgments, nor on the other a slavish or an ignorant acquiescence in existing opinions, but assuredly a disposition to rely on the decision of competent and sufficient authority. And what we have assumed as the probable, we know was the actual result. Our time forbids us to refer to the proofs which might be offered from any other than the more immediate object of our contemplation to-day. When the corruptions of the Church of Rome, for example, had disguised the fair face of Christianity, and made that almost a curse which was given for a blessing, what course did the pious founders of our Church, nourished and reared in the philosophy, pursue ? Did they rely on their own wisdom, or their own fond imagination, for the invention of a new and superior form of Church government, and level with the ground that which they had left ? Nothing of all this ; but on the contrary dismissing only the excrescences which deform the Popish system of Christianity, they restored it upon Catholic principles after the model of the Primitive Church, and next to Scripture they received and revered the decisions of pure and primitive antiquity, and religiously followed the agreeing judgment of the ancient doctors of the Catholic Church. Nor was this the case with the *Fathers* of our Church alone, but such were the opinions and the feelings of her brightest ornaments, of Bull, of Pearson, and of Stillingfleet, down to the æra of the existing philosophy. In that philosophy, the mind is left to its own workings—no limits are placed to its researches, nor to its powers of improving itself : it is taught to depend wholly on the light which reason affords as sufficient for every purpose, ‘and from this mistaken view of our talents and their origin, we travel onwards till we come to an absolute rejection of all that would interfere with their high prerogatives *.’” P. 18.

“ These are only some among the results which necessarily follow from the habits of philosophizing, which have been in fashion for so many years ; and the same effects, the fostering of intellectual pride, the dislike of all controul however healthful, of all authority however legitimate, may

be traced wherever we turn our eyes. In our literature this boastful wisdom meets us in the shape of a boundless and ignorant contempt of antiquity, and the most overweening notions of the superiority of this enlightened age over those which have gone before it. In the political world it presents itself with the same features, a contempt of whatever is, in comparison with the improvements which might be suggested, a craving after untied novelties, an unmeasured hatred of all existing establishments and all constituted authorities. And the same disease, we maintain, arising from the same sources and characterized by the same symptoms, is the cause of many of our evils in the religious world, displaying itself there in schism and separation, as in the political world by levelling maxims and visionary doctrines of equality. In all these cases the mischief arises from the natural pride of the understanding, fostered by an evil system of philosophy which exalts the human mind, till it is taught to believe its own powers of boundless extent, to deny the possibility of error in its inquiries, to renounce all deference to the collected wisdom of ages and generations, and in the spirit of the guilty city to exclaim, ‘ I am, and there is none beside me.’” P. 23.

“ Thus much therefore we may say, that they among us who have followed the doctrines of Calvin, shew a strong tendency also to the adoption of a republican system of Church polity, and seem to have forgotten either that ours is an episcopal form of Church government, or at all events to have forgotten what episcopacy is and what it requires. In this assembly it cannot be necessary to defend it, nor to do more than refer to its divine institution, and to the apostolic succession clearly traceable in the writings of the *Fathers*, but it certainly may not be unadvisable to notice its nature and its requirements. Let us remember then that episcopacy implies not only the existence of heads and governors of the Christian flock, but also a Church belonging to each congregation, governed by a pastor who has *no other* business than to instruct it, subject to the authority and jurisdiction of his bishop. From the pastor these two duties are obviously required—the first, that he should, in the remembrance that he is a *local*, not an *universal* charge, confine himself strictly and exclusively to that place and those duties to which he is appointed ; and, secondly, that remembering the words of Cyprian, ‘ that contempt of the authority of the bishop presiding over every Church is the root of schism

* “ *Rennell on Scepticism*,” p. 27.

and of heresy*; he should submit with implicit deference to the authority of his superiors, to whom he has indeed taken the canonical oath of obedience. Now it cannot sufficiently be deplored that both these duties have by many been neglected and transgressed. Open resistance to the governors of the Church† has perhaps not been so common a fault: but to what general and what gross instances have we not been witness of the transgression of the pastoral duty! Instead of quietly confining himself to that particular sphere to which his duty obliges him, how many an one of our enthusiastic brethren have we seen, and do see, wandering over the country to spread his principles in flocks with which he has no concern, or holding petty comings with Dissenters for ecclesiastical purposes‡. This is to renounce at once the character he has voluntarily assumed, and to give up all pretence to being a member of an episcopal establishment; for in that character he has only one scene of action, and one most important though limited duty. He is to feed his own flock, and neither to commence nor participate in any measure which has more general objects, except under the express sanction and authority of his ecclesiastical superiors." P. 25.

This reasoning is subsequently applied to the popular religious societies which have embraced so large a share of public attention, and made such a grievous breach in the unity of the Church; and those persons who agree with us in lamenting and censuring such proceedings, will be grateful to Mr.

"* Cyprian, Ep. lxi. ad Flor.

"† It may, however, be well doubted whether in many instances something nearly tantamount to open resistance has not been practised in the transgression of those rules by which, in one particular, the bishops govern, viz. the rubrics, and the wanton changes causelessly introduced. See on this subject some excellent remarks in the commencement of the Bishop of Bristol's 'Concio ad Clerum Provinciæ Cantuariensis,' preached before Convocation in January, 1819.

"‡ See an excellent pamphlet called 'Episcopacy considered with Reference to modern Popular Societies,' by a Member of the University of Cambridge.' P. 55.

Rose for the new light which he has thrown upon the subject. The philosophical, the political, and even the commercial systems which are now afloat in the world, have been applied, in many instances unintentionally, but in some designedly and avowedly to ecclesiastical and religious subjects. Convinced by Hume and Adam Smith of the propriety of abolishing the old restrictions upon trade, and leaving merchandize to find its own level in the market, our statesmen transfer this reasoning to Christian edification, and build their hopes of improvement in national morality upon the competition of innumerable sects. Believing that public opinion is the best safeguard against mis-government, the next step is to find the Church guilty of being unpopular, and pass sentence against her as useless lumber. While philosophy, which is little better than another word for rash speculations and superficial attainments, teaches its candid and liberal votaries to bear with religion as with a necessary evil, which the world is not yet sufficiently enlightened to remove.

In attacking and reprobating the avowed professors of such systems, Mr. Rose has had many predecessors; but we are not aware of any one who has taken the precise line of his discourse, or pointed out the bad effects which such reasoning has produced upon those who are still far enough from approving it, or assenting to it. They hear these arguments repeated from day to day—they see them acted upon not unsuccessfully, in the pursuits to which they apply, and they forget the gross absurdity of appealing to them or relying upon them, in questions of another sort. This is the hint for which we consider ourselves especially indebted to Mr. Rose, and it is one which we shall hope to see duly developed.

MONTHLY REGISTER

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

BARTLETT'S BUILDINGS,
16th Dec. 1822.

At a numerous and highly respectable Meeting of Members of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, convened for the purpose of considering what measures it might be proper for the SOCIETY to adopt, on occasion of the lamented Death of the LORD BISHOP OF CALCUTTA :—

THE RIGHT REVEREND THE LORD BISHOP OF LONDON in the CHAIR, (in the unavoidable absence of HIS GRACE the President).

The following Resolutions were unanimously agreed to.

“ That this Board having received, with feelings of the deepest regret, intelligence of the Death of the Right Reverend THOMAS FANSHAW MIDDLETON, D.D. Lord Bishop of Calcutta, do sincerely deplore the sudden termination of that long and intimate connexion, which subsisted between his Lordship and the SOCIETY.

“ That this Board feel it their duty thus publicly to express their lively sense of that rare union of wisdom, activity, and firmness, which marked the character of the late LORD BISHOP OF CALCUTTA, and qualified him, in an eminent degree, to accomplish the arduous undertaking of establishing in the East a branch of the Apostolical Church of England ; an undertaking, which, under his prudent and energetic management, was in the most promising state of advancement ; but the completion of which, under the Divine Blessing, must be looked for from a similar combination of talent and piety in those who may hereafter be called to the exercise of Episcopal functions in India.

“ That this Board, recollecting the solemn and affecting address, in which the BISHOP, upon the eve of his departure for India, took leave of the SOCIETY, and adverting to the pledge which he then gave of promoting to the utmost of his power the objects of the SOCIETY, within the sphere of his spiritual influence, are desir-

ous of expressing their grateful sense of the zealous and effectual manner, in which that pledge has been redeemed.

“ That with a view to a more durable expression of the esteem and regret of this Board, measures be taken for the erection of a MONUMENT to the memory of the late LORD BISHOP OF CALCUTTA, in the Cathedral Church of St. Paul; the expence to be defrayed by the individual Subscriptions of Members of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and that Books be forthwith opened at the SOCIETY'S OFFICE, and with the Secretaries of the DIOCESAN and DISTRICT COMMITTEES, for receiving the names of Subscribers.

“ That this Board feel a melancholy satisfaction in adopting a suggestion made by the late LORD BISHOP OF CALCUTTA, in his last letter to the SOCIETY, relative to the foundation of FIVE SCHOLARSHIPS in the MISSION COLLEGE at CALCUTTA ; and accordingly agree to place the sum of £6000 at the disposal of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FORGIVEN PARTS, for the purpose of endowing five Scholarships, besides affording a Salary for a Tamil Teacher, in the said College, with such reference to the Sons of the SOCIETY'S MISSIONARIES, as the Statutes of the College may allow ; and that this Board, anxious that the piety and zeal of the late LORD BISHOP OF CALCUTTA should be honoured with an appropriate Memorial in the Country, where they were most conspicuously and beneficially displayed, do recommend, that the said Scholarships be founded, and henceforth called by the name of BISHOP MIDDLETON'S Scholarships.

“ That this Board, having a well-grounded confidence, that the Venerable Archdeacon LORING will, during the vacancy in the See of Calcutta, use his best endeavours to promote the several important designs for the advancement of Christian Knowledge in the East, which occupied so large a portion of the late Lord Bishop's time and solicitude, do invite the Archdeacon to enter into Correspondence with the SOCIETY ; and do assure him, that any suggestions, which he may think proper to offer, in furtherance of those designs, will obtain the SOCIETY'S most favourable consideration.

“ That, as a mark of the high esteem entertained by this Board for the character and virtues of the WIDOW of the late

LORD BISHOP OF CALCUTTA, a Copy of the Resolutions adopted at this Special General Meeting of the SOCIETY, handsomely written on Vellum, be presented to

Mrs. MIDDLETON, immediately after her arrival in England.

"That a Committee, consisting of nine Members of the SOCIETY, viz.

HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY, (PRESIDENT).

THE RIGHT REVEREND THE LORD BISHOP OF LONDON,

THE RIGHT REVEREND THE LORD BISHOP OF LLANDAFF, (Dean of St. Paul's),

THE RIGHT HONOURABLE LORD KENYON,

THE VENERABLE THE ARCHDEACON OF LONDON,

THE VENERABLE THE ARCHDEACON OF MIDDLESEX,

THE VENERABLE THE ARCHDEACON OF COLCHESTER,

THE REVEREND DR. D'OILY,

JOSIUA WATSON, Esq.,

be appointed to superintend the Erection of the Monument, and to take, all such steps as may be necessary for carrying the Resolutions of this Meeting into effect.

"That the Contributions, towards the erection of the Monument, be limited to the amount of each Member's annual subscription to the SOCIETY.

"That the Resolutions adopted by the Board at this Special Meeting of the SOCIETY, be published, under the direction of the Committee.

"Agreed unanimously, That the Thanks of this Meeting be given to the Right Rev. the LORD BISHOP OF LONDON, for having taken the Chair; and for the very obliging and able manner in which he has conducted the business of the day.

GEO. GASKIN, D.D.

SECRETARY.

— Dec. 27, 1822.

At a second Special General Meeting, convened for the purpose of receiving and taking into consideration, an application from the Incorporated Society for the Propagation of the Gospel in Foreign Parts, "for permission to co-operate with the Members of the Society for Promoting Christian Knowledge, in the erection of a Monument to the memory of the late Lord Bishop of Calcutta, in the Cathedral Church of St. Paul, and thus to perpetuate their feelings of gratitude for his services and admiration of his talents."

HIS GRACE, THE LORD ARCHBISHOP OF CANTERBURY in the CHAIR.

The following resolutions were unanimously agreed to :

"That this Board gladly acknowledge the cordial union that has so long and so

happily subsisted between the Society for promoting Christian Knowledge and the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in as much as the two Societies arose from the same stock, were founded on the same principles, and act under the same President.

"That this Board therefore, however anxious they may have been to reserve to the Members of the Society for Promoting Christian Knowledge, the honour of offering a suitable tribute to the memory of the late Lord Bishop of Calcutta, cannot resist the earnest request that has now been made by the sister Society, to be admitted to co-operate with them in the erection of the Monument proposed to be placed in the Cathedral Church of St. Paul.

"That two Members of the Incorporated Society for the Propagation of the Gospel, viz. the Rev. H. H. Norris, and Rev. J. Lonsdale, be added to the special Committee, which has been appointed to carry this design into execution.

"That the Archdeacon of London be requested to furnish the Board with a copy of the admirable Address delivered by him at the last Special General Meeting, for the uses of the Society.

"Agreed unanimously, that the cordial and respectful thanks of the Meeting be offered to his Grace the Archbishop of Canterbury, for presiding on this occasion.

"GEO. GASKIN, D.D. Secretary."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Truro District Committee.

In October last a District Committee in aid of the Society for the Propagation of the Gospel, was formed at Truro in Cornwall.

The Rev. F. Jenkins, Vicar of St. Clement's in Truro, Treasurer, and the Rev. J. Collins, Curate of Truro, Secretary.

Gartree District Committee.

At a meeting of the Gartree District Committee, in aid of the Society for Promoting Christian Knowledge, held at Kibworth the 7th of October, 1822,

It was Resolved:

"1st. That a District Committee in aid of the Society for the Propagation of the Gospel in Foreign Parts, be now formed in this Deanery; and that it do meet at the same times and places in which the Gartree District Committee in aid of the Society for Promoting Christian Knowledge meet.

"2. That the object of the Committee so formed, be to solicit and collect the contributions of such persons who may be disposed to aid the Society in its great and benevolent exertions in diffusing among the unenlightened natives of our Foreign dependencies the true Light of the Gospel, according to the doctrines and discipline of the Church of England.

"3. That Sir Henry Hallford, Bart. be the President R. Haymer, Esq. the Treasurer, and the Rev. F. Apthorp the Secretary of the Committee.

"4. That all persons subscribing One Guinea annually to the Parent Society, become contributing and associated members, and that the smallest contributions be thankfully received.

"5. That these Resolutions be inserted in the Leicester Journal, and be transmitted to the Secretary of the Parent Society and to the Lord Bishop of the Diocese.

"(signed) W. F. MAIOR,
"Chairman."

Sherborne District Committee.

Extract from the Proceedings of the Sherborne District Committee in aid of the Society for Promoting Christian Knowledge.

Oct. 21, 1822.

At this meeting it was Resolved:

"That a District Committee be immediately formed for Sherborne and its neighbourhood, and that it be called, 'The Sherborne Committee in aid of the incorporated Society for the Propagation of the Gospel in Foreign Parts.'

"That the Committee do consist of a President, Vice President, Secretary, Treasurer, and subscribing members who contribute at the least one guinea per annum to the Society's funds.

"That agreeably to the preceding resolution, no one who subscribes less than One

Guinea can be deemed a member of this Committee, but that any sums however small, will be thankfully received for promoting the objects of the Society.

"That a meeting for the transaction of business be held annually at the Town Hall, on the second Monday in January, and the chair be taken at 12 o'clock precisely, and that at such meeting the Treasurer's accounts be audited, and the Committee's book of proceedings be produced for inspection.

"That the Secretary, with the consent of the President or Vice President, be empowered to call special meetings of the Committee, giving ten days notice of such meeting and the objects of it.

"Resolved:

"That the Right Honorable the Earl of Digby be requested to accept the office of President, the Rev. Charles Digby, Canon of Windsor, Vice President, the Rev. Blakley Cooper, Treasurer and Secretary.

"It was further resolved, that the above Resolutions should be advertised twice in each of the Sherborne papers, immediately preceding the meeting on the second Monday in January, 1823. That notice be also given of such meeting, and the public be invited to attend and support the objects of the Society."

Yeovil District Committee.

"At a meeting convened by the Yeovil District Committee of the Society for Promoting Christian Knowledge, for the purpose of establishing a Committee in aid of the Society for the Propagation of the Gospel in Foreign Parts, held at Yeovil, Dec. 2, 1822.:-

"It was Resolved unanimously, That the objects of the Society for the Propagation of the Gospel in Foreign Parts have the cordial approbation of this meeting.

"That a committee be now formed in aid of that Society, to be denominated 'The Yeovil District Committee for the Propagation of the Gospel in Foreign Parts.'

"That the business be conducted by subscribers to the Yeovil district meeting, who shall become annual subscribers to this Society of not less than One Guinea each, and any other gentleman who shall become an annual subscriber of the same sum.

"That the meetings for conducting the business of this Society be held at Yeovil on the same day as the district meeting for the promotion of Christian Knowledge, in April and October in every year.

"That all annual subscriptions now received by the Treasurer to this Committee

shall be considered to commence from Christmas next, and to become due at every succeeding Christmas, and be paid by him to the Treasurer of the said Society.

"That any subscriber be at liberty to direct the amount of his subscription or donation to be applied to any particular object he may prefer, within the designs of the Society.

"That William Lambert White, Esq. be appointed Treasurer to the Committee, and the Rev. John Williams, Secretary.

"That the accounts of the Treasurer be produced for inspection at each meeting, and be audited by two or more members at the first meeting in every year.

"That each annual subscriber of One Guinea be furnished with the Annual Report of the proceedings of the Society.

"That the Treasurer do receive any smaller subscriptions and occasional donations.

"That these Resolutions be advertised once in the *Sherborne* newspapers.

"That the thanks of the Meeting be given to George Tuson, Esq. for his conduct in the Chair.

"(Signed) J. WILLIAMS,
Secretary.

"N.B. At this meeting a subscription was entered into, and not only liberally supported by every person present, but by several who, prevented from attending the meeting, had commissioned their friends to subscribe for them."

Cerne Abbas District Committee.

At Cerne Abbas, in Dorsetshire, the District Committee of the Society for Promoting Christian Knowledge have resolved to act also as a District Committee in aid of the Incorporated Society for the Propagation of the Gospel.

Usk District Committee.

In November a District Committee was also formed at Usk, in the Diocese of Llandaff, in aid of the Incorporated Society, and in unison with that for Promoting Christian Knowledge at that place: W. A. Williams, Esq. Treasurer, and the Rev. F. Humfrey, Secretary.

Cheltenham District Committee.

At Cheltenham, in the month of December, a District Committee in aid of the Incorporated Society was also formed, at which several persons entered their names as annual subscribers of One Guinea.

Dorchester District Committee.

A Meeting of the Dorchester District Committee of the Society for Promoting Christian Knowledge was held a short time since, at which the Venerable W. England, D.D. Archdeacon of Dorset, presided, when donations to the amount of 43*l.* 1*s.*, and annual subscriptions 15*l.* 3*s.* were contributed in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and the hope is entertained of still greater exertions being made in support of this venerable Institution.

DEATH OF THE BISHOP OF CALCUTTA.

MOST melancholy is the duty which we have to discharge, in announcing the death of this Apostolic Prelate. Early in the last month the fatal tidings were received, and the impression which they have made upon every pious and thinking mind, is such as never will be effaced. In Bishop Middleton the Church of England has lost an able and an affectionate son, and the Church of India a founder and a father. But while we bow in submission to the afflicting hand of God, we have yet the consolation granted us to gather round his tomb, to dwell upon his holy memory, and to record his laborious and Christian life.

His father was a Clergyman of the Church of England, the incumbent of Keddleston, near Derby; under whose roof he imbibed those principles of early piety, which were afterwards so singularly conspicuous in his whole character and conduct. He received his education at Christ's Hospital; and, in consequence of his exemplary behaviour and his classical attainments, he obtained a scholarship from the trustees of that seminary, and was entered at Pembroke College, Cambridge. He proceeded to his Bachelor's degree in 1792, and to his Master's in 1795. On entering holy

orders he undertook the laborious curacy of Gainsborough. Here it was that he formed a matrimonial connection with one of the daughters of John Maddison, Esq. a connection which he repeatedly declared to have been the great blessing of his life. By his eminent scholarship, and devoted attention to his pastoral charge, he attracted the attention of the Bishop of Lincoln and of his brother Dr. Pretyman. The sons of the latter were entrusted to his care, and with them he went to Norwich. In this city he resided several years, and was held in high estimation, both as a preacher and a man. During his residence here he completed his celebrated work upon the doctrine of the Greek Article; a work which will ever be considered as a text-book in that department of Greek literature. He was afterwards presented by the Bishop of Lincoln to the livings of Tansor and of Bytham, in Northamptonshire; on the former of which he constantly resided. In this state of comparative seclusion his mind was not inactive, though he often panted for a wider field of Christian exertion. Little did he then think that he would hereafter exchange the dull river which crept before his door for the mighty Ganges, and that in this little village he was laying in those stores of theological learning and experience, which were afterwards to be displayed with so much lustre in the kingdoms of the East. From this retirement he was suddenly called in 1812, when he was presented, by his former patron, to the vicarage of St. Pancras, and to the archdeaconry of Huntingdon. From this moment he entered into public life. His labours in the vast and important parish in which he was placed were unceasing; into every design which might promote the growth of religion and piety, he entered with an ardent and an indefatigable activity. Though disap-

pointed in his immediate efforts to build an additional Church for his numerous and increasing parishioners, he was yet enabled so to prepare and digest the plan, as to leave it an easy task for his excellent successor to accomplish.

During his residence in London, he connected himself closely with the Society for Promoting Christian Knowledge, he entered warmly into all their designs, and gave much of his valuable time and attention to their objects. In the year 1813 he was appointed to deliver a public Charge to the Rev. M. Jacobi, one of the Missionaries of that Society to the East. The impressive manner in which he discharged this duty will never be forgotten by those who were fortunate enough to be present; the charge was afterwards printed, and much admired, as the first fruits of those thoughts and powers which had already been directed to the great theatre of action upon which he was so soon destined himself to appear. What imparts an additional interest to the memory of this transaction is, that both he who gave, and he who received the exhortation, are now both gone to their reward. The young and amiable Jacobi soon fell a victim to the climate, and too soon after him has his venerable Pastor entered into his rest.

Nor did he neglect the duties of his Archdeaconry; his Charge to the Clergy under his jurisdiction will long be admired for the just and able views which it presents of subjects the most important to his clerical brethren. These preferments he held for scarcely two years; for in 1814 he was selected as the fittest man to fill the newly established See of Calcutta. Earnestly dissuaded, as he was, from accepting this high but perilous dignity, he paused, and after some consideration sent in a decided refusal. Upon a repetition of the offer, his mind was much agitated; it appeared to

him that Providence had called him to the arduous station : he dreaded the responsibility which would attend its rejection, and under these impressions, he was content to sacrifice his comforts, his connections, and his country. *He went out, not knowing whither he went*—not knowing, whether from the regions to which he was hastening, he should ever be permitted to return. Often did the friends, whom he best loved, urge him to consider the dangers which awaited him, and to relinquish so hazardous a post ; but he resisted all their solicitations, and resolutely closed his eyes upon every prospect, but that which his duty to Heaven appeared to unfold. In the May of 1814 he was consecrated Bishop of Calcutta, in the following month he embarked at Portsmouth on board the Warren Hastings, and in November he arrived at his high destination.

In this short outline of his life and character, it would be impossible for us to enter into any detailed account of his active and unwearied course. It will be sufficient for us at present to say, that of his exertions in the sacred cause, the British public can form no adequate notion. The fatigue both of body and mind which he underwent, and the difficulties by which he was harassed, are more than our imaginations at home can readily conceive. The time will shortly come, as we have reason to hope, when the public will be put in possession of a full and accurate account both of his labours and of his designs. It is an account to the appearance of which we shall all look with intense anxiety and interest. The history of his episcopal acts and ministry, the journal of his long and laborious visitations, the researches which he made into the history of the ancient Churches in the East, the development of his comprehensive views in the propagation of the Gospel, will, together, form a volume, the publication of which will constitute an æra in Ec-

clesiastical Literature. We are happy to hear that he has left behind him such numerous papers and such ample documents, that nothing will be wanting to effect this important purpose.

Among the objects to which his attention was particularly directed, we must notice his desire to increase the number and efficiency of the chaplains in India, and to provide churches for the accommodation of the European residents. He recurred to each of these points in his several Charges ; and but a short time before his death, he congratulated his brethren upon the partial success which had attended his efforts and representations. It was his wish, however, that more should be accomplished ; and he considered the spiritual interests of the British population as standing in want of still further attention and support.

The foundation of a Mission College by the *Society for the Propagation of the Gospel in Foreign Parts*, was undertaken at his express recommendation, and he watched with the liveliest interest over its rising prospects. The measures adopted by Bishop Middleton, for insuring its completion, will enable others to witness the establishment of Protestant Episcopal Missions in the East, upon a firm and adequate basis. When *Bishop's College* shall have been brought into effective operation, the world will then be enabled duly to appreciate the merit of its founder.

His death may be attributed to his zealous exertions in support of this great undertaking. On Tuesday the 2nd of June, 1822, he paid a visit to the College, which is distant about five miles from Calcutta. Here he appeared in the full possession of his usual health and spirits. Soon after he felt one of those strokes, of the sun, which are so common in an Indian climate. A severe head-ache came on ; but, though he was persuaded

to take some strong medicines, he would not suffer any physician to be called in. He seemed from the first to labour under the irritation which arose from the weight of business pressing upon him, and, on that very account, he was the more anxious to work night and day to accomplish what he had in hand. Accordingly, the next day, he sat at his desk eight hours, answering various papers; during which time the disease was making rapid inroads upon his frame. At night he allowed a physician to be sent for, who pronounced him to be in the most imminent danger. On Sunday, by his own express desire, he was prayed for by his congregation, at the cathedral. On the evening of Monday, the Physician left him under the impression that he was decidedly better.—He had not, however, been long gone, when the Bishop was again seized with a violent paroxysm of fever; he walked about in great agitation; soon afterwards, his strength gave way, the final scene came rapidly on—and at eleven he ceased to breathe.

Thus fell this great and good prelate, in the high career of his holy exertions; and by his death he has left a void in the Christian world, which few men can be found worthy to fill.

In no man was there a more singular union of all those various qualities, which were each so essential to the success of the first Indian prelate. His mind was naturally ardent and excursive, but it was always under the controul of the most disciplined and calculating discretion. He had a masculine and a practical understanding; he rapidly conceived the most extensive plans, and would digest with facility even their most circumstantial details; but he never anticipated their season, or hurried their execution: he waited with patience, till in the course of passing events

a favourable opportunity should arise, and when at last it presented itself, he marked it with decision, and he seized it with effect. So singular indeed was his judgment, that amidst the various difficulties with which he was daily and hourly doomed to contend, he never made a step which he was afterwards obliged to recall.

His talents and attainments were of a superior order; he was a sound and accurate scholar; and in the prose department of Greek literature, he was perhaps without a rival. His conversation was vigorous, sometimes even playful; his style was luminous and forcible, not abounding in imagery, but rising perpetually into a manly and a chastened eloquence. As a preacher he was powerful and convincing, his mind was theological; and his expression scriptural.

The leading points, however, in his character, which threw a clearness and a brilliancy over every other, were the singleness of his views, and the simplicity of his heart. In the course of his Indian career he had but one object—the advancement of the cause of Christianity in the East—to that he dedicated his days and his nights, his hopes and his fears, his money and his influence. Labours so disinterested, and services so pure, were not rejected—the blessing of the Almighty was upon them—and the work of the Gospel prospered in his hand. The prejudices with which at his outset he was overpowered on every side, were rapidly giving way; and during his short residence among them, more was done by his single instrumentality to prepare the way for the conversion of the Heathen, than during the whole previous period of the British dominion in the East.

His notions of duty were strict and severe. He was incapable of casuistry or of excuse; he knew no middle line between right and wrong,

truth and falsehood, exertion and neglect. With an income far below the necessary expenses of his station, he stinted only his own comforts and himself. To the call of liberality or of charity he was always open, even to his own distress; insomuch, that after eight years residence in India, his savings will be found to amount to nothing.

The admiration of his personal character in the East was universal; and this admiration was the more valuable, as it was purchased by no sacrifice either of duty or of principle. Never in the slightest degree would he condescend to court popularity: he conducted himself with a conscious and a commanding dignity, and never would he resign any right or privilege which was attached to his station, although he might have converted the resignation into a source of private favour or personal interest. It was his aim to lay the foundations of the Indian Church deep in the rock, and to cement them with so much anxiety and caution, as to make the future erection of a superstructure a rapid and an easy task. He was, indeed, a Master-builder in the Temple of Christ; he built for strength, not for shew; for others, not for himself.

His remains were interred on the evening of the 11th of June, within the walls of his own Cathedral, with all the solemnity due to his character and station. In ordaining that his ashes should rest in the land of his high and holy exertions, Providence would almost appear to have placed his heavenly mark upon their worth.

He has left no children behind him to lament his loss; but in the person of his widow, he has left a sacred legacy to his country—a legacy that we trust, will be accepted and cherished. Of this amiable and excellent woman the Bishop, in a private letter, spoke in the following affecting words—"Mrs. Middleton is nearly all that I have to rest upon in India, *particeps omnium conciliorum neorum, et pro viribus adiutrix.*"

Dear is the name of this great and good man, to those that knew him best and loved him most; and precious will his memory be in the sight of those whose hearts are engaged in the advancement of the Redeemer's Kingdom upon earth.—"*His body is buried in peace, but his name liveth for evermore.*" Millions and millions of those who shall hereafter be added to the Church of Christ in the regions of the East, shall bless in pious gratitude the memory of him, who was the first and great instrument of the Almighty in their conversion; and among them shall his name be had in honour, till time itself shall be no more.

If there be in Heaven, as we believe in humble confidence that there is, an exalted lot for those Apostolic men, who have sacrificed every tie of kindred and of country to the call of Heaven, and have gone forth to plant the Church of Christ in distant lands; among these holy spirits shall the great founder of the Indian Church be numbered for ever, and in the presence of the Redeemer, enjoy with them the consummation of his everlasting reward.

ECCLESIASTICAL PREFERMENTS.

Andrews, R. G. M.A. to the living of *Hough on the Hill*, Lincolnshire; patron, THE KING.

Atkinson, rev. T. to the rectory of *St. Edmund the Martyr*, Exeter.

Collins, J. M. M.A. of *Exeter College*, Oxford, to the rectory of *St. John*, Exeter; patron, THE KING.

REMEMBRANCER, No. 49.

Creswell, D. D.D. fellow of *Trinity College*, Cambridge, to the vicarage of *Enfield*, Middlesex; patron, the MASTER AND SENIOR FELLOWS OF THAT SOCIETY.

Davies, T. jun. M.A. fellow of *Oriel College*, Oxford, to the consolidated livings of *Landough*, *Cogan*, and *Leckwith*,

near *Cardiff*; patroness, the DOWAGER MARCHIONESS OF BUTE.

Eastcott, R. to the rectory of *Ringmere*, Devon.

Greenall, G. H. M.A. of *Christ's College*, Cambridge, to the perpetual curacy of *Oxford, Kent*; patrons, the DEAN AND CHAPTER OF WESTMINSTER.

Heathcote, T. M.A. to the rectory of *Leck*, *Staffordshire*; patron, the EARL OF MACCLESFIELD.

Musgrave, G. M. M.A. of *Brace-nose College*, *Oxford*, to be domestic chaplain to the Right Hon. the Earl of *Besborough*.

Osborne, G. to the rectory of *Haselbech*, *Northamptonshire*; patroness, LADY APRECE.

Palmer, H. B.A. to the perpetual curacy of *Broadway*; licensed by the Bishop of *Bath and Wells*, on the nomination of the rev. W. Palmer, D.D.

Pechell, H. R. M.A. Fellow of *All Souls' College*, *Oxford*, to the rectory of *Bir*, *Oxfordshire*; patron, the right hon. EARL OF MACCLESFIELD.

Smith, R. R. M.A. Fellow of *New College*, *Oxford*, to the vicarage of *Adderbury Oxfordshire*; patron, the WARDEN AND FELLOWS OF THAT SOCIETY.

St. Lawrence, T. to the archdeaconry of *Ross*; patron, the BISHOP OF CORK AND ROSS.

Turnor, G. vicar of *Wragby*, to a prebendal stall in *Lincoln cathedral*; patron, the BISHOP.

Vernon, L. V. to the living of *Stokesley*, in *Cleveland*; patron, the ARCHBISHOP OF YORK.

Vernon, C. E. V. to the rectory of *Rothbury*; patron, the ARCHBISHOP OF YORK.

Yeomans, W. B. M.A. fellow of *New College*, *Oxford*, to the rectory of *Bucknell*, *Oxfordshire*; patron, the WARDEN AND FELLOWS OF THAT SOCIETY.

UNIVERSITY OF OXFORD.

Degrees conferred, November 23.

DOCTOR IN CIVIL LAW. — Alexander Nicoll, B.C.L. Regius Professor of Hebrew, and Canon of *Christ church*.

MASTERS OF ARTS — H. A. Dodd, *Queen's college*; J. R. Edgar, *Trinity college*; S. Turner, *University college*; J. S. Cox, *Pembroke college*.

BACHELORS OF ARTS. — W. W. Cerjat *Trinity college*, grand compounder; A. W. Daniel, *St. Alban hall*; T. O. Goodchild, *Exeter college*; T. Deacle, *Lincoln college*; W. R. Churton, *Queen's college*; C. Flood, and E. Currie, *Wadham college*; H. J. Dawes, *St. Edmund hall*; J. F. Benjafield, *Trinity college*; R. V. Smith, *Christ church*; J. Chealer, *Brasenose college*; W. Buland, *Pembroke college*; G. B. Farrant, *St. John's col-*

lege; E. Dawson, and F. L. B. Dykes, *Oriel college*; J. Davies, *Jesus college*.

December 5.

MASTERS OF ARTS. — J. V. Moore, *Exeter college*; G. F. Grey, and W. C. Trevelyan, *University college*.

BACHELORS OF ARTS. — D. P. Le Grice, *Oriel college*, grand compounder; A. W. Gregory, *St. Alban hall*; W. R. Blake, and H. Neech, *Merton college*; A. B. Mesham, *Corpus Christi college*; C. H. Parker, *Lincoln college*; F. C. Massingberd, J. Edwards, and C. J. Meredith, *Magdalen college*; H. Stowel, *St. Edmund hall*; R. O. Leman, *Trinity college*; T. Helling, and F. S. Emly, *Wadham college*; J. J. Hamilton, *Christ church*; W. Harvey, and S. Maddock, *Brasenose college*; E. Hawkins, *Pembroke college*; E. Kitson, J. Harding, and A. A. Park, *Balsh college*; G. L. Hanson, J. M. Dodd, and F. M. Danson, *Queen's college*; J. Nelson, *St. John's college*; F. Griffith, W. H. C. Lloyd, and T. Morgan, *Jesus college*; J. Davidson, *Worcester college*.

December 6.

HONORARY MASTER OF ARTS. — W. Marshall, *Worcester college*.

December 7.

BACHELORS OF ARTS. — The right hon. W. Parsons, and the Hon. J. C. Parsons, *Magdalen college*; W. Scholfield, *University college*.

December 12.

MASTERS OF ARTS. — C. Walters, *Magdalen hall*; J. Rowley, *Christ church*.

BACHELORS OF ARTS. — W. W. Stephens, *St. Mary hall*; and R. H. Millington, *St. John's college*, grand compounders; E. L. Stuart, *Exeter college*; R. T. W. Taylor, *Wadham college*; W. T. Russell, *Lincoln college*; T. C. Webber, *Christ church*; J. Shakleton, *Pembroke college*; T. Prosser, *St. John's college*; L. Llewellyn, *Jesus college*; T. Underwood, *Worcester college*.

December 17.

BACHELOR OF CIVIL LAW. — Gilbert Charles Jackson, fellow of *New college*.

MASTERS OF ARTS. — Peter Hordern, *Brasenose college*; James Rust, of *University college*.

BACHELORS OF ARTS. — Robert Henry Tripp, *Exeter college*; Lempster George Gregory Dryden, Esq., *Lincoln college*; Robert Walker, *Wadham college*; Daniel Whitle, *St. Mary hall*; Charles Frederick Williams, *St. Edmund hall*; Charles Hare Earle, *Trinity college*; John James Saint, *Brasenose college*; William Robert Wyatt, *Brasenose college*; Henry Albert Browne, *Queen's college*; George Clulow, *Queen's college*; Francis Buttenshaw, *University college*; George John Trevor Spencer, *University college*; George Croke, *University college*; John Ball, *St. John's college*; Edmund Nelson

Dean, *Pembroke college*; John Evans, *Jesus college*.

The whole number of degrees in Michaelmas term was—D.D. 1; D.C.L. 2; B.D. 4; B.C.L. 4; M.A. 37, hon. M.A. 1; B.A. 96. Matriculations, 133.

November 28.

Mr. Owen Jenkins, B.A. scholar of *Jesus college*; was elected fellow of that Society.

November 29.

Messrs. Unwin, Morriss, and Blunt, were elected scholars of *Corpus Christi college*, for the diocese of Winchester; and Mr. Lambert, for the diocese of Wilts; Mr. C. C. Walkey, commoner of *Baliol college*; and Mr. Morrell, were elected exhibitioners of *Baliol college*.

The following subjects are proposed for the Chancellor's prize for the ensuing year, viz.—

For Latin verses—*Ars Geologica*

For an English essay—*On Public spirit amongst the Ancients*.

For a Latin essay—*Conditio Servorum apud Antiquos*.

The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

Sir Roger Newdigate's prize.—For the best composition in English verse, not containing either more or fewer than fifty lines, by an under-graduate, who has not exceeded four years from the time of his matriculation.—*Stonehenge*.

November 30.

This day W. Unwin, (Frost's Kin;) G. Morriss, and E. P. Blunt, of the county of Hants; and W. G. Lambert, of the county of Wilts; were admitted scholars of *Corpus Christi college*.

December 7.

H. D. Stephens was admitted scholar of *New college*.

December 21.

The names of those candidates, who at the close of the public examination this term, were admitted by the public examiners into the first and second classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

In the First Class of *Literæ Humaniores*.

Hon. Baron Ashley, *Christ church*; Evelyn Bazalgette, *Baliol college*; Robert Briscoe, *Christ church*; William Ralph Churton, *Queen's college*; Thomas Henry Sutton Estcourt, *Oriel college*; James Garbett, *Brasenose college*; hon. George Howard, *Christ church*; Llewellyn Llewellyn, *Jesus college*; John Nelson, *St. John's college*; Augustus Page

Saunders, *Christ church*; Thomas Williams, *Oriel college*.

In the First Class of *Disciplina Mathematica et Physica*.

John Huyshe, *Brasenose college*; Germain Lavie, *Christ church*; right hon. viscount Oxmantown, *Magdalen college*; hon. John Clear Parsons, *Magdalen college*; Augustus Page Saunders, *Christ church*; Robert Walker, *Wadham college*. In the Second Class of *Literæ Humaniores*. John Armistead, *Trinity college*; William Berry, *Exeter college*; Theophilus Biddulph, *Corpus Christi college*; Rowland Burdon, *Oriel college*; Francis Buttanshaw, *University college*; Thomas Bryth, *Magdalen hall*; Frederick Danson, *Queen's college*; Edward Dawson, *Oriel college*; James Fripp, *Wadham college*; James Harwood Harrison, *Merton college*; Francis Charles Massingberd, *Magdalen college*; Arthur Mesham, *Corpus Christi college*; Henry Neech, *Merton college*; Robert Perfect, *Queen's college*; Samuel Prosser, *St. John's college*; Arthur Rowlandson, *Brasenose college*; Robert H. Tripp, *Exeter college*; William Hamilton Tremlow, *Christ church*; Robert Walker, *Wadham college*; Thomas Charles Webber, *Christ Church*.

In the Second Class of *Disciplina Mathematica et Physica*.

Evelyn Bazalgette, *Baliol college*; James Lupton, *Christ Church*; Samuel Prosser, *St. John's college*.

Literæ Humaniores.

Joseph Askew, *Queen's college*; John Ball, *St. John's college*; Edwin Bosanquet, *Corpus Christi college*; Robert Burn, *St. Edmund Hall*; Edmund Currie, *Wadham college*; Horace Currie, *Oriel college*; Thomas Davidson, *Worcester college*; Frctcherville Lawson B. Dykes, *Oriel college*; James Edwards, *Magdalen college*; John Harding, *Baliol college*; Edward Hawkins, *Pembroke college*; Edward Kitson, *Baliol college*; Samuel Madock, *Brasenose college*; Philip Mure, *Christ Church*; Richard Pole, *Baliol college*; George Sayle Prior, *Queen's college*; William Robinson, *Baliol college*; Edward Rudall, *Pembroke college*; Warden Sergison, *Brasenose college*; James Shackleton, *Pembroke college*; Lewis Tugwell, *Brasenose college*; Thomas Underwood, *Worcester college*; George Watson, and William Wyatt, *Brasenose college*.

J. KEBLE,

N. T. ELLISON,

T. GRANTHAM,

J. A. CRAMER,

Public

Examiners.

The number of gentlemen to whom testimonials for Degrees were granted, but who were not admitted into either of the above Classes, amounted to 74.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, November 29.

DOCTOR IN DIVINITY.—D. Cresswell, *Trinity college, by Royal Mandate.*

MASTER OF ARTS.—L. Bowerbank, *Trinity college.*

December 4.

MASTERS OF ARTS.—E. Woolnough, *Christ college*; E. B. Shaw, *Camus college.*

The subject for the Chancellor's English Poem for the ensuing year is—*Australasia.*

ORDINATIONS.

December 1.

At Winchester, in the parish church of St. Swithun, by the right rev. Lord Bishop of Hereford.

DEACONS.—W. B. Lee, *M.A., New college*; B. C. Goddison, *B.A. Worcester college*; M. Yescombe, *B.A. Exeter college*; and R. Burn, *B.A. St. Edmund hall, Oxford*; T. Ladic, *Magdalen college*; and R. Battisley, *St. John's college, Cambridge.*

PRIESTS.—W. C. Risley, *B.A., and W. Bury, B.A., New college*; R. Davies, *B.A. Oriel college*, and W. B. Lennard, *B.A., Merton college, Oxford*; J. Rolley, and J. Stephenson, *Trinity college*; J. Fendall, *Magdalen college*; and J. Edwards, *St. John's college, Cambridge.*

December 22.

By the Lord Bishop of Lincoln, in the parish church of Buckden.

DEACONS.—HOD. C. Finch, *B.A. Merton college, Oxford*; J. Hind, *M.A. Sidney Sussex college*; J. W. Bower, *B.A. Trinity college*; and J. H. Bell, *B.A. St. John's college, Cambridge*; J. Holding, *B.A. St. John's college*; A. J. Langley, *B.A. University college*; and R. Oliver, *M.A. Merton college, Oxon*; N. T. Fisher, *B.A. Catharine hall*; J. W. Ellaby, *Queen's college*; R. Leicester, *B.A. Clare hall*; and F. Lockey, *S.C.L. Magdalen college, Cambridge*; R. Higgs, *B.A. Wadham college, Oxon.*

By Let. Dim. from Lord Bishop of Durham.

J. Potts, *R.A. Gonville and Caius college, Cambridge*; G. Watson, *Literate*; G. Jenkinson, *Literate.*

PRIESTS.—G. Gilbert, *M.A. Corpus Christi college, Cambridge*; C. A. Anstey, *B.A. Trinity college*; B. Beridge, *Magdalen college*; and H. Monro, *B.A. University college, Oxon*; W. W. Greenway, *S. C. L. Trinity hall, Cambridge*; G. Gould, *B.A. University college*; and J. Cowherd, *B.A. Lincoln college, Oxon*; W. Collett, *B.A. Catharine hall, Cambridge.*

By the Lord Bishop of Peterborough in the cathedral church of Peterborough.

DEACONS.—Hon. G. Spencer, *M.A. Trinity college, Cambridge*; A. W. Gregory, *B.A. St. Alban hall*; J. Wetherell, *B.A. Brasenose college*; H. Gibbs, *B.A. Lincoln college*; and T. Pearson, *B.A. Queen's college, Oxford.*

By Let. Dim. from Lord Bishop of Norwich.

J. H. Steward, *B.A. Trinity college*; D. G. Norris, *Christ college, Cambridge.*

By the Lord Bishop of Gloucester in the cathedral church of Gloucester.

DEACONS.—J. Bray, *B.A. St. John's college, Cambridge*; S. H. Duntze, *B.A. Brasenose college*; J. Allen, *M.A. Christ church*; M. Vavasour, *M.A. Brasenose college, Oxford*; S. W. Barnett, *B.A., and A. W. M'Caul, B.A. Trinity college, Dublin.*

PRIESTS.—T. S. Evans, *B.A. St. Alban hall, Oxford*; C. Coney, *M.A. St. John's college, Cambridge*; J. Buchanan, *B.A. Wadham college*; and T. B. Holt, *B. I. Queen's college, Oxford*; D. Jones, *Ush divinity school*; F. Aston, *B.A. University college*; and J. B. Bownie, *B.A. Trinity college, Oxford*; D. Jones, *B.A. Catherine hall, Cambridge*; H. B. Evans, *M.A. Wadham college*; and P. Saumerer, *B.A. Trinity college, Oxford*; J. Jarratt, *B.A. St. John's college*; W. Presgrave, *B.A. Trinity college*; and T. Best, *S.C.L. Jesus college, Cambridge*; N. T. Ityoe, *B.A. Corpus Christi college*; and J. Frampton, *M.A. Exeter college, Oxford*; H. Gough, *B.A. St. John's college, Cambridge.*

By the Hon and Right Rev. the Bishop of Oxford, in the chapel of *All Souls' college*, the following gentlemen, all of the university of Oxford.

DEACONS.—R. Bird, *B.A. Magdalen college*; W. S. Carey, *B.A. Christ church*; J. T. Round, *B.A. Bachel college*; O. Owen, *M.A. and P. Aubin, B.A. Jesus college*; A. and P. Perceval, *S.C.L. All Souls' college*; J. Ball, *B.A. St. John's college*; H. J. Dawes, *B.A. St. Edmund hall*; W. S. Cole, *M.A. Worcester college*; G. Rooke, *M.A. Merton college*; C. J. Hume, *B.A. Wadham college*; J. Shuldham, *M.A. and W. F. Lloyd, M.A. Christ church*; W. Williams, *B.A. All Souls' college*; L. Lewellin, *B.A. Jesus college*; H. H. Knight, *M.A. Queen's college.*

PRIESTS.—H. Tull, *B.A. Edmund hall*; C. D. Beckford, *B.A. and F. Clerk, M.A. All Souls' college*; C. T. Collins, *M.A. Bachel college*; F. Gambier, *M.A. All Souls' college*; F. Lee, *B.A. Merton college*; T. B. Round, *M.A. St. John's college*; T. Price, *B.A. Jesus college*; A. Smith, *B.A. Queen's college*; T. Bissland, *B.A. Bachel college*; C. St. J. Milnmay, *M.A. Merton college*; J. L. Turner, *Bicester*; E. T. Richards, *M.A. and H. White, M.A. Corpus Christi college*; R. Howell, *A.B. Jesus college*; T. Butler, *M.A. Pembroke college*; R. B. Paul, *M.A. Exeter college*; W. A. Bouverie, *M.A. Merton college*; J. S. Cox, *M.A. Pembroke college*; W. F. Hook, *B.A. H. Bull, M.A. W. Fisher, M.A. and J. Trebeck, B.A. Christ church.*

December 25.

By the Lord Bishop of Bristol, in the chapel of *Christ college, Cambridge*.

DEACONS.—A. A. Daubeny, *B.A. Brasenose college*; and A. Hellicar, *B.A. Trinity college, Oxon*; C. H. Gooch, *B.A. Corpus Christi college, Cambridge*.
By Let. Dim. from Bishop of Chichester.

P. J. G. Lamb, *A.M. Balliol college, Oxon*.

By Let. Dim. from Bishop of Ely.

E. A. Giraud, *B.A. St. John's college, Cambridge*.

PRIESTS.—R. W. Kerly, *M.A. Exeter college, Oxon*.

By Let. Dim. from Bishop of Norwich.

T. H. Jones, *B.A. St. Peter's college, Cambridge*.

By Let. Dim. from Bishop of Ely.

H. Tasker, *M.A. Pembroke hall, Cambridge*.

DEVONSHIRE.

Died.—The rev. S. Harness, *rector of Sydenham Damerell*, and a magistrate for the county.

DORSETSHIRE.

Married.—At *Lytchett Minster*, the rev. C. Heath, *M.A. fellow of King's College, Cambridge*, to Miss M. A. Pointer.

GLOUCESTERSHIRE.

Married.—At *Bristol*, the rev. W. Scaton, of *Wandsworth, Surrey*, to Mary Anne, relict of C. Morgan, Esq. and sister to Sir J. Owen, Bart. M. P.

Married.—The rev. C. Dunne, *rector of Earl's Croome*, to Letitia Anne, eldest daughter of the late W. H. Beauchamp, of *Northampton, Esq.*

HEREFORDSHIRE.

* Died.—Aged 60, the rev. W. Thomas, *curate of King's Pyon*.

HERTFORDSHIRE.

Married.—The rev. G. Browne, of *St. Albans*, to Miss G. Riddell.

Died.—At *Haddon*, the rev. M. Andrews, *curate of that parish*.

LEICESTERSHIRE.

Married.—At *St. Mary's Church, Leicester*, the rev. W. Yeadon, *B.D. rector of Waddington, Lincolnshire*, and late fellow of *Lincoln College*, to Miss M. Hanbury.

LINCOLNSHIRE.

Married.—At *Swinhop*, the rev. W. Cooper, *B.D. rector of West Rasen*, and *Wadingham*, to Miss A. Alington.

MIDDLESEX.

Married.—At *St. James's Church*, by the Bishop of London, the rev. T. S. Smith, of *St. Austle, Cornwall*, to Georgiana Theophila, youngest sister to Sir C. Metcalfe, Bart. of *Fern Hill, Berks*.

Died.—In London, the rev. E. Balme, *M.A.*

Died.—At *Hammersmith*, in his 75th year, the rev. T. Darby, late of *Shelley, Essex*.

NORTHAMPTONSHIRE.

Married.—At *Bugbrooke*, the rev. R. Locke, *B.A. to Miss M. A. Harrison*.

Died.—At *Rothley*, the rev. J. Rose, *vicar of that place*.

RUTLANDSHIRE.

Married.—At *Morcott*, the rev. W. Peach, *M.A. to Miss M. Pochin*.

SOMERSETSHIRE.

Married.—At *Bath*, the rev. W. D. Longlands, to Miss J. Campbell.

STAFFORDSHIRE.

Married.—At *Bromsgrove*, the rev. T. Houseman, *curate of Kinfare*, to Miss Ann Brettell.

SUFFOLK.

Married.—The rev. R. Cobbold, of *Caus College, Cambridge*, to Miss M. A. Waller, of *Hollesley Grove*.

Died.—The rev. S. Cashorne, of *Pakenham*.

Died.—In the 80th year of his age, the rev. J. Cotman, *rector of Langham*.

SURREY.

Died.—The rev. J. E. Francis, *vicar of Banstead, Surrey*.

WILTSHIRE.

Married.—The rev. M. Wyatt, of *North Wraxall*, to Miss J. A. Hall.

Died.—The rev. S. Routh, *S.T.B. rector of Boyton, vicar of Wicklewood, Norfolk*, and formerly fellow of *Magdalen College, Oxford*. The former living is in the gift of that Society, and the latter in that of R. Heber, Esq. M. P.

WORCESTERSHIRE.

Married.—At *Claines*, the rev. H. J. Hastings, *M.A. to Miss T. Eleanor*.

ISLE OF MAN.

Died.—At *Douglas*, aged 60, Dr. Christian, brother of Professor Christian.

WALES

Married.—At *Northop, Flintshire*, the rev. J. Husband, *B.A. to Miss C. Jones*.

Died.—Aged 69, the rev. M. Monkhouse, a *magistrate for the county of Monmouth*.

SCOTLAND.

Married.—The rev. J. Mitchell, to Jessie, youngest daughter of the late Mr. W. Kinnaird, of *Edinburgh*.

IRELAND.

Died.—At *Dublin*, the hon. and rev. Lorenzo Hely Hutchinson, youngest brother of the *Earl of Donoughmore*.

CALCUTTA.

Died.—At *Calcutta*, on the 8th of July last, the right rev. Thomas Fanshaw Middleton, *D.D. F.R.S. Lord Bishop of Calcutta*, after a short, but severe illness. His lordship received his early education at *Christ's Hospital*, from whence he removed to *Pembroke Hall, Cambridge*. In 1812, he was collated to the *Archdeaconry of Huntingdon*, and presented to the vicarage of *St. Pancras, Middlesex*. In 1814, when it was determined to appoint a resident Bishop in our Eastern dominions, Dr. Middleton was selected by Government, to fill that very exalted situation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A New Edition of the Bishop of London's Charge. 8vo. 1s.

A Village Sermon on the New Marriage Act. 12mo. 4d.

Sermons. By the Rev. John Hayden, Curate of Londonderry Cathedral. 8vo. 3s.

The Village Preacher, a Collection of short plain Sermons; partly Original, partly Selected, and adapted to Village Instruction. By a Clergyman of the Church of England. Volume the Third. 12mo. 5s.

A Charge delivered to the Clergy of the Dioceses of Cashel and Emly, at the Primary Visitation, in September 1822. By Richard Archbishop of Cashel. 8vo. 1s. 6d.

A Sermon preached before his Excellency, Richard, Marquess Wellesley, Lord Lieutenant, President, and the Members of the Association, incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion; in St. Peter's Church, on Friday, June 14, 1822. By C. Elington, D.D. Fellow of Trinity College, Dublin, and Chaplain to his Excellency the Lord Lieutenant. 8vo. 3s.

The Divine Economy of Human Life; or, Christian Duties in Scriptural Language; selected from the New Testament,

and arranged in the form of Sections or Lessons, under three distinct Heads. By Mary Anne Davis, Author of Helps to Devotion, in the entire Language of the Holy Scriptures. 12mo. 3s.

The Blessings resulting to this Country from Maritime Pursuits: A Sermon preached on Trinity Monday, June 3, 1822, before the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford, and published at their Request. By the very Rev. J. H. Monk, D.D. Dean of Peterborough, and Regius Professor of Greek in the University of Cambridge. 4to. 1s. 6d.

A Sermon preached at the Musical Meeting for the Benefit of the Derbyshire General Infirmary, in the Church of All Saints, Derby, October 7th, 1822. By W. V. Vernon, M.A. Prebendary of York. Printed by Desire of His Grace the Duke of Norfolk, President, and the Governors of the Infirmary. 4to. 1s. 6d.

A Sermon, exhibiting upon the Authority of Scripture, the Existence of the Souls of Men, during the intermediate Space of Time between Death and the Resurrection; as delivered in the Months of May, September, and October last, before Town and Country Congregations, in the Diocese of Lincoln. By a Clergyman of the Established Church. 1s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Rivingtons' Continuation of the Annual Register (published by the late Mr. Dodsley,) for the Year 1798, will be ready in a few Days; and the Volume for 1799, is in Preparation.

The Rev. G. S. Faber will shortly publish, A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations, in Two Octavo Volumes.

A new Work, entitled, The Words of the Lord Jesus; or, the Doctrines and

Duties of the Christian Religion, as delivered in the Discourses and Conversations of the Son of God, during his personal Ministry upon Earth, arranged from the Records of the Four Evangelists; by John Read. is preparing for publication.

The Rev. Mr. Bowdler is preparing for the Press, a Third Volume of Sermons, in 8vo.

The Rev. Mr. Dibdin is immediately going to Press with a new and enlarged Edition of his Introduction to the Classics.

POLITICAL RETROSPECT.

THE question of a continental war, is still agitated by politicians and newspapers; and if the funds are to be taken as an indication of the sense of the country, the credulity of both parties is equally astonishing. To-day it is all peace, and to-morrow it is all war, without the occurrence of a single circumstance which could alter or confirm the opinion of a reasonable man. The truth seems to be, that the secret of the late negotiations at Verona has been well kept; and that Englishmen must wait until the meeting of Parliament, before they can form a just opinion of the conduct of this country, or her allies.

It is amusing however to observe the importance which the opposition writers, at home and abroad, attach to the interference of the English Embassy. These gentlemen have been occupied for four or five years in proving that the continental influence of Great Britain was at an end. And never were these forebodings more gloomy and emphatic than at the opening of the Congress of Verona. They were rounded off by an enumeration of the horrible wickedness which the sovereigns of Europe designed to perpetrate. Every crime that has been defined in the political code, was on the eve of being committed by the legitimate rulers of the continent. And this audacity in guilt was attributed to the death of Buonaparte, and the consequent overthrow of English importance. On a sudden it is discovered, that the plan of spoliation has been postponed. The Sovereigns retire peaceably to their respective countries. The alarm of war subsides—and our politicians, with a patriotism which does them credit, declare that the iniquitous designs of the assembled Monarchs would have been carried into in-

stant execution, had not England interposed and prevented it. That is to say, England, despised, insulted, impoverished, misgoverned England, was able to disconcert the ambitious designs of four great monarchs, by the simple declaration of her displeasure!!

So much for the consistency of our public enlighteners.

Domestic occurrences of a recent date are neither numerous or important. The experiment of a third or winter assize for the Home Circuit is in progress, and promises to be attended with success. A more frequent gaol-delivery, and a more regular and rapid infliction of punishment, for minor offences, must tend to diminish crime. And the additional suffering which now accompanies the sentence of imprisonment and hard labour, together with the stricter enforcement of the laws against vagrants, street-walkers, reputed thieves, and other disorderly persons, bids fair to abolish, or at least to check those nurseries of crime, which our rulers have never yet considered in their real light.

We cannot enter upon a New Year without a few observations upon the general state of the Country, especially upon that part of it which is subject to such severe distress.

Parliament is again about to assemble, and will again be occupied with listening to agricultural petitions. Plans for relief will not be wanting; and the repeal, or the alteration of taxes affecting the landed interest will be urged by a powerful party. We sincerely hope that they will not be adopted. The most that they can produce will be a delusive and temporary popularity. The legislative probe cannot reach the bottom of the wound. All classes of the community suffer in their turns, and the agricultural interest

has suffered last though perhaps not least. During the war, the annuitant and public creditor was compelled to struggle against an enormous increase in the price of the necessaries of life, and to deny himself those comforts which his depreciated income was insufficient to procure. At the peace the manufacturing and mercantile classes were suddenly deprived of their markets, and bankruptcy and starvation were the consequence. A diminished consumption of food was the inevitable result, and that result involved the ruin of many landlords and farmers, and the severe distress of all. But why should they despair of better times? Their prospects are not by any means so dreary and hopeless, as those of the man of fixed income during the last ten years of the war. His fortune has changed: so has that of the manufacturer completely, and that of the merchant in great degree. We can see no just ground for despondence in such circumstances as these, and their reality must be admitted by every unprejudiced looker-on.

The answer most commonly made to these and similar observations, is, that with a return to old prices and old rents, it is impossible for an agriculturist to pay the new taxes. The argument is very specious, but not very convincing. A gentleman steps forward and tells us that his land is now let for the precise sum which he received in the year 90 or 92, that his taxes, direct and indirect, are materially higher, and that his situation is obviously and necessarily worse. But it is idle and childish to argue the question in this manner. No government can or ought to legislate for indi-

vidual cases. Some hardship and some loss will arise under all systems. And we do not doubt that there are instances of severe and irrecoverable distress to be found among the landed interest at present, as there were at former periods among the other classes of society. But is the whole agricultural income of this country reduced to the level of 1790? If not, if the whole produce, and the whole value of that produce has increased, then the only point which remains for investigation, is, whether the increase of property is in a greater or a less proportion than the increase of taxation. Speaking generally of the whole community, there can be no doubt that property has advanced more rapidly than taxes, and that the average charge upon the whole income of the kingdom, is less than it has formerly been. No calculations have been produced to prove that land is an exception to this general rule. And until it is proved satisfactorily and solidly, no claim for partial relief should be admitted or preferred. Whatever may have been done in particular districts, it is impossible to believe that the gross rent of the country has returned to the rate at which it was fixed thirty years ago. Where land has not been improved, or where the charges of cultivation are high, there will be a severe loss. But to say that the sufferer is entitled to compensation *at the expense of other classes*, is as absurd as to contend that a fundholder who ruined himself during the war by refusing to accommodate his mode of living to the altered circumstances of the times, should be indemnified for his loss out of the public purse.

NOTICE TO CORRESPONDENTS.

Cler. Gloc. will perceive that he has been anticipated by another Correspondent.

J. H. C. has been received.

C. N. S. T.'s communication shall be returned.

THE CHRISTIAN REMEMBRANCER.

No. 50.]

FEBRUARY, 1823.

[VOL. V.]

RELIGION AND MORALS.

SERMON ON THE SICKNESS OF HEZEKIAH.

ISAIAH xxxviii. 1.

“ In those days was Hezekiah sick unto death.”

THERE is not perhaps any incident in Holy Writ, which comes more home to the understanding and heart of all, than that which is recorded in the chapter before us. What happened to Hezekiah, the monarch of Israel, *has* happened to many among us, and *may* happen to many more. Neither riches nor poverty can ward off the pains of sickness or the approach of death; both high and low are equally exposed to the danger, and are equally sensible of the deliverance. The meanest among us may find the circumstances of Hezekiah to be his own. Let us all then as we listen to the eventful narrative, make the application, either by experience, or by anticipation to ourselves.

The history is a very simple one. Hezekiah *was sick unto death*. The Almighty, however, who never strikes without a warning, sent the prophet Isaiah, who spake to him in the words of the Lord, *Set thine house in order, for thou shalt die, and not live.* Under the ancient covenant God was pleased to maintain an immediate communication with his people: under the Gospel the warning is more general, but not less impressive. The most careless and hardened among us must own that he has had warning in awful abund-

REMEMBRANCER, No. 50.

ance. The Redeemer has told us, that *he cometh suddenly—at an hour when we know not*. And does not the experience of every day teach how true are his words, and how merciful is his warning? The fearful accidents, the sudden death of those around speak to our hearts and consciences in the words of the prophet, *Set thine house in order, for thou shalt die, and not live*. Though days and years pass without the infliction of the blow, we know that it is still suspended over us, and that it soon must fall. Yet still do we *walk on in darkness, seeing we see, and do not perceive, hearing we hear, and we will not understand*. The oftener our warnings are repeated, the more we disregard them; we listen not to the call of daily experience, which teaches us that the next awful visitation may be our own; we turn a deaf ear to the Gospel, which calls aloud, *be ye also ready*. It is true that we may have long escaped, but are we therefore to deny or disregard the repeated warnings? This is to tempt the long-suffering of God, and make his very mercies an excuse for neglect. *To day then if ye will hear his voice, harden not your heart*—for to day does the Almighty warn every one, as in the history of the Jewish monarch, *Set thine house in order, for thou shalt die, and not live*; and this night, remember, the event may follow.

Hezekiah did not disregard the

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warning—but he turned his face towards the wall and prayed unto the Lord. Happy it was for him that he was able to pray. Many are they, who in the hour of sickness and of danger cannot pray: because in the day of health and strength they have neglected their God, they fear to approach him when their spirits sink and their strength faileth. He therefore that would be able to pray when he is sick, let him learn to pray when he is well. He that makes prayer a duty and a habit in the time of prosperity, will find it a support, a consolation, and a joy, in the time of need.

The substance of the prayer which Hezekiah made, is well worthy of our attention. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.*

This was not the boast of a proud and a self-sufficient heart, but the testimony of a good conscience before God. If we compare the words of Hezekiah with the words of the Pharisee in the Gospel, we shall find this striking difference—that the Pharisee takes the conduct of other men as his measure, while Hezekiah takes the law of God. Hezekiah *“does not say Lord, I have been not as other men are—but Lord, I have walked before thee in truth and with a perfect heart.”* If we would distinguish between that self-righteousness which arises from pride, and that self-approbation which arises from a good conscience, let us take this as our rule—do we compare ourselves with others—or with the Gospel? If we think ourselves as good or better than our neighbours, our self-righteousness is but an empty boast, and leads us to evil; if, on the contrary, we can compare ourselves with the Gospel, and find that we have done our best to fulfil its commands, then our self-approbation is justifiable, and leads us to good. For in the words

of the Apostle, *If our hearts condemn us not, then have we confidence towards God.*

So with Hezekiah: he had confidence, because his heart and life, when weighed in the balance appointed by God, were not found wanting. We know also, from the history, that king Hezekiah was really and truly what he represented himself to be. We read that he *trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments.*

We must also observe, that in the prayer of Hezekiah we do not find any idle lamentation, or even any particular requisition. He does not even pray for life: he leaves all to the wisdom and the mercy of God, and by his very silence on this point he seems in humble resignation to say, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* This forbearance will appear to us the more remarkable, when we remember that a long and happy life on earth was the great reward of obedience under the Mosaic law. Hezekiah had but a faint and distant view of a life beyond the grave. He had not come, as we all have, *into the city of the living God*; his was but an earthly Jerusalem, ours a heavenly. He had not the bright prospect of life and immortality before him, to cheer and comfort his departing spirit.

Though patient and resigned, we read that *he wept sore.* Well might he be afflicted in thus being suddenly called out of the only world, in which he had any certain habitation. Hezekiah was placed in a very high and a very important station: he was the king of God's chosen people—he was reforming their manners, destroying their idolatry, and bringing them back to their God. It was not, therefore, an idle or a selfish feeling, that

made the good Hezekiah to weep sore. He lamented that he was taken away from an active discharge of the highest duties, from serving God, and from benefiting mankind. These are just reasons for us all to desire life, and to lament death. Even in sure and certain hope of his everlasting reward, what is the language of the great Apostle? *I am in a strait betwixt two, having a desire to depart and be with Christ which is far better—nevertheless, to abide in the flesh is more needful for you.*

The tears of Hezekiah were also the tears of humility. Though he was conscious that he had walked before God in truth and in a perfect heart, he must have been conscious also of the weakness and the infirmities of our frail nature. By his tears therefore he speaks in the words of the Psalmist—*If thou, O Lord, shouldest be extreme to mark what is done amiss, who can abide it?*

We cannot pass over the prayer of Hezekiah without one more observation, which every Christian will strongly feel. Hezekiah had no intercessor, no mediator between himself and his God. He had no Redeemer, to whom, as to a man like himself, he could fly in the time of need. *We have a Mediator, we have the man Christ Jesus, who knows the weakness of our nature, and the frailties of our flesh. We have a high-priest, who is touched with the feeling of our infirmities; let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need.*

Yet Hezekiah did not plead in vain. *The word of the Lord came to Isaiah, saying, Go, and say unto Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy life fifteen years.* Accordingly, we find that so signal a deliverance of so great a man, was marked, as we might expect, by a miraculous

sign—*The sun returned ten degrees, by which degrees it had gone down.*

Let any one of us now place ourselves in the circumstances of king Hezekiah. Let any one of us in the extremity of danger or sickness pray to God, and will he not hear us? He will hear us; he will consider our contrition; he will accept our tears; he will assuage our pain, and deliver us in his good time. It may be his pleasure to prolong our days upon earth, that we may be instruments of his glory and of good in our generation: it may be his pleasure to call us unto those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Be his gracious pleasure what it may, the miracles of his mercy will never cease; but as with good Hezekiah, *the Lord will be ready to save us.*

To those who have experienced a deliverance from danger and from death, to those that have stood tottering on the very confines of the grave, how does the conduct of Hezekiah upon his recovery speak? The words of his thanksgiving read a practical lesson to our souls. In the midst of his deep humiliation and misery, it is to God that he looked for comfort and support.

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upwards: O Lord, I am oppressed; undertake for me.

This touching description of his sinking spirits was written, we must remember, after his recovery. It was not written in despair, therefore, but in remembrance—that from the greatness of his sufferings, he might be the more sensible of the mercy of

his deliverance. This is expressed in a still stronger manner in the ensuing verse. *What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul*—that is, all the years that I am now permitted by the mercy of God to live in softness and in ease, I shall remember the bitter feelings which I once suffered—and by this remembrance renew my gratitude and thanksgiving.

O Lord, continues the monarch, *by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*

If Hezekiah saw the hand of God in this his deliverance from danger and death, how much more shall we as Christians, both feel and adore his mercy. We, whom Christ, in love to our souls, has redeemed, not from temporal, but eternal death; we whose sins he has borne himself on the cross, and by his

blood has blotted out from the book of remembrance. Who is he then who has partaken in the mercies and the goodness of God? let him join, in humble adoration, in the language of the Jewish monarch.—*The grave cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, the living, shall praise thee as I do this day: the father to the son shall declare thy truth.*

That we are alive at this moment to praise him, is the mercy of God; that we shall live after death to sing Hallelujahs to him that sitteth on the throne, is through the sacrifice and the blood of Christ. The Lord has been ready, is still ready to save us all. Let us beware how we neglect so great salvation.

Lastly, let not our gratitude be confined to the thanksgiving only of a single day, but let us *walk* as Hezekiah did, *all the days of our life in the house of our Lord*, and “shew forth our praises, not with our lips only, but in our lives, by giving up ourselves to God’s service, and by walking before him in holiness and righteousness all our days.”

T. R.

BIBLICAL ILLUSTRATIONS.

(continued.)

Illustrations relating to Agriculture, or Domestic Economy and food.

WILD GRAPES.

Isaiah v. 4.

“What could have been done more to my vineyard that I have not done in it, wherefore when I looked that it should bring forth grapes, brought it forth wild grapes.”

I am inclined to believe that the Prophet here means the hoary night shade (*Solanum incauum*) because

it is common in Egypt, Palestine, and the East, and the Arabian name agrees with it. The Arabs call it aneb el dib, *i. e.* wolf grapes. The Prophet could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out. It likewise resembles a vine by its shrubby stalk.—*Haselquist’s Travels*, p. 389.

Exod. xxiii. 18.—xxxiv. 25. Psalm 1. 13. Lev. iii. 17.—vii. 26. Deut. xii.

16. 23. Gen. ix. 4, and many other texts in addition to the annexed.

"But the flesh with the life thereof, which is the blood thereof shall ye not eat."

Mr. Pearce observed that the Gallas (a powerful nation in Africa) drank large draughts of the blood of animals, although they would not eat the raw flesh. The Ashantees also are particularly fond of vegetables stewed in blood.—*Bowdich's Essay on the Superstitions, Customs, and Acts common to the Ancient Egyptians, Abyssinians, and Ashantees*, p. 35.

DIPPING IN DISH.

Matt. xiv. 19.

"And looking up to heaven, he blessed and brake and gave the loaves to his Disciples."

Mat. xxvi. 23.

"And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me."

In such repasts as these they never employ knives, forks, towels, plates, or glasses; and I observed only two or three wooden spoons, which were even not used. When the dishes were ranged in order, the guests having washed their hands and pulled off their slippers, approach the table with their chief, who invokes the benediction of Heaven on the festival. Each then sits down on the floor with his legs crossed, and a domestic spreads over their knees a long cloth, which serves the whole company. They then begin to eat without any farther compliments. The Europeans accustomed to ceremony, and above all to cleanliness, would not find themselves comfortable at such tables. I doubt much whether their delicate stomachs would not become squeamish when they saw each guest put his hand into the dishes, touch all the ragouts with it according to his fancy, and filling it with

a mixture of flesh and pillaw, form it into small balls and then press the whole into his mouth.—*Mariti's Travels*, Vol. ii. p. 145.

The following description of a feast in the country of the Afghans, a nation in the north of Hindostan, supposed to be descended from the Jews, is very similar to the Scriptural mode of conducting meals: it is extracted from the journal of a Mr. Durie, who visited some of the more distant parts of the kingdom of Caubul.—They talked of a feast, says he, and I went to it at dark. It was given in the open air; there were upwards of thirty people; the master sent round when dinner was ready, and all assembled. When I came they said a few words, and spoke jovially to me to sit down and eat: a man went round first with a bason and ewer to wash their hands, then they said bismillah, or grace, and began. The dinner begun with soup in wooden bowls; they broke their bread into it, and when it was soaked, eat it with their hands. There was a bowl for every two or three; meat was given out into the hands of the guests, who put it on their bread. After eating, they all blessed the master and wished him success.—*Elphinstone's Caubul*, p. 605.

LABOURERS WAITING TO BE HIRED.

Matt. xx. 1.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

The most conspicuous building in Hamadan is the Messid Jumah, a large mosque, now falling into decay, and before it a maidan or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous body of peasants was collected with spades in their hands, waiting, as they informed us, to be

hired for the day, to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the labourers in the vineyard; particularly when passing by the same place,

late in the day, we still found others standing idle; and remembered his words, "Why stand ye here all the day idle," as most applicable to their situation, for in putting the very same question to them, they answered us "because no man hath hired us."—*Morier's Persia*, p. 265.

Substance of a Sermon preached some Years since, at a Visitation, on the duty of doing good, especially to the household of faith.

Gal. vi. 10.

"As we have therefore opportunity, let us do good unto all men; especially unto them, who are of the household of faith."

A GENERAL disposition to do good to all men is undoubtedly one of the best principles of all religion, whether natural or revealed: but that it should be felt or exercised in the same degree towards all men equally, is perhaps neither possible as regards our natural feelings, nor desirable as to its effect in practice.

Philanthropy, indiscriminate in its object, as universal in its extent, (if it could be imagined to exist) would be too weak both in its means and feeling to produce any beneficial result. For as the power of doing good must of necessity have some limits, it is only by being withheld from some objects, and reserved for others, that benevolence can be effectually of use.

Circumstances and connexions bind individuals in various links of society and relation, bring them thus more nearly within each others notice, and make them mutually the objects of especial regard.

As far indeed as such preference is occasioned by ties altogether worldly, it is sanctioned by the world's approval.

Only, where the choice or rejection of an object is influenced by similarity or difference of religious tenets, is any objection ever offered, any blame imputed to it.

The preference of good offices, arising from national partiality, is not only excused as natural, but applauded where it does, and the want regretted where it does not exist.

Kindred, in proportion to its affinity, is supposed to confer a justifiable claim to peculiar kindness.

And even less obvious connexions, local, accidental, or professional, are often pleaded by those who need assistance, and admitted by those who can afford it, as claims superior to that of mere general benevolence.

It is allowed without objection, that all such distinctions of society, should create some mutual partiality between those respectively so distinguished; that all fellowship should give birth to fellow-feeling. And no where is the preference of kindness thence arising imputed as a fault, save to religious distinctions, and religious fellowship. But to make difference of faith and form of worship a ground for difference of treatment, to give greater encouragement, or to shew greater kindness to one person because he agrees with us on those points,—and to manifest less regard towards another, because he holds a different creed, and worships God after a different form, is frequently reprobated or ridiculed as the effect of

ignorance or intolerance; as the blind prejudice of a weak head, or the bigoted principle of a bad heart.

And perhaps it will not be too much to assert, that in no case is such partiality more frequently stigmatized as illiberal, than where it may happen to shew itself in favor of the Established Church; wherever the more zealous members, (especially the ministers of our Establishment) evince a greater regard for those who adhere to, than for those who may dissent from it.

To hold the tenets most consonant to his own reason, and to serve God in the manner most agreeable to his own devotion, is said (and so far justly) to be the unalienable birth-right of every human creature. It is added (and truly likewise) that all persecution for conscience sake is an unjustifiable interference with this right.

But when it is also added, that all direct preference of one party, is indirect persecution of another, and therefore illiberal and unjust, we may dispute both the position and the inference.

We might well indeed require stronger reasons, than the popular declamation usually adduced, to shew why any religious community should not combine for its own support, by encouraging that mutual regard amongst its members which is held to be useful and therefore commendable in every other society.

Still further might we complain that such partiality should be decried as uncharitable, when exerted in favor of the Established Church, more so, than when employed, as it notoriously is, against us.

But we may argue the question upon higher ground than analogy of reasoning, or retaliation of hostility: and justify the exercise of such preference upon the express authority of Scripture and direct Apostolical precept.

"As we have therefore opportunity, let us do good unto all men,

especially unto them who are of the household of faith."

It cannot be denied that this precept, whilst it recommends to Christians a general disposition to do good to all mankind, yet expressly enjoins a preference in favor of such as should hold the faith in Christ. Neither can it well be doubted that the fellowship of the *true* faith and that alone, would confer a title to that preference.

For whatever might be St. Paul's motive for giving any member of the Church of Christ, a claim on the kindness of the rest, beyond the universal good-will enjoined towards the unconverted Jew or Heathen; the same reason would equally confine that claim to such as held the true faith, without comprehending those who maintained perverse or erroneous doctrine. With regard indeed to these latter, the sentiment of the same Apostle is elsewhere more unequivocally expressed.

In his Epistle to Titus he says, "A man that is an heretic after the first and second admonition, reject."

In other words—"An obstinate despiser of the faith by you received; a seceder from the form of sound words delivered to you; reject, cast him off, consider him no longer of your flock."

An exclusion, which though it would not bar him from his share of general benevolence as a fellow-creature, must yet deprive him of any claim to nearer regard, and more especial notice, as a brother of the faith.

To return to a consideration of the text:—As no reason can easily be assigned why St. Paul should give to Christians a preference of regard over the unconverted world; which would not equally operate in favor of such as held the true faith, distinguished from such as opposed or departed from it; neither can any ground be well imagined for such a principle in the Apostle's

time; which does not equally exist to justify and recommend it, in our own.

One of the most obvious reasons for the Apostle's recommendation, is the benefit which would naturally accrue to the Church of Christ from the mutual regard and fellow-feeling of all its members.

The greater part of mankind appear to be actuated by mixed motives, not only in their conduct, but sometimes even in their adoption of speculative opinions.

And the influence acquired by personal kindness, though perhaps it neither could nor ought to impose articles of belief; might yet tend considerably, by the removal of existing prejudices, and by the bias of gratitude, to prepare the mind for the favourable reception of religious tenets; and still more directly to confirm and retain in the true faith, those that had already professed it on conviction.

Nor would benevolence, so employed, be without its effect on those who could bestow, as well as on those who should receive it.

As "to suffer for a cause" proverbially creates an increased attachment to the cause itself; so, to shew kindness for the sake of any party or principle, may increase the interest felt in its success; and become not only a sign, but a source of zeal and affection for the cause.

It can hardly be doubted that an especial kindness exercised by the members of the primitive Church towards each other, would thus operate to extend its reception and cement its union. And it is surely not presumptuous to assume this as one of the Apostle's motives for this injunction concerning it.

If St. Paul then considered it no breach of Christian charity to recommend a distinction between those of the true faith, and such as were either heretics or unconverted; and if it was his object thus to strengthen and extend the Church

by the mutual attachment of all its members; if he considered such combination as no unworthy auxiliary to his cause; neither can it be unjustifiable nor illiberal in any community of Christians to employ the same means for (what they conceive to be) the same end—

Namely, for the promotion of those doctrines which they have received as the true faith; and for the continuance of that form of worship in the service of God, which they hold to be most apostolical by institution, and most conducive to edification.

Now to all who regard the Established Church as delivering the true faith in its doctrines, and promoting rational piety by its institutions, to them it is "the household of faith."

And unless this text of St. Paul has here been misconstrued or misapplied, it is incumbent on them to shew a preference for those who conform to, rather than for such as dissent from it; as a mode of increasing and strengthening its influence which charity allows, and zeal requires them to make use of.

To point out the various opportunities in which this principle may fairly and usefully be exerted, would exceed the due limits of this discourse. It would likewise be foreign to the intention of it, which has been simply to avow and uphold a principle unfairly reprobated, without presuming to offer either instruction or exhortation.

It may not however be improper to suggest that in public and systematic provision, either for the relief of the necessitous, or the instruction of the ignorant, this principle may most easily, and least objectionably be exercised; as in the establishment of schools, the distribution of the Scriptures, and the like objects of a public nature.

In the exercise of private charity, an exclusive regard for the brotherhood of our faith, is neither to be

desired, nor justified. Cases may frequently occur, where all partiality to "the household of our faith," must give way before the precept of "doing good to all men." Still, as far as private benevolence can be systematically conducted, there is fair and frequent opportunity for that especial though not exclusive preference of the Established Church, which, whilst it benefits the individual, supports and strengthens the community.

The influence to be acquired by these means, is fully appreciated and actively employed by the various sects of whatever description who dissent from our Church. An especial regard for the household of their own faith, is there shewn; not only by the direct exercise of public and private benevolence, but by the indirect (yet no less powerful) encouragement of professional patronage and employment in their several occupations, always bestowed where there is room for choice on the members of their own community. Nor is it only upon the lower or middling orders that this influence is employed. There are occasions when popular favour is eagerly desired and solicited by the great, the aspiring, and the opulent; and when popular combination is a powerful engine to exact compliances. Of these occasions our opponents well know how to avail themselves, if not for the extension of their peculiar tenets, at least for the advancement of their respective interests as religious societies. It would be needless to particularize what must easily be understood.

It is not with a view of attaching the slightest blame to those who dissent from us, for such exercise of their zeal, that these instances are alluded to, nor to recommend like co-operation amongst ourselves on the principle of retaliation; (as this has been already attempted on the higher ground of apostolical authority;) but to point out the great

power and various applications of an influence which may equally be employed in support of the Established Church, as it is notoriously and successfully against it.

It must be impossible on this occasion to anticipate all the objections that may be advanced, against thus employing worldly means and motives for the furtherance of a religious purpose.

One objection however should be noticed. It may plausibly be urged, that whoever could be so won or retained, to a religious society must be an interested and therefore unworthy proselyte.

But this is not a necessary inference. There may be (and doubtless are) many sincere and pious Christians, especially amongst the lower classes, who receive their tenets and adopt their form of worship as much from custom, or the authority of parents and superiors, as from conviction. And with such, the influence of personal kindness may fairly be employed to preserve or recover them to our communion.

And even with regard to those who might be guided in their choice, solely by the hope of gaining or the fear of losing favour, however their want of sincerity may make them unworthy members of the Establishment, their outward conformity is at least so far a support to it; inasmuch as it prevents them from being numbered amongst our adversaries, in those annual reports of increase, so ostentatiously announced by sects of various denominations.

After all, it may be said that the agitation of such questions is more calculated to do harm than good to the general cause of Christianity; that in proportion as it may excite zeal, it must interrupt charity.

But surely zeal is not incompatible with charity. And unless the latter part of St. Paul's text be supposed to militate against the former, an especial regard towards our own party by no means implies hostility, or even a want of benevolence

towards any other. It were indeed much to be desired that all divisions amongst Christians should cease; and that all might have the same faith and form of worship, even as they have the same heavenly Father, the same Lord and Redeemer.

But whilst this remains, as now, impracticable, it is our duty, whether ministers or members of the Established Church, by all fair and justifiable means, by word or deed, to defend, maintain, and encourage that which we believe to be the best.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XIV.

William II.

THE character of William the Conqueror made itself felt both for good and for evil by the Church of England. His successor inherited few of his good qualities, and all his bad ones; and the ecclesiastical history of the reign of William the Second consists of little more than injustice and cruelty upon one side, and suffering and complaints upon the other.

The first acts of the new administration were nevertheless popular. William's right to the crown was doubtful, and he found it necessary to secure the good will of his subjects. For this purpose the Conqueror's treasure was freely distributed among all ranks. Ten marks were given to each of the larger Monasteries, five to the smaller; five shillings to each parish Church, (*villanis ecclesiis*, as *Ingulfus* denominates them,) and one hundred pounds of silver to the poor of every county. The entire amount of the accumulations by which this expence was defrayed, is stated at sixty thousand pounds of silver, besides gold and jewels. And this enormous sum was so unequal to the wants or profusion of William Rufus, that he was soon obliged to have recourse to the most iniquitous extortion, of which the Church felt

its full share. The Conqueror had enriched her out of Saxon spoils. His children maintained themselves upon the throne by indirectly resuming a large proportion of his grants.

It was not however until the death of Lanfranc, that these proceedings assumed an alarming character. He had been the early friend and instructor of William, and his influence served as a check both upon the monarch and the courtiers. His reputation increased as he advanced in years. As a theologian, he wrote an answer to *Berengarius*, of Tours, who had denied the transubstantiation of the sacramental elements; and the *heresiarch*, as Malmesbury calls him, was so much moved by this and other replies, that he renounced his erroneous doctrine, and became as incorrupt in faith as he had ever been exemplary in practice. As a prelate and privy-counsellor, Lanfranc stood between the Church and her enemies, and delayed the persecution which she was about to experience. At his death, which occurred in the year 1089, William Rufus was left to the guidance of his own passions, and the corrupt suggestions of his flatterers; and schemes were soon devised for oppressing and impoverishing his subjects.

It was not unusual to set up a fictitious claim to an estate which really belonged to a Monastery, and

to obtain judgment in favour of the claimant in the civil courts. Ingulphus gives several examples of such proceedings, especially those which were carried on by *Ivo Tailbois*, the great enemy of Croyland Abbey. His general character as a feudal lord is said to be that of one who, *torquens et tribulans, angens et angarians, incarcerans et excrucians ac quotidie novis servitiis onerans plurimos omnia sua vendere ac alias patrias petere crudeliter compellebat*. And he appears to have had a particular relish for the plunder of the Church.

During the life of the Conqueror, his hostility shewed itself in various vexatious quarrels which he provoked and carried on against Ingulphus; and relying on his intimacy with William II. he ventured, after that prince's accession, to demand a considerable portion of the monastic territory. Ingulphus repaired to Canterbury, and put himself under the protection of Lanfranc; and the prelate undertook to plead his cause with the King. It is surprising that any difficulty should occur in making out titles to land, at so short a distance from the compilation of Domesday Book. But Ingulphus explains this point by observing incidentally, that the roll was not taken faithfully or fairly. The surveyors, he says, *penes nostrum monasterium, benevoli et amantes, non ad verum pretium nec ad verum spatium nostrum monasterium librabant; misericorditer præcaventes in futurum regis exactionibus et aliis omnibus piissima nobis benevolentia providentes*. It is not probable that this pious benevolence and mercy was confined to the Monks of Croyland. Other proprietors would have recourse to the same precautions against future burdens and taxes, and an appeal to Domesday Book would be of very little value. Lanfranc suggested a better expedient:—he desired Ingulphus to produce his title-deeds; but he added, that as too

many writings served only to perplex, it would be better to exhibit the best deed in his possession, and say nothing about the rest. A deed of Count Algar was accordingly produced, written in Saxon, and dated in 810. The King and his Council were convinced of its authenticity, and Tailbois was unable to carry his point.

This best title-deed is not free from suspicion. It mentions parish churches and chapels, of which no notice is taken in any other deed of an equally early date; and it is not alluded to by the historian in a prior enumeration of the principal *muniments* of his Monastery. Nevertheless, it seems to have rendered invaluable service to Croyland Abbey. That building was shortly afterwards burnt to the ground, and the most precious documents, with all other valuables, except the relics, were destroyed. Presuming upon this, and upon the death of Archbishop Lanfranc, the indefatigable Tailbois renewed his former claim. The deed which had been examined before the Council, was again exhibited at Spalding. The Monk to whom it had been entrusted was way-laid, robbed, and nearly murdered. But Ingulphus had taken precautions for the preservation of the writing, and deposited it with the other surviving deeds in safe and secret custody. Such were the vexations experienced by the Church from King William's rapacious Barons; and such was the manner in which their plans were defeated. Miracles of a very suspicious character were called in to the assistance of Charters scarcely more authentic or credible; cruelty and force were encountered by cunning and fraud, and the latter on the long run became too powerful for their opponents.

Upon the death of Lanfranc, William took possession of his See and Monastery: allowed the monks a meagre subsistence, and transferred the residue of the Archæpis-

copal property to the royal treasury. This act was rendered doubly atrocious by its direct infraction of a solemn oath sworn by William before his accession to the throne. He promised the Archbishop on that occasion, to observe justice, equity, and mercy through the whole kingdom: to defend the peace, the liberty, and the security of the Church, and to be obedient to her counsels and precepts. And he fulfilled this pledge by the seizure of her revenues, and the oppression of her ministers. The estates of Canterbury were entrusted, from year to year, to new stewards, and whoever promised to extort the greatest rent, was sure to procure the appointment. The monks died away under the ill treatment which they experienced, or were removed to other Abbies, and the Metropolitan See became a melancholy specimen of the fate which all Churches were to expect. For as fast as vacancies occurred in other Cathedrals or Monasteries, the king either seized their effects, or sold the presentation to the best bidder. Justly as the Conqueror had been accused of avarice and cruelty, his conduct formed a striking contrast to the behaviour of William Rufus. And *Malmesbury* who has given us such a flattering description of the improvements which took place under the father, laments in bitter terms over the degeneracy of the son. *Querrebatur*, he says, *quis idoneus in loco defuncti substitueretur non pro morum sed pro nummorum experimento. Nullus dives nisi nummularius, nullus clericus nisi caudicus, nullus presbyter, nisi (ut verbo parum latino utar) fermarius.* The contagion reached the Clergy as well as the soldiers and the mobility; and one clergyman sealed his infamy by becoming the chief instrument of the tyrant's oppression. His name was *Ranulphus*, and he is described as an invincible pleader, always ready to talk and act, — raised from the dregs of the

people by his eloquence and assiduity, and treating the most peaceable subjects as rebels and traitors. By these means *Ranulphus* acquired the confidence of the king, was raised to the highest and most lucrative posts, — doubled the tribute imposed by his master; and obtained both from him and others the character of being restrained by no scruple, if the approbation of his employer could be secured.

This system was productive of general misery and vice. *Tunc fluxus crinium, tunc luxus vestium, tunc usus calceorum cum arcuatis aculeis inventus.* Other and more serious consequences were dissipation and profligacy; the relaxation of military discipline; the impoverishment of every class, and an universal and justifiable discontent. Several Prelates were distinguished by their excessive misconduct. Among whom, *Herbert* the first Bishop of *Norwich*; *John*, who united the Monastery of *Bath* to the See of *Wells*; and *Robert*, Bishop of *Chester* are mentioned in terms of peculiar severity. The former however, before his death, became a sincere penitent, and received absolution from the Pope at *Rome*. The latter got possession of the rich Monastery of *Coventry*; plundered it of all the moveables; and prevented the Monks from learning Latin or eating other than the coarsest food, lest their minds or their bodies should be fortified against his injustice, and enabled to withstand his oppressions.

The accession of *Anselm* to the Primacy, affords a temporary relief to the darkness with which this reign is overshadowed. He was Abbot of *Bec* in *Normandy*, and came into England against his own inclination, on a visit to *Hugo*, Count of *Chester*. Such was his reputation, that all eyes were turned towards him, as the proper person to succeed *Lanfranc* in the Archbishoprick of *Canterbury*. And a deputation of the principal nobility

encouraged by this circumstance, requested the king to fill up the vacant See. He promised his consent, but retracted without hesitation when Anselm was recommended to him; and swore, that during his reign, there should be no Primate but himself. Shortly after, he became dangerously ill. Anselm was sent for, and under his direction, the king confessed his sins, and declared his determination to amend. As a pledge of his sincerity, he appointed Anselm to the Archbishoprick; but the difficulty experienced from the modesty of the Abbot fell little short of that which had arisen from the avarice of the king. All arguments and intreaties were for a long time ineffectual. The claims of his Monastery, and of his native country, were resolutely urged. His advanced state of age was another objection which he refused to overlook:—"England," he said, "is like a plough, which may be well and usefully drawn by two stout oxen, the King and the Archbishop of Canterbury. But as for me, I am a poor old sheep, and your prince is a mad bull." It appears that this observation did not reach the ears of William; for Anselm was summoned to his sick bed, and the pastoral staff forced into his hands. Restitution of the temporalities of the See was promised—the authority of the Norman court was invoked; the Archbishop of Rouen exhorted Anselm to remain in England;—the exhortation was effectual, and in the year 1093, William received the homage of his new Primate.

But the Archiepiscopal character was considered incomplete until a pall had been received from the Pope. There were at that time two pretenders to St. Peter's chair, Urban and Wibert. Anselm had acknowledged the first, and the English nation, under the direction of their king, inclined to receive the latter. The Primate requested permission to repair to Pope Urban,

and the king construed the request into a breach of his prerogative, since his father had prohibited appeals to Rome. A serious dispute ensued—the Bishops took part with William—the nobility with Anselm. He was threatened with deprivation, which the king was anxious but unable to procure. Even in this arbitrary reign, there was a practical restraint upon the royal power. William was compelled (by some interposition with which we are unacquainted) to compromise the matter in dispute. He had recourse to Pope Urban, and offered to acknowledge him for the supreme Pontiff if he would depose Archbishop Anselm. His innocence rendered it impossible to comply with this request. But Urban entrusted William with an Archiepiscopal Pall for the use of the new Primate; and the dignity of the three personages being thus consulted and secured,—the authority of the Pope acknowledged, the king's intercession accepted, and the full rank of a Metropolitan conferred upon Anselm, peace was once more obtained.

It was not of long continuance. A year was spent by the virtuous primate in the discharge of his important duties, in endeavours to repair the breach which had been made in his Church, and in commencing a general reformation of manners. But no sooner had this year elapsed, than William accused the archbishop of having furnished him with a small and inefficient body of men in an expedition which had been undertaken against the Welch. It was expected that the matter would not terminate here; and the trial and condemnation of Anselm were anticipated, if not resolved on. He met the storm by an appeal to Rome—a measure to which the King made strong but fruitless objections. The archbishop repaired to Dover with the intention of passing the sea. He was there seized by an officer of the King, his baggage and attendants were exa-

mined and plundered, and he was left to find his way to Rome without money or equipage.

Urban received him as a martyr in the cause of the Papacy, and treated him with every mark of distinction. A council happened to be sitting at the time, and the subject of discussion was the heresy of the Greek Church respecting the procession of the Holy Spirit. Anselm had taken his place in a remote corner of the room, when the Pope suddenly remembered his presence and talents, and with a loud voice summoned him to enter into the debate. He was desired to take a seat within the circle of Bishops, as the Primate and Pope of another world; and the same honourable station was assigned to his successors for ever. He explained the primitive and catholic doctrine of the procession of the Holy Ghost from the Father and the Son, in a manner which excited general admiration. The Latins rejoiced in his triumph—the Greeks could not answer his argument. Pope Urban concluded by recounting all his sufferings in the cause of Rome, and was on the point of excommuni-

cating their author, when Anselm interceded for his King. This charitable action was ill repaid. Ambassadors from William to Urban arrived shortly after; and the Pope was bribed to sacrifice this undaunted champion of his power. A measure, apparently so impolitic, was ill received at Rome. Indignant remonstrances were presented to Urban. He was reminded that the real question at issue was the question of investiture by laymen, which Anselm resisted, and which Rome ought never to sanction. He was exhorted to protect an innocent, a faithful, and an able servant, who was guilty of no fault but his attachment to the Apostolic See. But the bribes of King William prevailed. Anselm was unable to obtain redress, and retired at last to Louvain. There he lived in privacy, or rather in banishment, until the accession of Henry the First; affording, to all appearance, very indifferent encouragement to Englishmen who did homage to the Pope, but in reality laying the foundation of that ecclesiastical power which was hereafter to set its foot upon the neck of kings.

MISCELLANEOUS.

LAW'S CHARACTERS.

(continued from page 18.)

“ *Miranda* (the sister of *Flavia*) is a sober reasonable Christian; as soon as she was mistress of her time and fortune, it was her first thought, how she might best fulfil every thing that God required of her in the use of them, and how she might make the best and happiest use of this short life. She depends upon the truth of what our blessed Lord hath said, that there is but one thing needful; and there-

fore makes her whole life but one continual labour after it. She has but one reason for doing or not doing, for liking or not liking any thing, and that is the will of God. She is not so weak, as to pretend to add what is called the *fine lady* to the true Christian: *Miranda* thinks too well, to be taken with the sound of such silly words; she has renounced the world to follow Christ in the exercise of humility, charity, devotion, abstinence, and heavenly affections; and that is *Miranda's* fine breeding.

“ Whilst she was under her mo-

ther, she was forced to be *genteel*, to live in *ceremony*, to sit up late at *nights*, to be in the folly of every *fashion*, and always *visiting* on *Sundays*. To go *patched*, and loaded with a *burden of finery*, to the holy sacrament; to be in every polite *conversation*; to hear profaneness at the *play-house*, and wanton songs and love intrigues at the *opera*, to dance at public places, that *fops* and *rakes* might admire the fineness of her *shape*, and the *beauty* of her motions: The remembrance of this way of life, makes her exceeding careful to atone for it, by a contrary behaviour.

“*Miranda* does not divide her duty between God, her neighbour, and herself, but she considers all as due to God, and so does every thing in his name, and for his sake. This makes her consider her *fortune* as the gift of God, that is to be used as every thing is that belongs to God, for the wise and reasonable ends of a christian and holy life. Her *fortune*, therefore, is divided betwixt herself and several other *poor people*, and she has only her part of *relief* from it. She thinks it the same folly to indulge herself in needless, vain expences, as to give to other people to spend in the same way. Therefore, as she will not give a *poor* man money to go see a *puppet-show*, neither will she allow herself any to spend in the same manner; thinking it very proper to be as *wise* herself, as she expects *poor* men should be. For it is a folly and a crime in a *poor* man, says *Miranda*, to waste what is given him, in foolish trifles, whilst he wants *meat*, *drink*, and *clothes*? And is it less folly, or a less crime in me to spend that money in silly diversions, which might be so much better spent in *imitation* of the divine goodness, in works of kindness and charity towards my fellow creatures, and fellow christians? If a *poor* man's own *necessities* are a reason, why

he should not waste any of his money idly, surely the necessities of the *poor*, the *excellency* of charity, which is received as done to Christ himself, is a much *greater reason* why no one should ever waste any of his money. For if he does so, he does not only do like the *poor* man, only waste that which he wants himself, but he wastes that which is wanted for the most noble use, and which Christ himself is ready to receive at his hands. And if we are angry at a *poor* man, and look upon him as a *wretch*, when he throws away that which should buy his own bread; how must we appear in the sight of God, if we make a wanton, idle use of that, which would buy bread and clothes for the hungry and naked brethren, who are as near and dear to God as we are, and fellow heirs of the same state of future glory? This is the spirit of *Miranda*, and thus she uses the gifts of God; she is only one of a certain number of *poor people*, that are *relieved* out of her fortune, and she only differs from them in the *blessedness* of giving.

“Excepting her victuals, she never spent ten pounds a year upon herself. If you were to see her, you would wonder what *poor* body it was, that was so surprisingly *neat* and *clean*. She has but one rule that she observes in her dress, to be always *clean*, and in the *cheapest* things. Every thing about her resembles the purity of her soul, and she is always clean without, because she is always pure within.

“Every morning sees her *early* at her prayers, she rejoices in the beginning of every day, because it begins all her pious rules of holy living, and brings the fresh pleasures of repeating them. She seems to be as a *guardian angel* to those that dwell about her, with her watchings and prayers, blessing the place where she dwells, and making intercession with God for those that are asleep.

"Her devotions have had some intervals, and God has heard several of her private prayers, before the light is suffered to enter into her sister's room. *Miranda* does not know what it is to have a dull half day; the returns of her hours of prayer, and her religious exercises, come too often to let any considerable part of time lie heavy upon her hands.

"When you see her at *work*, you see the same wisdom that governs all her other actions, she is either doing something that is necessary for herself, or necessary for others, who want to be assisted. There is scarce a poor family in the neighbourhood, but wear something or other that has had the labour of her hands. Her wise and pious mind neither wants the amusement, nor can bear with the folly of idle and impertinent work. She can admit of no such folly as this in the day, because she is to answer for all her actions at night. When there is no wisdom to be observed in the employment of her hands, when there is no *useful* or *charitable* work to be done, *Miranda* will work no more. At her *table* she lives strictly by this rule of holy scripture, *whether ye eat, or drink, or whatsoever ye do, do all to the glory of God*. This makes her begin and end every meal, as she begins and ends every day, with acts of devotion. She eats and drinks only for the sake of living, and with so *regular* an abstinence, that every *meal* is an exercise of *self-denial*, and she humbles her body every time that she is forced to *feed* it. If *Miranda* was to run a race for her life, she would submit to a *diet* that was proper for it. But as the race which is set before her, is a race of *holiness, purity, and heavenly affection*, which she is to *finish* in a corrupt disordered body of earthly passions, so her every day diet has only this one end, to make her body fitter for this spiritual race. She does not weigh

her meat in a pair of *scales*, but she weighs it in a much better balance, so much as gives a proper strength to her body, and renders it able and willing to obey the soul, to join in psalms and prayers, and lift up eyes and hands towards heaven with greater readiness, so much is *Miranda's meal*. So that *Miranda* will never have her eyes swell with fatness, or pant under a heavy load of flesh, until she has *changed* her religion.

"The holy Scriptures, especially of the New Testament, are her daily study; these she reads with a watchful attention, constantly casting an eye upon herself and trying herself by every doctrine that is there. When she has the New Testament in her hand, she supposes herself at the feet of our Saviour and his Apostles, and makes every thing that she learns of them, so many laws of her life. She receives their sacred words with as much attention and reverence, as if she saw their persons, and knew that they were, just come from heaven, on purpose to teach her the way that leads to it.

"She thinks, that the trying of herself every day by the doctrines of Scripture, is the only possible way to be ready for her trial at the last day. She is sometimes afraid that she lays out too much money in books, because she cannot forbear buying all practical books of any note, especially such as enter into the *heart* of religion, and describe the *inward holiness* of the christian life. But of all human writings, the lives of pious persons, and eminent saints, are her greatest delight. In these she searches as for hidden treasures, hoping to find some secrets of holy living, some uncommon degree of piety, which she may make her own. By this means *Miranda* has her head and her heart, so stored with all the principles of wisdom and holiness, she is so full of the one main business of life, that she finds it difficult to converse upon any other subject;

and if you are in her company, when she thinks it proper to talk, you must be made wiser and better whether you will or no.

"To relate her charity, would be to relate the history of every day for twenty years; for so long has all her fortune been spent this way. She has set up near twenty poor tradesmen that had failed in their business, and saved as many from failing. She has educated several poor children, that were picked up in the streets, and put them in a way of an honest employment. As soon as any labourer is confined at home with sickness, she sends him, till he recovers, *twice* the value of his wages, that he may have one part to give to his family, as usual, and the other to provide things convenient for his sickness.

"If a family seems too large to be supported by the labour of those that can work in it, she pays their rent, and gives them something yearly towards their clothing. By this means there are many poor families that live in a comfortable manner, and are from year to year blessing her in their prayers.

"If there is any poor man or woman, that is more than ordinarily wicked and reprobate, *Miranda* has her eye upon them, she watches their times of need and adversity; and if she can discover that they are in any great straits, or affliction, she gives them speedy relief. She has this care for this sort of people, because she once saved a very profligate person from being carried to prison, who immediately became a true penitent.

"There is nothing in the character of *Miranda* more to be admired than this temper. For this tenderness of affection towards the most abandoned sinners, is the highest instance of a divine and god like soul.

"*Miranda* once passed by a house, where the man and his wife were cursing and swearing at one another, in a most dreadful manner, and three children crying about

them; this sight so much affected her compassionate mind, that she went the next day, and brought the three children, that they might not be ruined by living with such wicked parents; they now live with *Miranda*, are blessed with her care and prayers, and all the good works which she can do for them. They hear her talk, they see her live, they join with her in psalms and prayers. The eldest of them has already converted his parents from their wicked life, and shews a turn of mind so remarkably pious, that *Miranda* intends him for *holy orders*; that being thus saved himself, he may be zealous in the salvation of souls, and do to other miserable objects, as she has done to him.

"*Miranda* is a constant relief to poor people in their *misfortunes* and *accidents*; there are sometimes little misfortunes that happen to them, which of themselves they could never be able to overcome. The death of a cow, or a horse, or some little robbery, would keep them in distress all their lives. She does not suffer them to grieve under such accidents as these. She immediately gives them the full value of their loss, and makes use of it as a means of raising their minds towards God.

"She has a great tenderness for *old people* that are grown past their labour. The parish allowance to such people is very seldom a comfortable maintenance; For this reason they are the constant objects of her care; she adds so much to their allowance as somewhat exceeds the wages they got when they were young. This she does to comfort the infirmities of their age, that being free from trouble and distress, they may serve God in peace and tranquillity of mind. She has generally a large number of this kind, who by her charities and exhortations to holiness, spend their last days in great piety and devotion.

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"*Miranda* never wants compassion, even to common beggars; especially towards those that are *old* or *sick*, or full of *sores*, that want *eyes* or *limbs*. She hears their complaints with tenderness, gives them some proof of her kindness, and never rejects them with hard or reproachful language, for fear of adding affliction to her fellow-creatures.

"If a poor old traveller tells her, that he has neither *strength*, nor *food*, nor *money* left, she never bids him go to the place from whence he came, or tells him, that she cannot relieve him, because he may be a *cheat*, or she does not know him; but she relieves him for that reason, because he is a *stranger*, and *unknown* to her. For it is the most noble part of charity, to be kind and tender to those whom we never saw before, and perhaps never may see again in this life. *I was a stranger and ye took me in*, saith our blessed Saviour: but who can perform this duty, that will not relieve persons that are unknown to him?

"*Miranda* considers, that *Lazarus* was a common beggar, that he was the care of *angels*, and carried into *Abraham's* bosom. She considers that our blessed Saviour and his Apostles were kind to *beggars*; that they spoke comfortably to them, healed their diseases, and restored eyes and limbs to the blind and lame. That *Peter* said to the beggar that wanted an alms from him, *silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk*. *Miranda*, therefore, never treats beggars with disregard and aversion, but she imitates the kindness of our Saviour and his Apostles towards them; and though she cannot, like them, work miracles for their relief, yet she relieves them with that power that she hath; and may say with the Apostle, *such as I have give I thee, in the name of Jesus Christ*.

"It may be, says *Miranda*, that

I may often give to those that do not deserve it, or that will make an *ill use* of my alms. But what then? Is not this the very method of divine goodness? Does not God make *his sun to rise on the evil, and on the good*? Is not this the very goodness that is recommended to us in Scripture, that by imitating of it, we may be children of our Father which is in heaven, *who sendeth rain on the just, and on the unjust*? And shall I withhold a little *money*, or *food* from my fellow-creature, for fear he should not be good enough to receive it of me? Do I beg of God to deal with me, not according to my merit, but according to his own great goodness; and shall I be so absurd, as to withhold my charity from a poor brother, because he may perhaps not deserve it? Shall I use a *measure* towards him, which I pray God never to use towards me.

"Besides, where has the Scripture made *merit* the rule or measure of charity? On the contrary, the Scripture saith, *if thy enemy hunger, feed him, if he thirst give him drink*.

"Now this plainly teaches us, that the *merit* of persons is to be no rule of our charity, but that we are to do acts of kindness to those that *least* of all deserve it. For if I am to *love* and do good to my worst enemies; if I am to be charitable to them, notwithstanding all their *spite* and *malice*, surely *merit* is no measure of charity. If I am not to withhold my charity from such bad people, and who are at the same time my enemies, surely I am not to deny alms to poor beggars, whom I neither know to be bad people, nor any way my enemies.

"You will perhaps say, that by this means, I encourage people to be *beggars*. But the same thoughtless objection may be made against all *kinds* of charities, for they may encourage people to depend upon them. The same may be said against *forgiving* our enemies, for it may

encourage people to do us hurt. The same may be said even against the goodness of God, that by pouring his blessings on the evil and on the good, on the just, and on the unjust, evil and unjust men are encouraged in their wicked ways. The same may be said against clothing the naked, or giving medicines to the sick, for that may encourage people to neglect themselves, and be careless of their health. But when the *love of God dwelleth in you*, when it has enlarged your heart, and filled you with bowels of mercy and compassion, you will make no more such objections as these.

"When you are at any time turning away the poor, the old, the sick, and helpless traveller, the lame, or the blind, ask yourself this question. Do I sincerely wish these poor creatures may be as happy as *Lazarus*, that was carried by angels into *Abraham's* bosom? Do I sincerely desire that God would make them fellow-heirs with me in eternal glory? Now if you search into your soul, you will find that there is none of these motions there, that you are wishing nothing of this. For it is impossible for any one heartily to wish a poor creature so great a happiness, and yet not have a heart to give him a small alms. For this reason, says *Miranda*, as far as I can, I give to *all*, because I pray to God to forgive *all*; and I cannot refuse an alms to those whom I pray God to bless, whom I wish to be partakers of *eternal glory*, but am glad to shew some degree of love to such, as I hope will be the objects of the infinite love of God. And if, as our Saviour has assured us, *it be more blessed to give than to receive*, we ought to look upon those that ask our alms, as so many friends and benefactors, that come to do us a greater good than they can receive, that come to exalt our virtue, to be witnesses of our charity, to be monuments of our love, to be our advocates with God, to be to

us in Christ's stead, to appear for us at the day of judgment, and to help us to a blessedness greater than our alms can bestow upon them.

"This is the spirit, and this is the life of the devout *Miranda*; and if she lives ten years longer, she will have spent sixty hundred pounds in charity; for that which she allows herself, may fairly be reckoned amongst her alms.

"When she dies, she must shine amongst apostles, and saints, and martyrs; she must stand amongst the first servants of God, and be glorious amongst those that have fought the good fight, and finished their course with joy.

CHARACTER OF THE LATE ARCHBISHOP BRODRICK.

We extract the following Character of the late Archbishop Brodrick, from a Sermon Preached in the Cathedral Church of Cashel, on Thursday, 26th of September, 1822, at the Primry Visitation of the Most Reverend Richard, Archbishop of Cashel. By Dr. Jebb.

The Discourse is printed and distributed among the friends of the now Right Reverend author, but it has not been published.

SINCE our last public meeting, we have had individually to deplore the loss of a beloved, and, in the true literal sense of the words, A MOST REVEREND FATHER IN GOD. In this sacred place, on this solemn occasion, we cannot but be all desirous to pay our collective tribute to departed excellence. And, I trust, you will bear with my manifold deficiencies and infirmities, while, on your behalf no less than on my own, I endeavour to sketch the character and the virtues of CHARLES BRODRICK, late Archbishop of Cashel.

"Born of a family ennobled for services and merit, whose members

repeatedly filled the first offices of the state, with an ability historically recorded, and with an integrity and honour that have never been impeached, it was, perhaps, his least praise, that he inherited, in a large degree, the talents and the dispositions of his ancestors. From his youth up, he loved to be employed for the advantage of the public; and in every transaction of his life, the generous spirit of nobility shone forth, veiled, indeed, but not obscured, by his modest, unassuming lowliness.

"At the usual age, he became a student of the University of Cambridge, in which seat of science, he prolonged his studies far beyond that period, when persons of his rank are entitled to their second degree in Arts. On his removal to Ireland, after a short residence as a layman on the family estate, he entered into holy orders; commencing his professional career under his friend and father-in-law, WOODWARD, Bishop of Cloyne, at that time the most distinguished prelate on the Irish bench; able and eloquent in the pulpit; the founder and supporter of some of our best charitable institutions; the strict, but kind maintainer of ecclesiastical discipline; the patron of literary and professional merit; and, in a season of imminent peril, the intrepid and successful champion of our Church establishment.

The first parochial act of our late revered diocesan was worthy of his institutor and himself; it was in character with every subsequent act of his exemplary life. From an overwhelming sense of duty, at a period when very lax notions prevailed respecting clerical residence, in opposition to the remonstrances of many friends, he became an immediate resident on a moderate benefice, in a wild, uninhabited country, in a damp, uncomfortable house; and there he continued to reside, during an inclement winter season, with considerable risk, and

no small actual detriment, to his own delicate health, and, what with him was a far more serious consideration, to the health of his dearest earthly friend. In this humble sphere, he was the guardian, the instructor, the benefactor of the poor; and, when removed to a parish of larger extent, in which his family influence was considerable, the whole weight of that influence was invariably employed in the service of religion and humanity; while, in matters that intimately regarded the discipline and government of the diocese, he afforded his good father-in-law much valuable aid; and thus, under the best training, he was gradually prepared for the duties of that more elevated station, to which, in due time, and with the approbation of all good men, he was most deservedly called.

"In his first diocese of Clonfert, he was allowed to remain but for a short time; so short, as to admit of little more than the anticipation of much good from his exertions, and the feeling, both among laity and clergy, of sincere regret for his departure. In the diocese of Kilmore, his stay was more protracted; and I can safely venture to affirm, that, after the lapse of two-and-twenty years, his memory is there cherished with love and veneration. There are those present who, with me, enjoyed the happiness of witnessing, in those comparatively early days, what he was, both as a man, and as a bishop; and who, with me, can amply testify, that, in primitive simplicity of life and manners, in single devotedness to the proper studies and pursuits of his ministry, in fatherly kindness to all classes of his clergy, in grave, yet gentle admonition to some, in delicate and wise encouragement of others, in that conscientious feeling of responsibility which influenced his whole conduct, and in that deep, unostentatious piety which was the source and soul of all the rest, he approved himself a worthy and

congenial successor of the apostolic Bedel.

"But the Diocese of Cashel was the main field of his exertion. And, on this ground, I might naturally fear to be at once superfluous and inadequate. For, what can I speak, that you do not know? And how much do you know, that I cannot speak? But I rely much on your indulgence, and more on your affectionate remembrance. No example of his goodness can be mentioned, which you will not love to recall; no quality of his mind imperfectly sketched, which you will not be ready to exhibit in its full proportions. Many of you from the very first, and most of you for a considerable time, have been witnesses how meekly, how humbly, how piously, how charitably, he lived among us. And, by such an auditory, I am confident of having my deficiencies abundantly supplied.

"It was his special care, wherever they were wanting, to procure churches, glebes, and glebe-houses; and thus to make effectual provision for the settlement, throughout his diocese, of a resident and operative clergy. This he justly conceived, was the foundation of all ecclesiastical improvement; to this, accordingly, in the first place, he bent the full vigour of his active mind; how successfully, the present state of things will amply testify; for, perhaps, it may not be too much to affirm, that the whole united Church cannot produce a body of Clergymen more generally resident than the clergymen of this diocese. But, while our late Archbishop was anxious to furnish his clergy with proper dwellings, he was yet more solicitous, when occasion offered, to fill those dwellings with a proper clergy. The distribution of preferences was, with him, a sacred trust; a vacancy was ever a serious pressure on his conscientious mind; and the breath of calumny has never dared to whisper, that, in a single instance, did the least tincture of selfishness or secularity mingle with

the purity of his episcopal choice. Over a clergy thus chosen, he presided with the impartiality of wisdom, and of love; and while, at the seat of his rule, he set every spring in healthful activity, no corner of his diocese, however remote, was uncheered by the glance of his parental eye: the extremities were always animated by the life-blood which flowed warm from the heart. His discipline, accordingly, was the discipline of kindness: exact, but not severe, he effected that by mildness and conciliation, which others might vainly have attempted by coercion and restraint: a hint, a word, a look from him, had most persuasive energy: while his clergy derived wisdom from his advice, they imbibed goodness from his manner: in the necessary intercourse of business, when we entered his study, we came, as it were, into a sanctuary; yet, such was the graciousness of his demeanour, that the familiarity of the friend, was chastened only by reverence for the parent.

"But the influence of his example, and the weight of his authority, were felt, not merely in a single diocese: they extended through an ampler sphere; and their effects upon it, will in many important particulars, be felt by generations yet unborn. In the course of his triennial visitations, and by a frequent and extensive correspondence, he made himself accurately acquainted with the situation, the wants, and capabilities, of every parish, in every diocese, of the Province of Munster. His rules and orders, made with deliberation, were enforced with firmness: and it was his happiness, that in most instances, he met the cordial co-operation of his suffragan bishops; some of whom, with manly and modest candour, have publicly declared, that the improvement of their dioceses and their clergy, was chiefly attributable to the fatherly care of our good Archbishop. How much pure religion he was, in this way, the pro-

vidential instrument of diffusing, it is not for us to conjecture; that will be made manifest, only in the day of final retribution. But one matter, at least, of transcendent national importance, is placed beyond all reasonable doubt; that, by his successful exertions to promote clerical residence throughout this great province, he did what in him lay, toward providing the only substitute which many large, neglected districts now possess, for the natural guardians of the soil, for our absentee lay proprietors.

"But his labours did not terminate here. From a sense of duty, and to meet the honourable confidence reposed in him by the Executive Government, he undertook, for many years, the charge of another diocese, and another province; the archdiocese of Dublin, and province of Leinster: an accumulation of responsibility, unprecedented and unparalleled in the annals of the Irish Church. This transaction was, on his part, no less disinterested, than it was peculiar: he accepted the jurisdiction, without the patronage; the power of enforcing discipline, without the privilege of rewarding merit. But, even under this disadvantage, he proved himself more than equal to the task. By mingled suavity and firmness, he conciliated every heart, and controlled every spirit. The diocese and province, in some respects, the most important in our island, flourished under his protection: and when, with pure hands, he delivered up this great trust, he was hailed by the unanimous and grateful acknowledgments of an assembled clergy.

"But his zeal was co-extended with the Church at large: and, in the prosecution of yet more general duties, he practised that self-denial, and self-subjugation, which were so prominent throughout his whole course. A town-life was, in all respects, most uncongenial to his nature, and injurious to his health. But it was his official duty to at-

tend and preside at many boards, connected with the public charities, the general education, and the established worship of the country. He hesitated not, therefore, to pass some months of every year in our Irish metropolis. How great a sacrifice this was, they only knew, who were intimately acquainted with his habits and his feelings; but how great public benefit resulted from this sacrifice, all are perfectly aware, who have been at all conversant with the public business of Ireland during the last twenty years. But I must pause no longer on the professional merits of this good and great man. Suffice it to say, that, in this country, they are duly, and universally appreciated: while I speak advisedly, and from my own personal knowledge, when I add, that, in many leading circles of our sister island, the name of Archbishop Brodrick has raised the character of the Church of Ireland, and has been accounted, at once, its bulwark, and its ornament.

"His public merits, however, great and eminent as they unquestionably were, did, by no means, constitute his chief title to our veneration. It was in privacy and retirement only, that he could be seen to just advantage: and, even there, he was but imperfectly known, except by those few, to whom he disclosed the secrets of his heart. His noblest qualities, indeed, were neither prominent, nor dazzling: like the nature from which they flowed, they were delicate, modest, and retiring. Like the common blessings of air, and light, and heat, so exquisitely tempered, so equably diffused, and so naturally enjoyed,—the multitude were almost unconscious of their being; and their value could be fully estimated, only in their loss.

"It may not be generally known, and, for the benefit of those whom it may and should concern, it must not be omitted, that while he had the care of all the Churches upon him, he constantly found time to be

a man of study. Versed, from an early period, in the standard writings on divinity, he usually read with attention, as they appeared, the best theological productions of the day. But his favourite and daily study was the sacred volume of the New Testament; which he read in the original, as a scholar, as a divine, and, above all, as a devout and humble Christian. To this, he commonly added some portion either of the Greek or Latin fathers; not their controversial treatises, but those parts which relate more immediately to practice, and which "represent the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature." Burnet's History of his own Times.

"But, while such were his chosen pursuits, they never absorbed him; they never withdrew him from the business, the civilities, and the charities of ordinary life. How often have I seen him turn, with alacrity and cheerfulness, from high religious thoughts, to the most trifling concerns that were brought before him; but, especially, to any and every thing that regarded the welfare of his humblest fellow-mortal. A righteous versatility; which shewed a mind at home, and at ease, in spiritual things; and which, in the judgment of an ancient father, is "the truest test of spiritual perfection." But, there were yet more strictly private exercises, which no man knew of, but himself. "He entered into his closet, and shut his door, and prayed unto his Father, who is in secret." His piety was too delicate to be obtruded upon others; it was seen only in its effects: in that total forgetfulness of self, which enabled him always to be considerate of others; in that plainness and simplicity of taste, which shunned all personal expense or show; in that princely munificence of charity, which never tempted him to be unjust, but often left him impoverished; in that mildness, that forbearance, that universal

goodness, which made him the delight of his friends, and the ornament of human nature.

"One particular, I cannot bring myself to suppress. It will surprise those who hear me, to learn that his temper was originally proud and haughty. The fact will scarcely be credited, by those who have closely observed him during the last five-and-twenty years; but it was unquestionably so; and, as it enhances the moral value of his character, so it illustrates the efficacy of the Christian faith. For, never was a natural disposition more completely subdued and meliorated. The grace of humility had, above all others, become the distinctive excellence of this admirable man. His diffidence in his own judgment, his deference to that of others, his patient endurance of contradiction, his readiness to concede in cases where he might command, were such as I have never seen exemplified in any other human being. The pride of life, indeed, was gone. But it was transmuted into a nobler elevation,—the elevation of a meek and lowly spirit:—*ἦν ὁ αὐτὸς ὑψηλότερος καὶ βίω, ταπεινότερος δὲ τῷ φρονήματι* *.

"How it was, that he performed so many and great things for the public, and yet devoted so much time to the cultivation of his mind, has often filled me with astonishment. The secret principally lay in these things: in winter and summer, he was an early riser; he led a life of habitual abstemiousness; he was a strict economist of time; and his heart was in his duty. So entirely, indeed, was the love of duty his ruling passion, that, in the most delicate state of health, business, which, one would have thought, must overwhelm, seemed only to refresh him. It did, however, prey upon his bodily frame; and, for many years, was silently undermining his constitution. But he

* Gregor. Nazianz.

was still devoted to his ministry. And I possess documents in his hand-writing which prove, that, to the very last, he laboured with unabated zeal, for the interests of the Church, and the cause of our most holy faith. In concluding this imperfect outline of his character, I shall adopt the language of a pious writer, which cannot, in my judgment, be more suitably applied: "Nunquam fuit ex toto otiosus; sed, aut legens, aut scribens, aut orans, aut meditans, aut aliquid utilitatis pro communi laborans *."

To the Editor of the Remembrancer.

SIR,

A PERIODICAL work, entitled the *Evangelical Magazine, or Missionary Chronicle*, has this year commenced a new series with an attack upon the Report of the Society for the Propagation of the Gospel, and upon the Sermon of the Right Rev. Bishop Llandaff, which accompanies it.

The extensive circulation of this excellent discourse of his Lordship, so powerfully setting forth the paramount claims of this venerable institution, seems to have awakened the jealousy of those who are shrewd enough to be aware that the pretensions of this corporation to public support, if duly known and appreciated, would pretty well serve to eclipse the claims of more modern societies, both in respect to the positive quantity of good which it has effected, and the sober and unostentatious manner in which its proceedings are, and always have been, conducted.

The publication above alluded to, with great effrontery, charges upon the Right Reverend Bishop, that in advocating the cause of the incorporated society he disparages all other missionary institutions, and not fearing, in the same breath, to

condemn imputed detraction, and to be flagrantly guilty of that very offence it characterises "the objects" of the Church Society as "so distinct and different from the conversion of heathens to Christianity, that the fabricators of the calumny were startled by its avowal" in the sermon in question.

How far his Lordship has *unduly* depreciated other missionary societies may be estimated from the following quotation.

"We may then and we ought to rejoice when we hear that whole regions which knew not the Lord or his Christ, have been brought to acknowledge both, whether more or less accurately instructed. When we read in the records of past times what was effected in this way by the Jesuits, or in more recent times by Protestant sects, who hold no communion with ourselves; it were a cold and selfish feeling that we should withhold our commendation of their laudable exertions, but we cannot forbear asking ourselves if we had been engaged in the work, should we have done it in the same manner? Or could we conscientiously have co-operated with them in the views they inculcated of Religious Truth?"

The candour displayed in the preceding passage is entirely lost upon those who appear to merge every other religious consideration in a regard for the peculiar doctrines of Calvin, and the practices by which his adherents are distinguished.

It is the dictate of reason as well as accordant with the language of revelation and the methods of instruction adopted by our blessed Saviour and his Apostles; that a conviction of having "fallen short of the glory of God" and of our inability to endure the scrutiny of his righteous judgment, must precede the reception of the doctrine of atonement by Christ; for in no other order can these truths be understood. The explanation given by the Evangelical Reviewer, of the Apostles conduct with regard to the non-observance of the rite of circumcision, is directly at variance with

the obvious sense of those passages of Scripture, and their context, as they are quoted at length by the Right Reverend Prelate, and is a distorted introduction of their meaning, in order to force upon them a Calvinistic tendency.

But the principal object of these remarks, Sir, is to point out to your readers the total disregard of truth with which the reviewer has ventured to assert, that the college at Calcutta "*is almost the only undertaking of a decided missionary character in which the Society appears ever to have engaged.*" Now, Sir, in this very same report, the endeavours of the Society's Missionaries among the negroes at Cape Town, and the scattered remains of the Indian tribes in Canada, are distinctly set forth. And it is well known to every one but partially acquainted with the history of the Society, that although the providing our colonists with the means and appointments of religion, was the principal object for which they were incorporated, they have never ceased to employ themselves also, as far as their united means would permit, and in some instances greatly beyond what a frigid caution would justify, in attempting, by all probable methods, the conversion of the heathen.

They were no sooner formed than they sent the Rev. Mr. Thomas, to South Carolina, with especial reference to the instruction and conversion of the Gammoree Indians, though a war, which just at that time broke out among them against the English, served to frustrate this part of his mission; ever since then they have, from time to time, employed a large number of different and successive clergymen, catechists and schoolmasters, in missions to the Indians and Negroes; many of whose labours were confined to this object solely, and more of whose ministerial duties it has formed an important branch, among the Moskitos, the Mohawks, the Crecydes, the

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Montages, the Sennekees, and the River Indians. Among the Mohawks they preserved for a considerable time, under successive missionaries, a congregation of 500 professing Christians; and to the Negroes at Cape Coast Castle, on the coast of Guinea, a mission was commenced and carried on with the greatest perseverance for many years. An account of the various methods used by the Society for the civilization and religious instruction of these unhappy beings, would fill a volume, and if ever they should be submitted to the public, will serve to shew that *to no missionary institution which at this time does or ever did exist, is the cause of Christianity more indebted than to the VENERABLE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.*

AMICUS.

To the Editor of the Remembrancer.

SIR,

THE judicious remarks contained in the review of works relating to the new Marriage Act which appeared in your last number, will have the effect, I hope, of abating the popular clamour, and private "and public" obloquy to which it has been exposed. An attempt of this kind comes much more properly within the province of a "*Christian*" Reviewer, than the demonstration of his ingenuity in starting objections and pointing out difficulties without suggesting any remedy—a course of proceeding which must have a tendency to excite ridicule if not discontent, and not very proper when applied to a measure which was intended to supersede what was confessedly unjust and unchristian. If some of the contributors to those smaller periodical works which may be supposed to find their way more readily into the lower walks of life, would furnish their cottage readers with some-

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thing of the same explanatory nature, they would be doing them an essential service.

Some dislike of the regulations enjoined by the new act was certainly manifested at their commencement; but it arose principally from the erroneous opinion which had been pronounced of the necessity of beginning *de novo* the publication of all banns in cases where the marriage was to be solemnized after the first of September. This opinion was sufficient to excite the dissatisfaction of those who were interested in the matter, and to make them imagine that nothing but vexation was intended, and that nothing but trouble and difficulty would be the consequence. Fortunately, however, most of those upon whom the execution of the act devolved, thought fit to exercise their own faculties in determining its "literal and grammatical construction;" and that opinion was acted upon in but few instances.

When the act first came into operation there might be reason in some places to complain of a diminution in the number of marriages; but it seems by this time to have ceased, except in those places where they had previously been used to take in all that came without troubling themselves to enquire whether properly or not: and this was the very object which the framers of the act had in view. If these grounds of complaint still continued, they would be made known upon authority, far less questionable, than that of newspaper reports.

Much has been said of the difficulties to be encountered in procuring a marriage licence. We have heard of persons very far advanced in age being obliged to swear that they were one-and-twenty: and of very long journeys being undertaken for the purpose of procuring the requisite certificates. With respect to the first point, it will not be denied that imposition in the appearances of age is sufficiently practicable; and when this is the case

the law must prevent its possibility; and this could only be effected by the enactments which have been made. With respect to the latter point, the person who verifies the extract from the register, is not required to swear that he has compared it with the original entry, but that he knows it to be a faithful extract, and to relate to the person for whom the licence is sought, or according to the best of his knowledge and belief. Under the authority of this provision, which seems to have been intended for the very purpose of saving trouble to the parties, it surely cannot be difficult to devise a method of sending for and obtaining the register, so that any one might most conscientiously depose to its truth without undertaking a journey in order to see the extract made.

The question of bringing the female forward at such a time is certainly one of great delicacy. When the marriage is solemnized by licence, and the surrogate who grants the licence performs the ceremony, it is allowed to administer the oath to the female at the time of marriage. To make this practicable in every case, the minister of every church and chapel where marriages are solemnized, should be a surrogate; or at least authorized to administer the oath when he performs the ceremony and transmit the necessary documents to the surrogate. In the case of banns, the affidavit on the part of the woman might be made at the time of marriage: for it will hardly be said that a marriage by banns should not be guarded by an oath as well as a marriage by licence; nor is there any reason to exempt the female from making an affidavit, till we are certain that inveigling women have ceased to exist. If it seems desirable to adopt some plan for preventing clandestine marriages by banns without imposing an oath, perhaps no more effectual method can be suggested than making the parties liable to a pecuniary fine, greater or less in

amount, according to circumstances, which should be recoverable in some very summary way, and from which it would not be unfair to make a compensation to the minister of the parish in which they ought to have been married, the rest to be disposed of in the manner usual in similar cases.

Your obedient servant,
CLER. CRST.

LONDON LECTURERS.

OUR readers have recently been

made acquainted with some of the proceedings of modern London lecturers, and may be anxious to know whether their predecessors walked in the same path. To throw some light upon this subject we reprint an Address to the inhabitants of *Allhallows, Lombard Street*.—It was circulated on a Card, and the friend to whom we are indebted for it, informs us that Mr. Meilan did not succeed to the Lectureship; and that the date, which is omitted, must be about 40 years ago.

“ To the Worthy Inhabitants of the Parish of *Allhallows, Lombard Street*.

“ Ladies and Gentlemen,

“ *With the Patronage of Mr. Knowles, who has known me during a Period of Twenty Years; and not wholly a Stranger to Mr. Blackall, whose Recommendation I flatter myself, will be granted in Behalf of my Talents for Preaching, I beg Leave to make a Tender of my Services, as Lecturer, to succeed Mr. Richards; and in Case I am so happy as to obtain your solicited Suffrages, I promise all the Exertions of a conscientious Man, in Discharge of that Trust, which, I shall consider it the Pleasure and Pride of my Life to enjoy. With the above Gentlemen's Names, I have it in my Power to adduce some Report in my Favour from the Parishioners in general, frequenting the Church of St. Bride, Fleet Street; where I have at present the Honour of assisting as Deputy Lecturer; but which Appointment I intend to decline, (if this Application should be crowned with Success) and wholly devote myself to your Service. I rest all my Pretensions to favour in this Contest, on the Specimen I apprehend I shall be called on to give in your Church; and in the mean Time, fear not to have my Abilities farther investigated in mine; where I shall preach in the Afternoon of next Sunday, and the Two immediately following, on Subjects equally pathetic and solemn; and where (taking every permitted Method to make good my Election, and add to the Means of Support for a numerous Family,) I shall be happy to find any Lady or Gentleman among the Electors does me the Honour of Thirty Minutes Attendance, either next Sunday, or any other Afternoon, not appointed to hear my Competitors. I have the Honour to be,*

“ Ladies and Gentlemen,

“ Your respectful Servant,

“ MARK ANTHONY MEILAN.”

“ *Ludgate Street, No. 12. Thursday, Decr. 2d.*”

WE insert the following letter from Mr. Piggott, in answer to the remarks which we formerly made upon his conduct as Lecturer of St. Antholins. It is not in our power to understand the vindication which he offers, but we are most ready to afford him an opportunity of bringing it forward. We cannot under-

take to notice the Reverend Gentleman's communications upon other subjects.

To the Editor of the Remembrancer.

Northampton-Square, Dec. 26, 1822.

SIR,

YOUR sympathy with my literary losses in the cause of religion and

social order, as far as sincere, requires my acknowledgments. But it is evident that you are unacquainted with the law belonging to my lectureship, or you would not have censured the collection sermon.

The expence of lighting St. Antholin's church devolves on the lecturer, instead of being defrayed, as in most cases, by the parish. The vestry, therefore, long before I took the lecture, granted to the lecturer the privilege of having two collection sermons in the year, to defray such expence; the two which I have preached this year have by no means raised a sum adequate to half the expence! Surely you will not accuse me, after this, of attempting to pick the pockets of the ——— who come to hear me: it is not unreasonable to ask them to contribute to the lights used for their benefit.

In consequence of a suggestion made by those who were aware of my literary losses, I omitted the term lighting the church, and announced the sermon for my own benefit: which indeed it would have subserved, had I raised a sufficient collection to defray the expence of lighting the church.

As many of the principal Deists of the metropolis were there, the collection was of course scanty, as they were not likely to give; you may yourself judge of the nature and object of the sermon, by applying to Simpkin and Marshall, Stationers' Court, who have published it as a sermon "Antichrist Advancing," and are printing it as part of "The Reflector, or Christian Advocate."

Allow me to suggest, Sir, that at a time like this, when infidelity and schism are making so alarming a progress, that you should rather encourage than discountenance those who are exerting themselves in the cause of Christian truth.

I am, Sir,

Your frequent Reader,

S. PIGGOTT.

N. B. My losses have been several hundred pounds, of which I can give you sufficient testimony if you desire it.

PASTORAL ADDRESS.

WE insert the Pastoral Address of Dr. Doyle, to his Flock, and recommend it to the serious consideration of the public. They will find him expressly admitting that there has been a *Catholic Conspiracy* lately detected in Ireland, that *distress is in no case the cause* of the disturbances there, and that *Orangemen* would keep the peace if Roman Catholics would allow them. They may also see, if they will take the trouble of referring to the 4th volume of this work, p. 301, a curious specimen of Dr. Doyle's fairness. He assures the Irish that *Pastorini's* prophecy refers *solely to Lutherans*. The words of that writer are, "Upon the throne therefore of this beast the 5th vial is poured out, *that is upon the Kings and Governors of the Protestant States, as they are the persons that sit vested with power upon the thrones of those heretical kingdoms.*"

REV. SIR,

THE following Address, or such portions of it as you may judge most appropriate, are to be read by you at each of your public Masses, in your parish, on Sunday next, should you have reason to suppose that any of your flock are connected with, or likely to enter into any illegal association. I remain, Rev. Sir, your obedient humble servant in Christ,

J. DOYLE.

To the Rev.—, of the Deanery of —, Kildare, Diocese of Kildare.

Tuesday, Nov. 19, 1822.

"Dear! beloved Children in Christ Jesus—We address ourselves chiefly to you who may have been seduced into any illegal association, but above all, into the vile and wicked conspiracy which has been lately detected and exposed in Dublin, and

which is known to have extended into some parishes of this diocese. But before we do so, we take you to witness this day, that we are clear from the blood of you all; whereas for three years we have not ceased night and day, with tears, admonishing every one of you to desist from those illegal associations, which have always augmented the evils of our country, and now tend to bring disgrace upon our holy religion. Whilst, with you, on our different visitations, we did not cease to forewarn you of these things. In our pastoral instructions, printed and distributed amongst you, we explained at length, the nature and tendency of these associations—their folly—their injustice—their opposition to all the laws, human and divine, which you are bound to obey. We explained for you the impiety of the oath which connected them together; and the Clergy in their respective parishes have not ceased to labour with us in this sacred duty; yet we will not address you in the language of reproach—we will not, above all, rebuke you, dearly beloved, for the obstinacy and perverseness of a few amongst you; but as the object of our Ministry is, ‘not to destroy but to save, not to call the just but sinners to repentance,’ we will soon again admonish even those few, however perverse, hoping through the influence of the Holy Spirit, that they will attend, even now, to our instructions, and be at length converted from their evil ways.

“The principles of our religion, dearest brethren, on the subject of our civil duties, are clear and explicit; and the doctrine of our Church, respecting them, has been the same in all nations and at all times. Christ in his life-time paid tribute to the State, and caused Peter, the first of his Apostles, and the Representative of his Church, to do the same.—The Jews amongst whom he lived, and of whose race he was born, had lost their independence, and were then a conquered people, subject to the Romans. Caesar was then King, and to Caesar, though a Pagan, and the conqueror of his country, he declared that tribute should be paid. He who could, as he told his Disciples, obtain from his Father, legions of Angels to defend him, disarmed his Disciple—cured the wound he had inflicted, and suffered himself to be conducted like a criminal to the tribunal of Pilate, whose power he declared, was given him from above. He never belied his own maxim, ‘that his kingdom was not of this world,’ and ‘he underwent the cross—despising shame,’ that he might ‘be obedient even unto death,’ not only to the will of his Father, but also to the laws of his country,

however unjustly administered in his regard.

“Peter, whom he made the depository of his doctrine and power, followed his example. ‘When persecuted in one city, he flew to another,’ but never spoke the language of resistance; nay, he said to those, who through his Ministry believed in Christ, ‘be you subject to every human creature for God’s sake, whether it be to the King as excelling, or to the Governors as sent by him, for the punishment of evil-doers, for so is the will of God.’ 1 Pet. ii. 14. And again, ‘Fear God, honour the King.’ He unites these two obligations, because one cannot subsist without the other, for, if the King, or he who bears the sword, be the Minister of God, an avenger to execute wrath upon him who doeth evil, how can God be feared or served, if his Minister be disobeyed! St. Peter, in this passage, only declared the doctrine, which he heard his Master teach, and seen him practice. St. Paul also published the same to all the Nations whom he converted to the Faith.

“It was this great Apostle who lived in the time of Nero, a Pagan, and the most bitter persecutor in the Church, who, writing to his beloved Disciple, Timothy, prescribed that form of prayer, which we all recite as often as we assist at Mass, offering it up in his words, ‘for the King, and all that are in high station, that we may lead a quiet and holy life;’ But the Apostle does not stop here, in his Epistle, to the Romans, c. 13, he inculcates, in a special manner, the principles of obedience to the State, and with so much clearness and energy, that I cannot forbear transcribing the entire passage—‘Let every soul,’ he says, ‘be subject to higher powers, for there is no power but from God, and those that are, are ordained of God; therefore, he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation; for Rulers are not a terror to the good work, but to the evil—if those do that which is evil, fear; for he beareth not the sword in vain, for he is the Minister of God, an avenger to execute wrath upon him that doeth evil; therefore, be subject of necessity, not only for wrath, but also for conscience sake. Render, therefore, to all their due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour; owe no man any thing, but that you love one another, for he that loveth his neighbour hath fulfilled the law.’

“On those authorities, and such as those, the doctrines of the Catholic Church is founded, and though Revolutions have happened in divers nations, professing her

faith, she has always abhorred them, when effected by force or violence, or the effusion of blood. The design, then, into which, it appears, some of you have entered, of subverting the State, and overthrowing the Government of this country, by the Divine permission, is opposed to the maxims and example of our Divine Redeemer, and of his Apostles, and to the uniform doctrines of that Church whose faith you profess; but the period you selected, and the motives which influence you, in forming this vain and senseless project, are not only wicked, but disgraceful to you as Men and Christians.

"And first—what is the period you have chosen to form a dark and bloody conspiracy against all that is established by the Will of God, in a country that should be more dear to you than life! Precisely that, when our gracious Sovereign visited us like a common FATHER; quelling the tumult of the passions—allaying the spirit of Party and dissension—and dispensing among every class and description of his people, the spirit of peace and good will: that period when one of your own countrymen, renowned for his wisdom and justice, had been appointed to the Government of Ireland, for the avowed purpose of dispensing the laws impartially to all, and devising remedies for the many evils under which we labour; when he, who has been the strenuous and powerful advocate of our rights as Catholics, was placed in a situation where he could view, as it were, with his own eyes, your merits and sufferings—and from which he could bear before the Legislature a high and irresistible testimony to the truth and justice of your claims; a period when the eyes of the whole Empire were fixed upon you, and all its wisdom employed in devising means for bettering your condition, by calling forth the infinite resources of your soil, of your mines and fisheries, and employing on them the energies of a numerous people; a period when the Government, which you might embarrass, but could never overthrow, was expending several hundred thousand pounds in supplying the wants, and providing for the support of perhaps millions of your brethren; when England, with a bounty and generosity, peculiarly her own, had watched over our distress with the anxiety of a mother, and ministered out of her abundance to all our wants; raising up her charity, like a shield, to protect us against famine and pestilence—clothing the naked—feeding the hungry—and consoling the distressed—forgetting our crimes and atrocities in the South—the innocent blood that talled to heaven for vengeance against

us; and remembering only that we were men and Christians, though many of us undeserving of that name. This was the period when 'Mercy and Truth seemed to have met, and Justice and Peace to have kissed each other,' that you were impelled by the enemy of all good, to defeat the designs of Heaven upon your country, and oppose new obstacles to her improvement. Shall Ireland, my dear, but infatuated brethren, be always doomed to suffer, and to suffer through the blindness and malice of her own children? Who will in future sympathise in her misfortunes? Who will proclaim the virtue of her sons, if a portion of them not only appear disaffected, but also blind to their own interests—and if, what never until now could be objected to them—that '*they are ungrateful!*'"

"And what were the motives which influenced you to act thus, and even to profane the awful name of God—and rashly to call upon him to attest your wicked purposes? your distress, your hatred of Orangemen, your love of Religion, your faith in Prophecies, your hopes of seeing your country free and happy. Let us, my dear brethren, examine dispassionately each of these, before we come to show you the absurdity of your designs, as well as the impossibility of ever carrying them into effect. And first, as to Distress—*The distress amongst you is general and great, and in many instances cannot be remedied by human power; but it is worthy of remark, though I have seen and conversed with many individuals who were once engaged in those wicked Associations, I have not known one who was impelled by necessity to enter into them.* Some idle tradesmen, boatmen, servants without families, and young inexperienced youths of the labouring classes; these have composed your assemblies, and have entered into them either through terror or a depravity of heart, hardened by irreligion, drunkenness, and other vices, *but not by distress*; of this you are all conscious! And now let me ask you, how are your wants to be remedied, and your distress removed by these associations. Is it by the breaking of the canals, by the destroying of cattle, by the burning of houses, corn, and hay, and of establishing a reign of terror throughout the entire country, that you are to obtain employment? Is it by rendering the Farmer insecure in the possession of his property, that you will induce him to increase his tillage? Is it by being leagued against the gentry, that you will prevail upon them to improve their houses and demesnes? Is it by causing a heavy Police Establishment to be quartered throughout the country, to

be paid by taxes collected from the holders of land, that you will enable them to give you employment: No—your proceedings are only calculated to compel gentlemen to fly from the country, to convert their lands to pasture, and to place an armed force to protect their cattle, and to treat you, if necessary with the utmost rigour. Your conspiracies, therefore, are calculated not to relieve, but augment your distress an hundredfold.

“Your hatred to Orangemen.—The Orangemen may be foolish, may be wicked, may be your enemies—but if they be fools, they deserve your compassion; if they be wicked, you are obliged to seek their conversion by prayer and forbearance; if they be your enemies, your Redeemer teaches you how you are to treat them, saying, ‘love your enemies, do good to them that hate you, pray for those who persecute and calumniate you.’ And his Apostle, who desires you ‘not to return evil for evil; but to overcome evil by good.’ ‘If your enemy (he says) be hungry, give him food; if he be thirsty, give him drink; and thus you will heap burning coals (that is, according to St. Augustine, the fire of Charity) upon his head,’ which will consume his enemies. But these men, who are so very hateful in your eyes, are our brethren in Christ; they are each of them as dear to him as the apple of his eye; they have all been baptized in his blood. If, then, they are still the Children of your Father who is in Heaven. Christ died for them, and you should not only forgive them, but love them for his sake.

“Your Associations are, however, the best means you could devise to increase their number, and extend their influence. Their association had lost all respectability; the King smote it, like as the Angel did the Host of Sennacherib, and it became lifeless. Those who formerly belonged to it were ashamed of it; public opinion condemned it; it was writhing in agony, and could not exist another year; *but the spirit of your Conspiracy has blown upon the lifeless bones of it; the nerves and flesh are re-uniting to them; it will be restored to life, and again become formidable.* But if your feelings be again insulted, if your Wives be abused, and your daughters violated, blame not Orangemen; blame your own absurd and ‘mischievous proceedings.’

“Your love of Religion. Ah, my dear brethren, how frequently is the sacred name of Religion abused, and how many crimes and profanations are committed in her name? Could Religion be weighed in a scale, there could not be found one ounce

of pure Religion amongst all those who have freely entered into your Association? For how can iniquity abide with justice? Light with darkness? Or Christ with Belial? It was by meekness, humility, patience, suffering, and unbounded charity, that Christ, ‘the author and finisher of our faith,’ founded his Religion; by these and such like virtues, it was propagated by his followers to the end of the earth. By these that Holy Apostle Saint Patrick, whose name you profane, and whose Religion you cause to be blasphemed, planted the Faith in this island, which was once an island of saints, but which you would convert into a den of thieves. Can religion be served by conspiracies? Can it be propagated like the superstition of Mahomet, by fire and sword? Does she require for her support the aid of those who neglect all her duties, and despise her pastors; who violate all her commands, and indulge in her name all the vices which she condemns? Does not your Catechism teach you that the most essential part of your Religion consists of the two great precepts of Charity—‘to love God above all things, and your neighbour as yourself,’ for the love of God. And again, that by the word ‘Neighbour,’ is signified all mankind of every description, even those who differ from you in Religion! But you say you have the true Religion, and hence, I suppose, you consider yourselves entitled to hate those who differ from you. Show me your works, says an Apostle, and from these I will tell your faith. And again, ‘Faith without works is dead:’ nay, if you had faith, so as to remove mountains, but had not charity, it would avail you nothing; for, that faith only can make you acceptable to God, ‘which worketh by charity;’ and no person, whatever his faith may be, can enter into life unless he keep the first and greatest of the commandments, which obliged him to love his neighbour as himself, whatever the Religion of that neighbour may be. Surely, my brethren, sins against charity are not less offensive to God, than sins against faith, and if, according to St. Paul, a wilful and obstinate adherence to ‘errors in matters of faith, excludes men from heaven’ he also says, that ‘fornication, uncleanness, immodesty, luxury, witchcraft, enmities, anger, quarrels, dissensions, envy, murder, drunkenness,’ deserve Hell. 2 Cor. chap. i. Why then is all your zeal directed against one vice, while you indulge freely in the others? You are intolerant and uncharitable, brethren, on this head; but it is not your religion, but your prejudices and passions that render you so.

“It is not every one who differs from

you in Religion, who should be branded with the odious name of 'Heretic.' Errors in Religion do not constitute heresy; but a wilful and obstinate adherence to them. Hence St. Augustine says, 'I may err, but I will not be a heretic.' He writes also in his 162nd Epistle, 'that those who earnestly seek the truth, and are ready on finding it to stand corrected, must by no means be reckoned among heretics.' This is the spirit of our Church, which assembled by her Pastors at Trent: whilst she anathematised the heretics which then prevailed, speaks thus in her 13th ses. of those persons who held them. 'The Holy Synod, like a tender mother who groans and brings forth, wishes and desires that there may be no schism among those who bear the name of Christians; but as they all acknowledge the same God, and the same Saviour, they may also have the same faith, the same language, and the same opinion; confiding in the mercy of God, the Synod hopes, they will return in hope and charity to the holy and saving unity of the Faith.'

"How different, dear Brethren, from the spirit which dictated those sentiments is that which prevails at your unholy assemblies? But supposing that all those who differ from you in religious opinions were not of that description pointed out by St. Augustine, why do you not hope and pray, that the Lord would on the bed of death, at the moment of their departure from this life, look to the Naked whom they clothed, and the Hungry whom they fed—the bread which they broke to the orphan, the tear which they wiped from the cheek of the widow; and in consideration of these works, discover to them the light of his truth, inflame their hearts with contrition, fill them with his charity, and crown them with his mercy! Hold fast, my dearest Brethren, your own Faith, and pray for those who differ from you. Take heed of the words of the Apostle, 'who art thou that judgest of a foreign servant, he stands or falls for his Master, but he will stand, for God is powerful enough to raise him up.'

"In this country, your Religion is not only tolerated, but protected by the law; it is poor, but poverty is the cradle in which Christianity was nursed, and riches have always been its bane. Your Clergy have competency, alike removed from poverty and affluence, and derived from a source which secures to you their attention, and protects the purity of their own lives. *They seek, they desire nothing more.* It is clear, then, that on the score of Religion your conspiracies are without an object, and it is the Angel of Darkness who trans-

forms himself into an Angel of Light, that he may seduce to violate all the charities of the Gospel under the appearance of zeal for the Faith.

"Your Faith in Prophecies—This, dearest Brethren, is a subject which we find it difficult to treat with becoming seriousness; and yet it is one which has produced among you the most deplorable effects. I have been credibly informed, that during the course of the last year, when great numbers of you, yielding to our remonstrance, and those of our Clergy, had withdrawn yourselves from these mischievous Associations, you were prevailed on to return to them, excited by some absurd stories, called 'Prophecies,' and which were disseminated amongst you, by designing and wicked men. There have been, to our own knowledge, instances of persons neglecting their domestic concerns, and abandoning their families to misery and want, through a vain hope, grounded on some supposed prophecy, that mighty changes were just approaching! For more than half a century it was predicted, that George the Fourth would not reign; and his very appearance amongst you was scarcely sufficient to dispel the illusion. Such excessive credulity on your parts, and such a superstitious attachment to fables, a thousand times belied, is a melancholy proof of the facility with which you may be seduced by knaves. Our Church, dearest Brethren, approves of no Prophecies unless such as are recorded in the Canonical Scriptures; and though the gift of prophecy, like that of miracles, has not entirely ceased in the Church, she has never lent the sanction of her name or approbation to vulgar reports or traditional tales; nay, whilst some of her Doctors examine and recommend to the Faithful, for the improvement of their lives, some revelations supposed to have been made to certain Saints—such as those of St. Bridget of Sweden, relating to the sufferings of CHRIST—they uniformly condemn as superstitious, those popular tales called 'Prophecies,' which may only tend to disturb the mind, and can have no influence in promoting the good of souls.

"But you will tell me your Prophecy is not of this kind; that it is derived from the Sacred Scriptures, as they are explained in the Book of Pastorini, called 'The History of the Christian Church.'

"That Book, dearest Brethren, has been perverted to different ends from those which the pious Author intended. It is principally a commentary, or rather conjectures on the meaning of the Apocalypse, of St. John the Evangelist. This

Book, called the Apocalypse, is, as its name signifies, a Revelation of a Vision, which the Author had in the Island of Patmos, to which he had been banished in the reign of the Emperor Domitian. It was a vision of the most mysterious nature, and the Apostle's account of it is so hard to be understood, that very few of the Fathers of the Church have undertaken to explain it, and most of those who did, desisted from the attempt. St. Jerome himself, to whom nothing in the Sacred Writings appears to have been difficult, and whom the Church venerates as the greatest of her Doctors, and raised up by God for the exposition of the Scriptures, even he resigned up the Apocalypse as entirely above his comprehension, saying, 'not only every sentence, but every word of it was replete with mystery.' It was in this book that Luther imagined he had discovered that Rome was Babylon, and the Pope Antichrist. So Bishop Walmisly, commonly called Pastorini, and the author of your favourite Prophecy, wished to defend his Church by retorting on Luther—saying, that he (Luther) was the Star mentioned in the Apocalypse, that fell from Heaven, and which, after blazing on the earth for two hundred years, would be extinguished, that is, that his doctrine would be during that period, and then cease. So you may perceive that these two zealous disputants would have us believe, that they surpassed all the wisdom of past ages, and that the seal of that mysterious Book, which was left undisturbed until their time, was broken for them, that one of them, in his fury, might discover in it, that a meek Bishop was Antichrist; and the other in his simplicity, 'that the stars were to rain down fire and brimstone from heaven upon us.' Away, my dear Brethren, with such egregious folly. Do you suffer divines to wrangle with each other, many of whom, though wise, 'are not wise unto sobriety,' and attend only to the doctrine of your Church, as it is taught you by your Pastors, for the regulation of your lives. This Church has never unveiled that vision, called the Apocalypse; and as Solomon says of the mysteries of nature—it seems to be given up by God to the disputations of men. But even if Luther happened to be designated by the star mentioned in it, and his doctrine by the blaze which it emitted, how does that concern you? Luther lived in Germany; his Religion, which resembles your own in some particulars, and differs in many from that of the Established Church, was never received nor professed in England nor here. The Lutherans, for in-

stance, celebrate a kind of Mass, resembling ours. They go to confession; they believe in the Real Presence of CHRIST in the Sacrament of the blessed Eucharist; but they have no Bishops.

"The Established Church, on the other hand, have Bishops; they have no Mass in any shape or form; and they believe that the presence of CHRIST in the Sacrament, though real, is only spiritual. Thus you see, that even if the Religion of Luther were to fall, it by no means follows that the Religion established by Law in this country would cease to exist. But if it be any consolation to you to know that Luther's Religion would cease, and your prophecy be fulfilled, I can inform you from a book now lying before me, and written by a German Superintendent (an office in the Lutheran Church which corresponds to that of Bishops in ours,) that throughout Germany there is scarcely an individual to be found at present, who believes or professes what was taught by Luther; you need not wait then for the term fixed by Pastorini for the extinction of his star, as Luther's doctrine is already extinguished.

"But then, you will ask me have the Lutherans all become Roman Catholics? Many of them have, indeed, and would to God they all did so! but the vast majority of them have not—they have divided themselves into an infinite number of sects, professing strange and hitherto unheard-of doctrines; and great numbers of them have renounced Christianity altogether, and become Infidels.

"Do not, my dear Brethren, be so silly as to expect that even if those who differ from you in religious belief in this country, were to change their creed, that they would embrace yours—far from it—they would, for the greater part, cease to be Christians, or form a Religion for themselves. It is not consistent with the nature of man, nor with the ordinary Providence of God, that a body of men like our dissenting Brethren, who have been separated from the Church so long, and accustomed, each of them, to judge for himself in all matters human and divine, should again subject themselves to the yoke of authority, and 'captivate their understandings to the obedience of Faith.' Individuals might do so; whole classes might do so; but neither the power of the state, nor the force of law, nor the terror of death; nothing short of a miracle, greater than any hitherto recorded, could produce uniformity of religion in England or here. Lay aside, my dear Brethren, your books of prophecies, and read the books which will explain to

you the commands of God, and the duties you owe to one another. Lay aside Pastorini (an Italian word, signifying 'little Pastor,') and listen to your own Pastors whom God has placed over you, and who watch as if to give Him an account of your souls. Let Doctors Luther and Walmsly quarrel about the Apocalypse; but do you attend to what St. John, the author of that Vision, wrote and preached, and repeated unceasingly till the hour of his death—'love one another.' Leave prophecies to be interpreted by those who are learned in them; but do you apply yourselves to labour and industry, and the works of peace. Each person has his particular vocation from God; and in that to which he has been called he should remain. If the Lawyer or Physician undertook to plough, or reap, or sow the seed, you would laugh at his presumption, or pity his folly. So it is with you when engaged in Prophecies which you do not understand. Why 'has God placed some Apostles, some Pastors, some Doctors, in his Church, unless to testify his law—to govern and correct his people? and yet you will usurp their place, and create confusion in the Church, which is the body of Christ. You ridicule the folly of those enthusiasts, who read and expound the Scriptures in whatever manner their fancy may suggest; and yet you yourselves interpret prophecies, which of all other parts of Scripture, are the most difficult and hard to be understood; thus, 'in what you judge another, you condemn yourselves.' All your Chapels, dearest Brethren, are provided with libraries, in which are books containing tracts of piety, and explanations of the law—read and study them, and you will become wise unto salvation.

"But your object is to make your country free and happy. We will not reason with you on the end which you propose to yourselves; which even if it were laudable, could not justify the employment of unlawful means, 'as evil,' says an Apostle, 'is not to be done that good may happen;' but we will consider for a moment your design itself, and the persons employed to carry it into execution, that if possible the absurdity as well as the wickedness of it may become palpable to you. And first, who are those who would undertake to subvert the Laws and Constitution of this country? Persons without money, without education, without arms, without counsel, without discipline, without a leader; kept together by a bond of iniquity; which it is a duty to violate, and a crime to observe. Men destitute of religion, and

abandoned to the most frightful passions; having blasphemy in their mouths, and their hands filled with rapine, and oftentimes with blood. Can such as these regenerate a country, and make her free and happy? No, dearest Brethren, left even to themselves they would destroy each other; but opposed to a regular force, they would scatter like a flock of sheep upon a mountain when the thunder-storm affright them. The year 1798 is within the recollection of us all; at that fatal period, Protestant, and Catholic, and Dissenter of every Province and Town, of every class and description, of every rank and station, not even excepting the Army, combined to overthrow the Government—you witnessed their failure, the scenes which then occurred, and many of you experienced their fatal consequences. If then such was the result of an extensive conspiracy, comprising persons of all religions, of wealth and affluence, of intelligence, connected abroad, organised at home, and undertaken at a period when a revolutionary spirit pervaded Europe, and when the Government, against which it was directed, was engaged almost single-handed with the most formidable enemy England ever had; what success could attend the conspiracy we now hear of? A conspiracy, undertaken at a period of profound peace, and when the Government is rooted in the affection of every man who wishes for the happiness of his Country. When every Protestant and every Catholic, possessed of name, or station, or property, would rally round the Throne, like one man, to defend it against the passions of the public peace.—Can you mention the name of any individual, not of those classes which I first enumerated, who has ever joined your unholy Associations? Have not the Clergy, Priests, and Bishops, with one voice condemned you? Have one of you ever been permitted to partake of a Sacrament, in our Church, who has not first denounced these associations? Has any farmer of property, or dealer of fortune or integrity, been ever found amongst you? Has any honest, sober, and industrious tradesman or labourer, ever entered, unless by compulsion, amongst you? Are not your leaders, almost without exception, men of profligate lives, of vicious and irregular habits; men who, as St. Jude says, 'despise power, and blaspheme Majesty!' Are not these the description of men who domineer over you? Is it, dearest Brethren, by such men that our Country could be rendered free and happy? And if not, why have you ever

suffered yourselves to be deceived by them, to be made the dupes of their malice, and accomplices in their crimes.

"To conclude, dearly beloved, let us remind you, that the body of a Nation is like, in some degree, to our own.—The different ranks and orders which compose it are ordained of God, that the whole may be preserved entire. If any of them should seek to usurp the place of the other, discord would ensue. If your feet, seeing your hands idle, would refuse to walk—if your hands would undertake the duties of the head, how monstrous and absurd would it appear? So in the State, if those whom God has appointed to labour should abandon their station and seek to Govern—if the ignorant would take the place of the wise—the Soldier the place of the Peasant—the Tradesman that of the Magistrate—the Schoolmaster that of the Bishop or Judge, how could it exist? Yet to this, and such like consequences, all your silly machinations tend. Return then, dearly beloved, to the ways of peace. Leave the

Legislature to pursue those means of improving your country, which their wisdom will devise. Let the Government meet with a grateful return for the solicitude they manifest in maintaining the rights and providing for the wants of the People. Leave your Church to enjoy the liberty she possesses—pray for those who differ from you in religion. Seek to have more charity, and less of zeal; and do not embitter the lives of your Parents or bring their grey hairs with sorrow to the grave. Atone, dearly beloved, by every means in your power, for the injuries you have done your Neighbour, your Country, and your God. Wipe away, by your peaceable demeanour, for the time to come, that foul stain which your conduct has, to a certain extent, already cast upon your Religion! We wish you peace and benediction, in the name of the ALMIGHTY FATHER, and his Son JESUS, our Lord and Redeemer, through the Grace of the Divine Spirit, who proceeds from both.—Amen.

"JAMES DOYLE, D.D. &c."

REVIEW OF NEW PUBLICATIONS.

A Sermon on the Education of the Poor, the Duty of diffusing the Gospel, and, more particularly, on the Importance of Family Religion; preached before the Diocesan Committee of the Society for Promoting Christian Knowledge, in the Cathedral Church of Quebec, on the 24th February, 1822, upon Occasion of the Annual Collection. By the Rev. G.J. Mountain, D.D. Archdeacon of Quebec. 8vo. pp. 8. Neilson, Quebec. 1822.

Observations on Certain other Religious Societies to which some Members of the Church attach themselves; being the Sequel of a Discourse preached at Leicester in August, 1822, before a County Association for Two Churches Societies. By the Rev. F. Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire. 8vo. pp. 52. Combe, Leicester. 1823.

Co-operation in Promoting the Charitable Institutions of the Church of England recommended, in a Sermon, preached in the Parish Church of St. Martin's, Leicester, on Friday, August 16, 1822, being the Second Anniversary of the Association for the Archdeaconry of Leicester for Promoting the Designs of Two of the Churches leading Societies. Published at their Request. By the Rev. Francis Merewether, M.A. Rector of Cole Orton, and Vicar of Whitwick, Leicestershire; and Chaplain to the Most Noble the Marquis of Lansdowne. 8vo. pp. 32. Rivingtons. 1822.

The Claims of the Society for Promoting Christian Knowledge set forth and enforced. A Sermon, preached in the Parish Church of Frome, Somerset, before the Members of "the Bath and Wells Diocesan Association" of that Society,

at their Annual General Meeting, holden in Frome, July 11, 1822. By the Rev. Joseph Algar, M.A. Minister of Christ Church, Frome. 8vo. Rivingtons. pp. 32. 1822.
A Sermon (on the Liturgy of the Church) preached in the Parish Church of Ashby-de-la-Zouch, in the County of Leicester, on Thursday the 4th July, 1822, being the Anniversary of their Institution, before the Committee for the Dra-nery of Ackley, of the Society for Promoting Christian Knowledge, (and published at their Desire). By the Rev. William M'Douall, M.A. Vicar of Ashby-de-la-Zouch. 8vo. pp. 16. Rivingtons. 1822.

To contend that an Anniversary Sermon before a District Committee, is as popular as a speech at a County Auxiliary, would be a useless and vain attempt—Orations and Resolutions—and Patrons and Presidents—and Associations and Branches, are the fashion and folly of the hour. A rage for public meetings is the epidemic of the nineteenth century, and whether it be as virulent as small-pox or as innocent as vaccination, there are few who escape from its contagion.

In this state of affairs the Church, and the Societies connected with the Church, are entitled to no slight commendation for preserving their ancient land-marks. Many are the temptations to remove them. A compliance with the prevailing humour would make more noise, excite more zeal, and be attended with more immediate and ostensible success. But it would endanger if not sacrifice the dignity of our Establishment, degrade her to the level of each aspiring sect, and authorise both open and secret enemies to treat her as one of the common herd. On these accounts the Church of England keeps aloof from the humbug and quackery of evangelical spouting-clubs. She leaves it to others to employ itinerant orators, and to defend the enormous amount of their

travelling expences, by shewing that the speculation succeeds, that the returns are abundant*. She does not appeal to the many-headed mob or set an example which may justify the patriots of Manchester and Norwich. But she assembles her children in the House of God, supplicates his blessing upon her Institutions and her plans, and recommends them from the pulpit by the voice of her regular pastors. The opposite mode of proceeding is so admirably described in one of the pamphlets before us, that it must be introduced out of its turn to the reader's attention. Having alluded in his *Observations* to the "deliberations" of the Church Missionary Society, carried on as he well remarks, "with shout and acclamation," Mr. Merewether proceeds to notice the popular mode of assembling.

"To this I do not scruple to say I decidedly object. I object on this distinct ground: that wherever details of business are to be carried on, or the merits of any set of measures to be soberly discussed; the appeal is rarely made to mixed numbers of people with any degree of success, or prospect of accuracy." P. 39.

"I very much question whether any good arises, or whether much evil does not result, from a numerous assemblage of persons to consider any question (especially a religious one) in any degree of a complicated character. The appeal on such occasions must be to the fancy rather than to the judgment; to the passions, rather than to the reason. To this it may perhaps be answered, that on so great a work as that of evangelizing the Heathen world, the affections may well be roused, and the general devotion to such an object increased by the excitation of powerful emotion. If the end were necessarily to follow out of the means thus abstractedly proposed, this would undoubtedly be the case: but if in point of fact the wisdom of Providence has so ordained, (especially in points of great moment,) that a due regard to the means is made to be materially conducive to the end; then is deliberation a thing to

* The Bible Society. See *A second Letter to Lord Liverpool*, &c.

be wished, and any thing savouring of mere declamation to be avoided. I cannot, however, illustrate this subject better than by an appeal to the *actual practice* of the two Institutions here brought (from circumstances) into comparison. The proceedings of the Church Missionary Society appear to me to abound in rhetoric and declamation; those of the Incorporated Society in sober judgment and reflection. The meetings of the former I cannot help calling meetings of *display*; those of the latter, meetings of *business*. And I cannot but think, that on such a subject as that in which both Institutions are engaged, meetings of the *latter* character are obviously to be preferred to those of the *former*. I confess I hardly ever read a statement from the Church Missionary Society (especially in their *Monthly Register*) which did not more or less convey an impression to my mind of something made too much of; something overstated and overcharged; something that (especially as connected with the retiring spirit of religion) appeared to outstep the modesty of nature. Whereas in the accounts published by the Incorporated Society, every thing there reported bears, I think, on the face of it, evident marks of sober statement, and modest, unpretending, unaffected narrative *." P. 40.

Here the whole question is stated and settled. The Church restricts herself to measures which can do no harm, and may do incalculable good—the sects like most other reformers and pretended reformers, are ready to run every risque in the prosecution of a favourite design.

There is another ground upon which we should not hesitate to prefer the safe to the popular course. The latter will infallibly change its bearings. The wind will blow from some new quarter, and every sail

will be set to catch the breeze.—Orators and itinerators will cease to give delight, and where would the Church of England then be if she had entrusted herself to their guidance? She would either be compelled to have recourse to each successive trick and shift which the succession of new follies may call forth, or to float upon the waters an unmanageable hulk. By the path now pursued, she has avoided these dangers. The Societies which celebrate their Anniversaries upon the old fashioned system of Prayers and a Sermon, are not exposed to interruption or decay. The congregation is not collected by novelty or caprice—and we may presume that it will continue to assemble, without the excitement of travelling preachers. When Mr. Dudley, and Mr. Stratton, and Sir Claudius Hunter*, shall be no more, the Clergy and Laity may still assemble in each diocese or deanery, and be contented with the eloquence and piety which will still be left in the world. While in other institutions the death of these distinguished individuals, and of a few others their imitators, assistants, or rivals, will cast a shade over each flourishing Branch—and leave the members as squeamish and uncomfortable as the stomach of an unintoxicated drunkard. *

Another advantage to which we shall advert, is particularly suggested by the subject of this article—the excellent Sermons which are preached upon the Anniversaries in question, and published for the general edification. Newspaper reports are proverbially incorrect, and the Bible Society orators have been compelled to disown the sentiments imputed to them, even when printed under the direction of their own committees. The preacher is exempt

* "I cannot dismiss this head of "observation" without adding, that both in this and the other Societies here referred to, the part assigned to *females* and *children*, and the manner in which both execute their appointed office, are to me extremely displeasing. I can safely say, that I never in my life witnessed so offensive a specimen of unblushing juvenile effrontery, mingled with no slight degree of chicanery and intrigue, as I once encountered in a *boy* canvassing for the funds of the Church Missionary Society."

* Sir Claudius has recently been placarded from Knightsbridge to Kensington, as about to preside at a Bible Association in the latter town.—Messrs. Dudley, and Stratton are every where and—no where.

from this inconvenience. He runs no risque of being suspected like Mr. Steinkopff, of a correspondence with Buonaparte—he is not made to talk like Mr. Cunningham, of a pig in a potatoe garden! He delivers his own opinion in his own language, without putting himself at the mercy of a malicious, or a blundering, or a witty writer for the newspapers. And as in the specimens now before us, he takes the opportunity of defending some important principle, or enforcing some valuable practice at a season in which his hearers are more numerous than usual, and their attention more easily secured. Thus Dr. Mountain recommends the duty of family worship, and shews that it is doubly incumbent upon those who constitute themselves into a Society for Promoting Christian Knowledge.—Mr. Merewether explains the practical tendency of the Society's tracts, vindicates and recommends the National Society and the Society for the Propagation of the Gospel in Foreign Parts, and points out their united capabilities and usefulness. Mr. McDoual shews the importance and necessity of set forms of prayers, and enlarges upon the merits and value of the Prayer-book. While Mr. Algar considers the Society as a guide and instructor in matters of doctrine, and exhibits the good effects of its exertion in this department. We shall furnish our readers with a few specimens from each discourse.

Dr. Mountain contends for the duty of family worship, in the following spirited passages :

" But this Charity—and it is of a high order—this Charity, in a very improved application of a proverb which expresses usually no very laudable sentiment, must *begin at home*. It is a lamentable inconsistency to concur in the important work of spreading the Gospel in all quarters, and to fail to bring it home to our families and to ourselves—to neglect the maintenance of its honour by the means of *personal example* and *immediate personal influence*. It was the complaint of the Prophet that when he ascribed the errors of the

lower classes to their ignorance, and looked for more conformity to the rules of duty in those who enjoyed higher opportunities of knowledge, he found that these had only profited by their elevation to shake off all the restraints of religion. 'Therefore I said, surely *these are poor*—they are foolish, for they know not the way of the Lord, nor the judgment of their God:—I will get me unto the *great men*, and will speak unto *them*, for *they* have known the way of the Lord, and the judgment of their God'—but, what was the disappointment of his expectation!—'these have altogether broken the yoke and burst the bonds.' My brethren—my *Christian* brethren, let us beware how we lie open, under a better dispensation, to *any degree* of similar reproach! Let it not be said that while we are ministering the means of light to others we suffer our own lamps to go out. Let it not be seen that we undo by our careless lives, any portion of the good which we promote by lending our names, or our purses, or our time to works of Charity and Religion. Let it not be forgotten that we have our own souls to take care of,—that we have, to a certain extent, a responsibility for the souls of those belonging to us,—while we are contributing to benefit the souls of strangers. Let us ascertain by experiment upon ourselves and our families, what it is that we are seeking to engraft upon the constitutions of other men. We shall at least be better judges of the expediency of the plan—more competent to decide whether we can forward it with unreserved satisfaction. For the result of such a trial, my anxiety would be very small.

" Suffer me then to urge, in some little detail, such an employment of the resources which our Society affords. I might choose indeed a more popular method of recommending the object to your favour. I might paint only some remote effects where all blemishes should be lost in distance—I might set before you a fair landscape where the flocks should be grazing in the "green pastures" of the mighty shepherd, and so near unsightliness in the home-stall should be suffered to obtrude itself upon the eye. But we must, in the annual recurrence of this occasion, make all points of the plan prominent in their turns—and, as it is a part of the plan to furnish assistances to *family-religion*, I could not be justified to myself if I were to lose the opportunity of this full audience, to press so highly important a duty.

" The heads of every household feel it incumbent upon them to supply the temporal wants of the members—to provide

for their comfort and to attend to the preservation of their health: 'If any man provide not for his own and especially for them that are of his own house, he hath denied the faith, and is worse than an infidel'—because this duty is clearly recognized even where the Gospel is not received. But where the Gospel is received, is there no new order of duties superinduced?—and have we done *all* that is to distinguish us from the infidel when we have manifested some improved consideration for the ease and bodily comfort of our dependents?—Shall the health of their immortal souls be interdicted from our concern?—shall the promotion of their *eternal* well-being be driven out of the circle of our cares? Shall we deem it too great a condescension to be tender of the consciences of those 'weak brethren' who may form the inferior members of our household?—shall we pronounce it to be quite an extravagant expectation, that we should take the trouble of setting them forward in the way to Heaven, and furnishing them with assistance for the road? O think upon that day when we shall all stand upon a level before our Judge, and when the fruit of our opportunities, the employment of our authority, the effect of our influence and example, will be sifted in the scrutiny of God! Where shall we hide our heads if it shall be found that these,—the talents for which we are to account,—have borne only with an evil influence upon the soul of 'our brother for whom Christ died'?

"How many complaints of rebellious children, how many exclamations of astonishment at the perverseness and ingratitude of dependents might justly be charged back upon the heads of the Parent and of the Master! Trust not to their love for you, nor count upon their fear or their fidelity; if you have failed to plant in their hearts the fear and the love of their Father in Heaven. 'How can I do this great wickedness and *sin against God*?' was the question dictated within the breast of Joseph by the force of religious principle, which preserved him true in the hour of trial, and withheld him from dishonouring his Master. We may take from our own times an example on the other side. The story is very probably not new to you, it offered itself to my notice, I believe, in one of the common journals of the day—but it is striking and remarkably in point. It is related of an irreligious poet, who flourished in the last century, that he was in the habit of scoffing at the faith of Christ, and placed no guard upon himself in this point, on account of the presence of his household. His servant robbed the

house; but was taken with his booty, and brought before his master. He was upbraided with his wickedness, and asked what had induced him to commit so daring an act? 'Sir,' said he, 'you had removed my fears for the other world, and therefore I thought it but wisdom to provide myself well in this.'—'But I never,' replied his master, 'removed your fears of the sentence of death in an earthly court.'—'That calculation,' said the man, 'was my concern, you had removed the greater fear, and I risked the less. You had silenced *conscience*—the rest of the question was but the policy of the game.'

"To Servants, then, to Apprentices, to Labourers retained in our employment, to all our dependents, to all who feel our influence, (especially if they are young, and wholly withdrawn from the charge and inspection of their own friends,) but far above all to our children, we owe it as a sacred duty to think of the furtherance of their salvation. Mothers!—how much depends upon you?—and how blessed are the fruits which may spring from your judicious care!—We have a beautiful instance in Scripture of the transmitted effect of maternal piety: It is the testimony given by St. Paul, in his Second Epistle to Timothy, expressing his earnest desire to see this favourite pupil of his own; 'when I call to remembrance,' says he; 'the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.'—More honourable distinction than if they had sparkled in scenes of gaiety; than if they had occupied the van of the ranks of fashion; than if they had surpassed in display the proudest daughters of the East—yet a distinction not inconsistent with grandeur, not at war with social elegance and cheerfulness; for it is the property of our Religion, while it humanizes the ruggedness of the coarsest orders in the community, while it eases the burthens of indigence, while it is the stay of the wretched, and companion of the recluse, to shed a grace of its own also over the brighter scenes of existence; to charm away the maladies of abundance, and draw out from the fullness of prosperity the irritating venom of sin and pride.

"But we are rambling over too large a field, and must marshal our excursive thoughts into more order and arrangement. We must endeavour to mark down some definite portions of duty for the practical application of our doctrine; to state some specific instances of the mode in which *family-religion* may be promoted, and promoted by means of our Society." P. 14.

Mr. Merewether gives an admirable summary of the contents of the Society's Tracts:

"Of these various labours of love, the distribution of the Scriptures and of the Formularies of our Church, needs no commendation. But further, the circulation of knowledge, both religious and moral, by means of the Tracts, is such as cannot be praised too highly. In truth, it is difficult for words to do justice to this extensive branch of their designs. By it the "babes in Christ are fed with the milk*" of God's word through the medium of sound catechetical instruction; the young are guarded to attend devoutly and reverently on the apostolical office of Confirmation; and the (otherwise too often trembling) steps of the adult are encouraged to approach the table of the Lord. "Holding the mystery of the faith (and dealing it forth to others) in a pure conscience†" the Society upholds the sincere and stedfast in the unity of the truth; warning at the same time the unthinking or indifferent separatist of the dangers and evils of causeless and unnecessary division; inviting the deluded enthusiast to return to the fold he has been tempted to desert, and to renounce the errors which occasioned his desertion.

"Nor are the Society's Tracts less edifying to every private individual throughout the various callings, periods, and circumstances of life. 'The sailor while exploring the trackless ocean; the soldier while fighting the battles of his country; the friendless inhabitants of our hospitals, prisons, and alms-houses, have had the consolations of religion imparted to them‡ through the instrumentality of this Society. The 'Husbandman' that holdeth the plough, that driveth oxen, and is occupied in their 'labours §,' is provided with a 'Manual' of instruction wherewith to derive heavenly light from his humble, but edifying employment. 'The Pious Country Parishioner' is assisted in the regulations of his private exercises of devo-

tion; the 'Cottager' has the 'Reflections' of his own mind, or the pious conversation of his fire side, aided and enlivened by the help of daily reflections suggested to his mind; the Publican receives the word of friendly exhortation under the ensnaring temptations of his daily business; and the Servant, whether male or female, is provided with suitable maxims of 'reproof, correction, and instruction in righteousness*.' The young are worn to the paths of religion and virtue by the charm of interesting and instructive narrative; the aged are cheered in the vale of life by the soothing words of spiritual exhortation and comfort. The penitent is addressed in terms of reconciliation and peace; the troubled spirit is assuaged by the mild voice of Gospel truth; the lukewarm are roused; the sceptic is convinced; the open sinner reprov'd; the backslider recalled; the separatist admonished; the enthusiast addressed in the 'words of truth and soberness†'; the formalist awakened; the self-righteous convinced of sin, and the sincere and stedfast confirmed and strengthened in piety and virtue. Above all, in the trying hour of sickness, the affectionate volumes of the Society speak the word of exhortation to their 'great and endless comfort.' Lastly, in the evil hour of darkness, when the powers of Satan were at work to spread the pestilence of infidelity and sedition throughout the land; this ready instrument of religious truth interposed, and through the assistance of increased support was enabled promptly to provide a timely antidote to the poison, by the circulation of occasional Tracts prepared expressly for the emergency: whilst by the yet farther recommendation of PAROCHIAL LENDING LIBRARIES, a most valuable and powerful corrective (such as it is to be hoped will be extensively resorted to) has been afforded to the growing licentiousness of the press."

Mr. M'Douall contends earnestly for set forms of prayer, and shews the especial value of our own, in a short and convincing manner.

"The first ground I shall mention is the apparent impossibility of men's worshipping God jointly without forms. A prayer which is heard by a congregation for the first time, may please them by its novelty, may instruct them by its truth, and may delight them by the devotedness of its ex-

* 1 Cor. iii. 1."

† 1 Tim. iii. 9."

‡ See a Sermon preached at St. Mary's, Leicester, March 23, 1813, on an occasion similar to that of this Discourse, by the Rev. Frederic Apthorpe, M.A. Rector of Gumley, Leicestershire, and Pribendary of Lincoln; a Clergyman, whose exertions in the county of Leicester towards diffusing the objects of the Society for Promoting Christian Knowledge, cannot be too highly appreciated."

§ Ecclus. xxxviii. 25."

* 2 Tim. iii. 16."

† Acts xxvi. 25."

pression; but it cannot be said to carry the homage of *their* affections to the throne of grace. It may be an excellent prayer of the minister for them, but it cannot be their own joint worship; (for while they are considering the truth and propriety of one sentiment, he has passed on to another,) and though they may thus be taught to, they do not actually, pray. By frequent repetition however this prayer becomes familiar to the congregation; and in proportion as it ceases to excite their curiosity it increases in its use as the medium of their services, till at length being thoroughly well known to them, it has acquired completely the character of a set form, and is indeed as truly a set form as if printed and placed before their eyes.

"And the question is not whether it be better to use a set form of prayer in a congregation or no set form (for it is impossible for men jointly to worship God without a form) but whether it is better to use a form of one person's composing according to his own judgment or fancy; or a form, composed by the united talents of the wisest men, and which the Experience of ages has proved to be most excellent. With respect to the person ministering, it would be unjust as well as uncharitable to suppose, that any man who dares to present himself before God as the minister in a congregation of Christians, should so far forget the instruction of the wise king as not to weigh well his words and his thoughts, and to repeat *precisely* in the congregation, the form which he has prepared in his closet. However new therefore his prayer may at first be to his congregation, to himself it is already well known and a set form; and as soon as it is possible, by the frequency of its repetition, for the congregation to join in it, it has become a set form to them also.

"In confirmation of this reasoning we may observe, that a proposition announced for the first time may be immediately assented to, by those who are previously instructed in the subject matter; but it is not *their* proposition. A sermon addressed to a congregation, they may readily assent to the truth of, but it is not *their* sermon. And to a prayer addressed to God in their name, they may heartily say Amen; but as little is it *their* prayer—they cannot feel in their hearts that they have *themselves* made *their* petition, that their *SINS* are confessed, or the *MERCIES* they have received, been acknowledged.

"We come therefore *necessarily*, as I think, to the conclusion, that it is impossible for men jointly to worship God, without a previous acquaintance with the services joined in." P. 6.

REMEMBRANCE, NO. 50.

"But chiefly our Church prescribes the use of fixed and authorised services, in order that she may keep fast the form of sound words. Persons who justly consider the end of Religion to be, the making men righteous; are apt sometimes to forget, that the righteousness of Christians depends on Christian faith; and think, that little regard is to be paid to the doctrines of Christianity, in comparison of what is due to its precepts. But if it was Christian doctrine which first reformed the world, and established Christian virtue and righteousness on the ruins of idolatry and vice, it must no doubt be Christian faith which still supports them. If the person who ministers in a congregation is not bound to the use of any prescribed and authorised service, how can his congregation be sure that they are in the right faith. He that ministers may pronounce what prayers and thanksgivings he pleases. Suppose then the minister to have any particular opinion of his own on any important point of Christian doctrine;—suppose, for example, he thinks the Son inferior to the Father,—that worship is not to be paid to the Son,—or such like;—then his congregation must either adopt the same heresy, or must feel themselves in the most unbecoming situation, as listening to what they conceive to be the grossest impiety. Instances have occurred, where clergymen of the Church of England have resigned their charges, because their conscience would not allow them to read the service prescribed, they differing from it in opinion on some important doctrine. Now had there been no prescribed service for our Church,—had those persons been permitted to use in the Church, services of their own composition, their conscience might never have been put to this severe trial. But on the other hand, the evil consequences of this liberty might have been incalculably destructive. Their congregations not suspecting their heresy, might insensibly have been led into the same; denying the Lord that bought them, abandoning their hold on the only sure foundation of man's hope, and sinking themselves in the very gall of bitterness, and bond of iniquity. We owe it therefore (under God!) to our excellent liturgy, which is proved by this its power against the heretic, to be a very rock of strength to the faithful;—we owe it to our excellent liturgy, that the evil in these instances was confined to the offending, though it may surely be conscientious, ministers themselves.

Mr. Algar takes a view of the
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doctrinal lessons inculcated by the Books and Tracts upon the catalogue of the Society for Promoting Christian Knowledge.

"Is it not highly desirable, that, amidst the almost boundless variety of opinions now prevailing, a plain well-meaning man should be assisted to form a right judgment? that he should be put on his guard against the plausible fallacies, which otherwise might lead him astray? This is a danger to which he is exposed with respect to some of the most important points of faith and practice: and, as the one must depend on the other, it is highly necessary that a man's religious principles should be correct and scriptural. The Society, therefore, diligently labours to inculcate the pure doctrines of the gospel as they are maintained in our Church, in their genuine simplicity, soberness, and truth. Some of the most material of these are often misunderstood and misrepresented; and the danger of such erroneous statements consists chiefly in this:—that by partial and garbled quotation, or by misapplication, Scripture is generally appealed to for the confirmation of doctrines, or expositions of doctrines, than which nothing can be more foreign to its genuine import. This might be instanced in some most momentous particulars. I will only advert, and that very briefly, to two or three. The enquiry which every thoughtful man must feel to be the most important that he can possibly make, is this,—‘What must I do to be saved?’ To this Scripture at once answers,—‘Believe * on the Lord Jesus Christ and thou shalt be saved.’ ‘Whosoever † believeth in him shall not perish, but have everlasting life.’—From these and similar passages, the Antinomian infers that a mere trust and reliance on the merits of Christ, which he denominates faith, is all that is necessary for salvation, and he overlooks, or slightly mentions, moral obedience.—The Pelagian, seeing the error and danger of this notion, rushes into the opposite extreme.—He contends that we are to be rewarded hereafter, not merely, ‘*according to our works*,’ but *for the merit of those works*; and in confirmation of this notion, he also will quote Scripture. Now are not these opposite opinions equally false and dangerous?—and is it not truly desirable that the poor should be assisted to see through the fallacies by which they are supported, and be made to understand rightly the way of salvation? What

then does our Society do? Instead of being hurried into one extreme through fear of its opposite, it keeps close to the Churchman's guide in expounding the Scriptures, and exhibits the truth as the Church teaches it, and ‘as it is in Jesus.’ It maintains in all its books and tracts, that great doctrine of the gospel, which Luther emphatically called ‘the doctrine by which a church must stand or fall *;—Justification by faith. It sets forth the atonement and intercession of Jesus Christ as the only foundation of a sinner's hope †. It preaches Christ as the Alpha and Omega ‡, the beginning and the end, the author and the finisher of our faith. Nor does it at any time deny, that it is by faith we are justified or accepted. But, at the same time, it carefully *explains* this doctrine, and defines what that faith is, whereby we are saved:—that it is, an entire assent of the mind and submission of the will to the authority of Christ;—a cordial reception of Him in all the offices wherein he is set forth to us: as our PROPHET, whose declarations of the divine will we must unfeignedly and thankfully receive;—as our PRIEST, who only could make atonement for us, and on the merits of whose propitiation, we must altogether depend;—and lastly, as our KING, to whose commands and authority we must yield a sincere, a constant, and a cheerful obedience. It shews how, a *genuine* faith consists of *all* these; and how that which is wanting in any one of them is *not* genuine. Thus, the Antinomian considers only the *Prophetic* and *Priestly*, and loses sight of, or does not sufficiently regard, the *Kingly* character of Christ;—while the Pelagian receives Him as *Prophet* and *King*, but does not duly regard him as *Priest*.

"In like manner, on the momentous subject of the influence of the Holy Spirit, our Society follows the Church, and therefore keeps equally at a distance from the delusions of enthusiasm on the one hand, and the scepticism of misjudging pride on the other. It maintains uniformly that the Holy Spirit is ‘the Lord and giver of life,’ from whom ‘all holy desires, all good counsels, and all just works do proceed,’ and it teaches us to pray that God would ‘cleanse the thoughts of our hearts by the inspiration of his Holy Spirit:’—but at the same time, it shews how *ALONE*, we are to judge for ourselves, whether ‘God hath

* Articulos stantis aut cadentis ecclesiæ."

† 1 Cor. iii. 11.

‡ Rev. i. 8."

§ Heb. xii. 2."

* Acts xvi. 31."

† John iii. 15."

given us his spirit *; namely, by those fruits which are inseparable, 'love †, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Need I ask whether an essential service is not rendered to those who are thus guarded from error, on points in which error is so frequent, so easy, and yet withal, so fatal?—Would time permit, I might shew how the same benefit is conferred with respect to many other subjects of scarcely less moment. Such, for instance, as, Original Sin—the Divinity of Christ—the Doctrine of the Trinity. On these points, mistaken opinions must lead to erroneous practice; and such are the circumstances of the times, that, without some such aid as our Society affords, those opinions are likely to prevail." P. 20.

We cannot conclude this article without again adverting to Mr. Merewether's pamphlet upon the Societies which ought not to be patronized by the Church of England. It is written with great temper, and is evidently the result of experience and reflection. The testimony of such a writer is of the very highest value—and it is thus that he speaks of certain persons in his neighbourhood.

"What is the actual state of the case? Alas! with a large proportion of both Clergy and Laity (and although it is with pain I say it, I fear, in this County, of Beneficed Clergy also) the case is quite otherwise. Not only, as I said before, is the Christian Knowledge Society *not preferred* amongst us, but it is *superseded*. I am sure I assert a known and indisputable fact, when I say, that many, many Members of our Church, both Lay and Clerical, within this County, attend constantly provincial Meetings of the Bible Society, who seldom, if ever, attend the same Meetings of the Christian Knowledge Society. How can this be accounted for? Is the foreign operation of such overwhelming moment, as that the mode in which the domestic circulation takes place is to be deemed as nothing, as a feather in the scale? Is it pleasanter to a Churchman to circulate the Scriptures with those who *go out from us*, rather than with those who are *with us*?—Is the distribution of the Scriptures in the manner adopted by the Bible Society boasted of as a matter of glory and rejoicing; and shall the same Churchmen who

so boast, keep aloof from promoting the same work on the principles recognized by the Christian Knowledge Society." P. 22.

The question which we submit to the decision of our readers, is whether the Clergy and Laity thus employed in active alliance with dissenters, can be reckoned as meritorious and consistent members of the Establishment, as the preachers who have been under review. The latter do good in an authorised manner—the former do whatever seemeth good in their own eyes. The latter are stayers at home—the former are gadders abroad. The latter endeavour to correct the popular taste, and to bring back disciples to the Church. The former tacitly confess that the Church is too lifeless and tame for their purpose, and by taking their neighbours to a Meeting-house under the denomination of a Bible Society, carry them to the threshold of the Conventicle, and tempt them to sit within its walls. Such are the distinctions between the two classes of our brethren—and one of them must be in the wrong.

Reviewers Reviewed.—*Edinburgh Review*, No. LXXIV. ART. IV. *Durham Case—Clerical Abuses.* ART. VII. *The Bishop of Peterborough and his Clergy.*—ART. IX. *The Bishop of London's Charge.*

THE most attached and devoted admirers of the *Edinburgh Review*, will hardly refuse to acknowledge, that the principal excellence of that publication is found in disquisitions of political economy. In these disquisitions he will not disown the prevalence of a party spirit, and will probably admit that many of its leading articles are rehearsals of arguments intended to be used, or recapitulations of arguments which have been used in either House of Parliament. While he applauds the skill and address with which these

* 1 John, iv. 13."

† Gal. v. 22, 23."

questions are debated, he will acknowledge the partial statement, the occasional misrepresentation, the enforcement of one argument, the suppression or evasion of another, the bold invective and the cutting irony, which become the popular debater of a party. In questions of general literature, he will be cautious of arrogating any extraordinary merit to the Reviewers of Edinburgh, notwithstanding the supplies of classical learning which they are wont to draw from calumniated Oxford; and candour will be unable to deny, that the judgment of the critic is commonly biassed by the zeal of the partizan; and that the value of a work is estimated not by its intrinsic merit, but by the political opinions which the writer is supposed to possess. The spirit of political party pervades the whole review, and gives a taint to all its lucubrations. The religious sentiments of the Edinburgh Review are large and liberal; so large and liberal indeed, as hardly to be comprehended within any of the notions of theological truth, which the many sects of the Christian Church have embraced; and if they are Christian, they are, as Archbishop Secker said of the Monthly Reviewers, in reference to the latitudinarianism of Hoadley, *secundum usum Winton*, always fluctuating and undefined. When the subject unhappily falls beneath their notice, it is treated with a levity which would offend the profanest infidel, with a superficial carelessness which would discredit the most inexperienced polemic, with a confidence which nothing but ignorance can inspire, and with a hardihood of misrepresentation, which the most devoted prostration of the understanding to the spirit of party, can neither palliate nor excuse. That the Edinburgh Reviewers should be indifferent to religious truth, that they should be unfriendly to the doctrine and constitution of the Church of England, may excite a

feeling rather of regret than of surprise: that it is no unreasonable requisition, that when the sacred writers of the Christian faith are examined in a Christian country, the discussion should be free from the sophistry, the virulence, and the vulgarity, which would disgrace the lowest debating club of the metropolis.

In the last number of the Edinburgh Review, are three distinct articles, upon questions of ecclesiastical polity, severally entitled in the advertisement, and in the running title, "Durham Case—Clerical Abuses. The Bishop of Peterborough and his Clergy; and the Bishop of London's Charge." It is not necessary that we should insist upon any one of the questions which originally and ostensibly calls forth the remarks of the reviewer: but in all these articles there are specimens of buffoonery, and of wilful and deliberate misrepresentation, or of such ignorance and infatuation, as is hardly to be conceived in a public writer, which it is our duty to rectify and expose.

The review of the Bishop of London's Charge is in the usual style of the Edinburgh Review, invective, discursive, irrelevant. The Bishop, in 1814, had asserted, that "indifference to forms of faith is indifference to truth and falsehood," a sentiment which is cordially embraced by every Churchman, and we will confidently add, by every consistent Dissenter, who on no other principle can vindicate his dissent. This assertion is introduced in the Edinburgh Review of a Charge delivered in 1822, for the purpose of propping up an imputation of bigotry. The Bishop had also asserted "that the diffusion of knowledge disjoined from religious instruction, stands in the same relation to ignorance as positive evil to the absence of good." In the late charge it is affirmed, that before the French Revolution "the diffusion of knowledge exceeded

the countervailing powers of religion and morality," and that "there is no necessary connexion between knowledge and goodness, between the possession of intellectual power and a disposition to apply it to its proper ends."

The ordinary reader will not easily anticipate the remarks of the Edinburgh Reviewer on these sentences, or be persuaded to coincide in his objection to "the monstrous assumption that the diffusion of knowledge and cultivation of intellect, is in itself something which requires to be counteracted, or as the Bishop, in his inaccurate and bad style calls it, countervailed by religious and moral instruction." In respect of the critical exception, it is plain that the Bishop's meaning was properly expressed by *counter-vailed*, and that the Reviewer's correction is *inaccurate and bad*. The Bishop knew full well that the diffusion of knowledge would not be counteracted or hindered in its progress, but invigorated and improved by religious instruction; and he knew also that the dissemination of an infidel philosophy was not countervailed by religious knowledge, for there was no equipoise; the one was rapidly advancing, the other was absolutely at a stand. This modern Zoilus is well qualified to talk of an "inaccurate and bad style," and of "a figure of speech called slip-slop," of which, as the ancient grammarians have not treated, the Edinburgh Reviewers will, perhaps, favour the world with a discourse, with copious illustrations from their own pages.

In respect of the "monstrous assumption" it is equally plain, that the whole merit of it is due to the Reviewer, who first alters the Bishop's language, and then annexes his own inferences. It is *not* the Bishop who assumes, that "the diffusion of knowledge is in itself something which requires to be counteracted;" the Bishop does *not* deny that "knowledge is in itself

an improvement of character:" nor does he "hold learning and intelligence as bad of themselves, or of evil tendency," but he merely makes a distinction, of which every man must perceive the truth, between knowledge and goodness, between the art of reading and the practice of virtue, and maintains that "the requisition of knowledge by the lower orders, ought not to be discouraged, but turned into the right channels." This is the only precaution which the Bishop recommends, and what else does the Edinburgh Reviewer, or the advocate of the British and Foreign Schools advise, when he exults in the confession, that there "never yet has been a school without Bible Lessons," without an attempt, however meagre, to combine religious and moral truth with instruction in letters? And yet the Reviewer in contradiction to his own boast, has the confidence to affirm of the Bishop:

"All his readers must at once perceive that he is the enemy, upon principle, of whatever informs and enlightens the poor, that is, the bulk of mankind; that he holds an ignorant generation to be far more certainly in the path of virtue and happiness, than a well-educated community, that if he submits to have the people taught, it is only because they are determined to have instruction, whether he will or no; and that his only hope is to make the line of their education coincide with the interests of the political system with which he is connected." P. 459.

Now this is all a "monstrous assumption" of the Edinburgh Reviewer. The Bishop's readers will perceive no such thing as he supposes them to perceive: but they will blush for human nature, that any being with the heart and understanding of a man, should be influenced by that most degrading of passions, political antipathy, to deal in accusations as false as they are mischievous, and to challenge, as far as his little influence extends, the hatred and resentment of an indiscriminating multitude towards

a man, whose first care is the religious and moral instruction of the people.

But in the morbid imagination of this malignant reviler, the Bishop is not only "an enemy upon principle of whatever instructs the bulk of mankind," he "not only calumniates knowledge, he slanders those who are labouring to spread it." The reader shall compare the text with the comment.

The Bishop affirms :

"The enemies of religion and order are so well aware of these consequences, that, while they profess an earnest desire to enlighten the people, they encourage that mode of instruction alone which instills no fixed principles of religion, no preference to any form of worship."

The Reviewer remarks :

"We desire the reader to note the charity with which this Prelate ventures to stigmatize as infidels and anarchists, every one who would give to the poor the inestimable blessings of Christian education, without regard to particular creeds or forms of worship."

The Bishop stigmatizes no such persons. He assumes what no man can deny, what the Reviewer himself defends, that there is a mode of instruction which instills no fixed principles of religion, no preference to any form of worship, and he says, that the enemies of religion and order encourage that mode. This is very different from imputing a hatred of religion and order to the body of the patrons of that system, and from charging them with infidelity. Here again the distinguishing candour of the Reviewer leads him to assert, that the Bishop is "intolerant and bigoted enough to make apostacy from the faith of their fathers the condition of giving the poor instruction," that "this High-priest will not suffer little children to come unto him, without asking whether their parents are Catholics, or Presbyterians, or Churchmen; and if his lordship finds that they are Sectarians, he forbids them, unless they will apos-

tatize, for neither of such nor of any but his own according to him is the kingdom of heaven." The reader needs not to be desired to *note the charity* of these remarks. The reviewer himself can hardly be ignorant, that no apostacy is required nor any qualification, but a willingness to receive instruction in the first principles of Christian truth; and if he will but look into the Central School in Baldwin's Gardens, he will be ashamed of the confidence of his assertion, he will be confounded by the atrociousness of his calumny. What would he himself think of the charity, which should insinuate, that to prescribe a lesson in the New Testament, or to use the Authorized Version of the Bible without note or comment, is to exclude the child of the Romanist and the Jew. If it should be the office of this man to select a Bible lesson, we would recommend for his own improvement, Romans xii. 7—10.

The Bishop of Peterborough and his Clergy are treated with a vein of pleasantry and humour quite original, and such as might excite the envy of the facetious gentleman, who was wont of old to collect jests and gibes, and try their effect in the polished circles of the Metropolis, before they were ventured into the pages of the Edinburgh Review: and it cannot be denied, that after all which has been said upon the eighty-seven questions, it has been reserved for the Edinburgh Reviewer to throw some new illustrations on a controversy which appeared to be exhausted. We had not before heard of a "*supralapsarian bullock*" or a "mitred butcher," (p. 435). We had not before been informed that Bishops talk of their Clergy and their Diocese "as if these things belonged to them, as their sheep and dogs belonged (belong) to them," (p. 447). We had never before met in any catalogues of rarities, with so curious an assortment as "a learned man in a N Hovel (Oh! the

Cockney! *an hovel*) with sermons and saucepans, lexicons and bacon, Hebrew books and ragged children," (p. 443). We had never before been indulged with such exquisite refinement of classical phraseology as an "idoneous vehicle," which being done into English, means a "stalking horse," (p. 436). In our ignorance of "the perfect follies of Heraldry," we had always thought that Bishops prefixed their Christian names to the name of their Diocese, and that "Peterborough" (p. 442) was the form of a nobleman's signature. We could not have conceived what wonderful variety may be produced by multiplying 87 by different figures, if this profound arithmetician had not made the experiment and delivered the result, (p. 436). We did not know that questions in theology might be tried by a milliner's measure, before we read—two inches to original sin; an inch and a half to justification; three quarters to predestination, and to free-will only a quarter of an inch. But if his lordship gives them an inch they will take an ell," (p. 437.) A geological map and a tailor's pattern card are now combined for the first time, and both might be improved by comparison with a harlequin's jacket. "We must petition for the assistance of the geologist in the fabrication of an ecclesiastical map. All the Arminian districts must be purple. Green for theological extremity, sky-blue for another, as many colours as there are Bishops;" (the rainbow will need to be revised) "as many shades of these colours as there are Archdeacons, a tailor's pattern card, the picture of vanity, fashion and caprice," (p. 435). In short, something very like an Edinburgh Reviewer writing theology; "a fellow of infinite jest;" a pleasant companion on the road to Yorkshire, able to laugh and talk *de omni scibili*, well skilled, in the event of an attack, in "knocking a man down with a bludgeon, and then abusing

him for splashing you with his blood, and pestering you with his groans," (p. 443), and well acquainted with the stages on the road, admitted "at Barnet, rejected at Stevenage, re-admitted at Buckden, kicked out as a Calvinist at Witham Common, and hailed as an ardent Arminian at York." P. 435.

To his other accomplishments this gentleman has added that of a fortune-teller. "The Irish tithes will probably fall next Session." It was prudent to insert, probably, for that word, like *if*, will save many a reputation, and prove a great peace-maker. In the prospect of the future, he becomes serious in the observation of the present, and immediately subjoins: "the common people are regularly receding from the Church of England,—baptizing, burying, and confirming for themselves." (P. 436.) Now if our boon companion had but happened to express his opinion grammatically, and to exhibit some little knowledge of the state of the Dissenters, we might have asked and listened with attention to the grounds of his opinion; but what is meant by the people baptizing for themselves, burying for themselves, confirming for themselves? Is it meant that among the other regularities of their recession from the Church, they are burying their own very selves? Or is it intended by this Edinburgh *slip-slop* to assert, that the Dissenters carry their children to be baptized at the Conventicle, and that they are buried in the grounds annexed to the Conventicle? We admit the fact: but from our own observation in a rural district of large population, abounding with Dissenters, we deny that the practice is in any degree increasing. The public worship is more generally attended than it was wont to be, and therefore the congregations of Dissenters are more numerous, but their numerical increase does not exceed that of the

congregations of the Church. The children of Dissenters are often baptized at the Church; the children of Churchmen are not baptized at the Meeting. The bodies of Dissenters are, with few exceptions, buried in the Church-yard: and it is a common request that the body may be carried into the Church, whither the Dissenting minister accompanies the mourners. We are speaking of the old Dissenters, or Independents. In the populous towns, the new Churches and Chapels of the Establishment are not untenanted: and the people have shewn no preference of the Meeting-house to the Church, though the want of accommodation in the latter has frequently driven them to use the former. We have yet to inquire, what the writer means by the people *confirming for themselves*? Is it possible that he can be so ignorant as not to know, that confirmation is exclusively the rite of an episcopal Church; that it is administered by the Bishop only; that the Dissenters have not only no such rite, but that it is a rite to which they have the strongest objections, and which is utterly inconsistent with their doctrine and form of baptism? Before this writer again announces the fall of the Church, it may be useful to examine the signs with more exactness.

But the reader will probably inquire, what has become of the Bishop of Peterborough and his Clergy? It is indeed time to ask the question, for in the entertainment, which this writer's extraordinary humour has afforded, and in the necessity of correcting one of his casual misrepresentations, we have neglected to state, that to all which has been said in and out of Parliament in the course of nearly three years, this writer has added nothing which requires our attention. He modestly disclaims much acquaintance with the law, although much of law is involved in the question which he has agitated: and his manner is

sufficient to shew, without any more express declaration, that he is not very profoundly versed in theological lore. His appropriate office is to laugh when "ladies pull caps" and "Bishops pull mitres," to dance "with masters and misses at Peterborough," or to explain to the "chaplains" the nature of "philocathartic propensities:" but he has no pretensions to assuage or govern the "storm in the English Church," which he supposes to have arisen, but of which we confidently announce the abatement, in the belief that *the questions have been withdrawn*. It will be enough therefore to exhibit one specimen of this writer's polemical talent. He extracts three answers which he calls excluding answers. In two of these answers it is affirmed *totidem verbis*:

"It is quite agreeable to Scripture to say that man has no share in the work of his own Salvation."

"Christ did not die for all men, but only for a chosen few."

The reviewer places in parallelism with the first of these answers the Tenth Article, and with the second part of the Seventeenth Article of the Church. He then proceeds:

"Now whether these answers are right or wrong, we presume not to decide: but we cannot help saying there appears to be some little colour in the language of the Articles for the errors of the respondent. It (what?) does not appear to be such a deviation from the plain, literal, and grammatical sense of the Articles as to merit rapid and ignominious ejection from the bosom of the Church."

He does not presume to decide "whether the answers be right or wrong;" but he does presume to affirm "the errors of the respondent." In this there is marvellous inconsistency, but there is no presumption: the most superficial knowledge of the Scriptures will enable any man to determine that these answers cannot be right. Since St. Paul has instructed the Philippians *to work out their own salvation*, it

is *not* "agreeable to Scripture to say, that man has no share in the work of his own salvation." Since St. John has declared Christ to be a propitiation for the sins of *the whole world*, it cannot be said, that "Christ died not for all men, but for a chosen few." Whatever little colour may be found, or supposed under a peculiar interpretation to be found in the Articles for the doctrine of a particular redemption, which is generally disclaimed by the modern Calvinists: is the person who maintains this doctrine qualified to read the Absolution, the Litany, or the General Thanksgiving, or to teach the Catechism of the Church, in all of which the doctrine of universal redemption is distinctly affirmed: or to administer the Sacrament of the Lord's Supper, in which the personal application to the communicant, "Christ died for *thee*," "Christ's blood was shed for *thee*," is made in correspondence with this doctrine? A man who disbelieves this doctrine has no reason to complain of an ignominious ejection from the bosom of the Church, at whose altars he is not qualified without better knowledge to officiate.

If the "Durham Case" were what it pretends to be, it would not require our attention. The Chapter of Durham is capable of defending itself. But from the case of the chapter of Durham, the height of whose offending was, that the bell of the Cathedral was not tolled on the death of the late Queen, the Edinburgh Reviewer digresses with his customary liberality to a larger view of clerical affairs, involving the whole Church and Clergy of England. Mr. Brougham, in defending Mr. Williams on a charge of libel prosecuted by the Chapter of Durham, and in maintaining the right of free inquiry into ecclesiastical matters, had insidiously affirmed that "the Church of England is the most reformed of the reformed Churches of Europe." The Re-

viewer is offended at this position, which he *entirely denies*, and in opposition to which he maintains, that "it is in discipline at least, if not in doctrine, and certainly in its constitution, the least reformed of those which have thrown off the gross errors, and grosser abuses of Popery."

It is not easy to conceive the scale of offence imputed under these loose expressions: but to doctrine, which might have been supposed the least offensive, it is objected, and the objection is intended to fasten a charge of intolerance upon the Church in the treatment of the Catholics, that the doctrine of transubstantiation is maintained in the Catechism, and that of popish absolution in the office of the Visitation of the Sick. The design and purpose of the exception will naturally mislead the judgment of the objector. A well-informed, an impartial, and candid writer might have perceived the difference between the doctrine of the real presence maintained in the Catechism, and that of the corporeal presence rejected in the Article; he might have known, that the corporeal presence must be common to all; he might have called to mind the words of our Lord (John vi.) from which the passage in the Catechism is collected; and he would have acknowledged that it was *primâ facie*, most improbable that Bishop Overal, in annexing the doctrine of the Sacraments to the Catechism, in the reign of James I. should revive the doctrine of transubstantiation, and contradict the Articles established under Elizabeth. In arraigning the doctrine of absolution, the writer wholly overlooks the unexceptionable formula in the office of the Holy Communion; and he denies that the sense of the Church is to be collected by a comparison of the form in the office of Visitation with that in the morning and evening prayer. With such a writer it is vain to contend, especially, as

he ventures to affirm "that the primitive Church never pretended to have any absolving power." Did he ever read the Epistles of Saint Cyprian, which we recommend to his attention? We would also recommend Bishop Huntingford's "Preparation for the holy Office of Priests; or Words of Ordination and Absolution explained in a Charge delivered previously to an Ordination;" in which will be found a collation and exposition of all the offices of the Church which relate to this delicate subject, with "proof that concerning absolution there exists a great difference of opinion between the Church of England and the Council of Trent;" and that, in the judgment of the former, absolution is an act ministerial, not authoritative; declarative, not juridical.

To a faint and qualified acknowledgment of the excellence of the Liturgy are added many objections, of which the principal is, "that the fathers of the Anglican Church who prepared it were merely compilers, abridgers, and translators; which gave that staunch reformer (Calvin) occasion to marvel 'how any persons should be so fond of the leavings of popish dross.'" There is the same occasion to marvel at the toil of the refiner, in separating the pure metal from the ore; and of the miller, in separating the fine flour from the refuse. What is left of the Mass Book in the English Liturgy is older than Popery: and much of the diction of the Book of Common Prayer may be traced not only in the ancient Euchologies, but in the authentic writings of the primitive fathers, and yet more in the sacred Scriptures. In one of the lectures of Bishop Randolph, delivered as Regius Professor of Divinity at Oxford, the language of our public services was perspicuously traced to the Liturgies of the ancient Church. The whole of that prelate's lectures were an inexhaustible mine of professional

learning: there were some parts which the hearer could not forget: the whole would be a valuable and acceptable present to the public.

Among other objections to the Church and its establishment, are alleged "the exorbitant wealth, the political functions and connexions of the Church; its pluralities and non-residence, in a degree unknown even to the Romish scheme; the unequal distribution of its endowments, exhibited in the poverty of the labourer and the luxury of the sinecurist." Abuses of Church patronage we have no disposition to defend; nor are we prepared to deny their existence. It is certain that both public and private patrons have much to answer for during the last hundred years of our history. And it is a subject of congratulation and rejoicing to the real friends of the Church of England, to observe the improvement which is taking place in the distribution of preferment. But such a revolution in the patrimony of the Church as was projected by Bishop Watson; such an appropriation of it as is recommended by Cobbett in respect of England, and by the Edinburgh Reviewers in respect of Ireland, would be an experiment which would shake the foundations of private property to their very centre. The Edinburgh Reviewer knows, or ought to know, that much of the patronage of the Church of England is by purchase or inheritance in the hands of laymen, is part of their private right, and that any forcible seizure of the incomes involved in that patronage, would be an act of wrong and robbery, to which no legislature will lend its sanction: and the Edinburgh Reviewer may also know, who have been the principal adversaries of the several enactments for redressing the evils of non-residence, of removing what he calls "the poverty of the labourer and the luxury of the sinecurist." If he will turn to the Parliamentary Debates on Sir William

Scott's Bill, on Mr. Perceval's Bill, and on the Consolidation Bill, he will find no cause to accuse the Bishops of opposing the measures of reform.

In prosecuting the calumnies of the English Hierarchy, allusions are made to the liberalities of former times to the prejudice of the present, and a show of authority is collected from Milton, King, Burnet, Swift, and, though last not least, Bishop Watson, that model of pluralists and non-residents, who held all offices and discharged the duties of none—Bishop of Llandaff, Archdeacon of Ely, Regius Professor at Cambridge, Rector of Somersham, and Lord of Parliament, constantly resident—in Westmoreland. The Edinburgh Reviewer is profoundly mistaken if he imagines that any act of illiberality in a clergyman is viewed with complacency, is not held in the utmost abhorrence by those whom he would stigmatize under the denominations of High-Churchmen: but the injustice of the modern censures, of the avarice and selfishness of the hierarchy, has been again and again exposed in our pages. To the same charge, almost repeated in the same words and from the same authorities, we can only offer the same reply: we can only repeat our references to the Bishops of London, Durham, and Llandaff, whose munificent appropriation of their wealth, and to the Bishop of St. David's, whose disinterested abandonment of his private rights have seldom been equalled, have never been surpassed. In these reflexions the Edinburgh Reviewer affects the unamiable propensities of the old man:—

"Difficilis, quernus, laudator temporis acti
Se puero, censor castigatque minarum."

The Reviewer proceeds to recite a parallel between the English and Scotch Hierarchies, drawn by Mr. Brougham; in which that gentleman is reported to have asserted, that

Prelacy is in Scotland "abhorred alike in practice and in law, repudiated by the whole institutions, scorned and detested by the whole inhabitants . . . Strange as it may seem, and to many who hear me incredible, from one end of the country to the other he (the King) will see no such thing as a Bishop; not such a thing is to be found from the Tweed to John a Groats; not a mitre." This is indeed passing strange and incredible. Were they then the ghosts of the seven Bishops of the Episcopal Church of Scotland, who addressed the King on his arrival in Edinburgh? Had Mr. Brougham or his reporter never heard of the restrictions and oppressions which the Episcopal Church of Scotland endured for more than a century, for their devoted attachment to the house of Stuart? of the relief which they experienced on the extinction of that fated family? of the progress which the Episcopalians have since been making in Scotland, of the enlargement of their congregations, and the multiplications of their chapels? Can Mr. Brougham or his reporter or reviewer have mixed at any time in the best society at Edinburgh, and have found cause to assert, that Prelacy "is scorned and detested by the whole inhabitants," that in Scotland there is "no such thing as a Bishop."

But the Reviewer may have his peculiar notions of the office of a Bishop, in conformity with which he is led "to place the title of the primate and the sexton upon the self-same grounds . . . and to express his utter inability to discover any thing more sacred or inviolable in the one than in the other." In respect of secular rights we shall not dispute the position: the law throws its shield equally over all—high and low, rich and poor. If in the Reviewer's judgment a Bishop is no other *thing* than a creature of the state, a *thing* invented and sanctioned by act of parliament, we

will admit that the title of the Bishop and the sexton may rest on the same grounds, may both be equally sacred and inviolable. But with our notions of Episcopacy, as a divine institution, devolved in long succession from the Apostles, we perceive a sanctity in the one which we should seek in vain in the other, unless the Reviewer should improve upon the exposition of Mosheim, and understand by a sexton a Deacon.

But we have done. We are weary of exposing the confidence of ignorance and the arts of illiberality. If the general information of the Edinburgh Review was on a level with its theological acquirement, it would be discarded by all the educated classes of the community. The Editors should not presume too confidently on the ignorance and indifference of their readers, lest,

like the once popular preacher of the Metropolis, who ventured to publish a cento of Paley under the name of an original sermon, which was afterwards exhibited in parallel columns in the Anti-Jacobin, they too may be exposed in their proper colours. The Editors should think it possible, that even their theology may be read by some who are not their partizans; that their ignorance may be detected; that their misrepresentations may not be always overlooked, nor their ill-disguised hostility to the Church be for ever concealed. Their pleasantry may beguile the young and the inexperienced; but there are others who will rightly judge, "*risu inepto nihil ineptius*," who will not scruple to treat a fool according to his folly, and to visit him with the just contempt which he deserves.

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MONTHLY REGISTER.

Statement of Books distributed by the Chichester Diocesan Committee of the Society for Promoting Christian Knowledge, in 1822.

258 Bibles, 550 Testaments, 1055 Prayer Books, 900 of the Society's larger bound Books, and 3925 of the smaller Tracts, exclusive of Spelling Cards, Sheet Tracts, &c. making an excess in favour of the year 1822, as compared with 1821, of 62 Bibles, 120 Testaments, and 469 Prayer Books, &c.

The Donation for the year 1822, presented by the Committee, in aid of the Society's general designs, amounts to £108. 6s. 2d.

Lichfield Diocesan Committee.

Diocesan Committee in aid of the Society for the Propagation of the Gospel, formed at Lichfield, on the 17th of

The Rev. Spencer Madan, secretary and treasurer.

Corbridge District Committee.

The District Committee of the Society for Promoting Christian Knowledge, for the Deanery of Corbridge, although but recently established, have commenced subscriptions also in behalf of the Incorporated Society for the Propagation of the Gospel.

Alnwick District Committee.

At a Meeting of the Alnwick District Committee, of the Society for Promoting Christian Knowledge, held on Tuesday, Jan. 7th, subscriptions were entered into on behalf of that for the Propagation of the Gospel in Foreign Parts.

Halifax District Committee.

From Halifax, in Yorkshire, subscriptions in aid of the same Incorporated Society have been remitted, and the hope is expressed, that the contributions would so increase, as to allow the formation of a more extended District Committee.

*Barstable and Chafford District
Committee.*

The Barstable and Chafford District Committee of the Society for Promoting Christian Knowledge, have also remitted subscriptions in aid of the Sister Institution.

BISHOP OF CALCUTTA.

THE ARCHDEACON OF LONDON'S ADDRESS to the BOARD of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, on moving the Resolutions for the SOCIETY'S adoption, on Occasion of the lamented Death of the LORD BISHOP of CALCUTTA.

"MY LORD,

HAVING had the honour to fill the chair of your Committee when we were called to deliberate upon a subject of so much general concern, and of such special interest to this SOCIETY—I should not discharge what is due to that Committee, if I did not, in moving their resolutions, endeavour to express the common feeling of those delegated members. They have, indeed, made this declaration in a way entirely proper and becoming in the minutes which were framed at that time, and which will now be submitted to Your Lordship and to this Board. They have rendered thus a cordial testimony of respect, esteem and admiration; of regret and affliction for the loss sustained, and of the strong desire which is felt, I may safely say, by every member of this SOCIETY, to offer a suitable and lasting tribute to the memory of One who was so highly valued, and is now so much lamented.

Your Committee, indeed, approached the subject, as they would have gathered round the honored bier of him to whom their thoughts were directed, if his native land and the train and attendance of his nearest friends had been the scene al-

lotted for his funeral obsequies—and standing now in this room; where I have so often heard him lend his voice to our counsels, and where he gave the last assurances of co-operation with the views of the SOCIETY, which were conformable, in all respects, with his own, I may be permitted, from my own experience, to say a word which may borrow its excuse from feelings which I find it difficult, at this moment, to control.

It cannot be needful for me to remind Your Lordship, whose vigilant attention is never wanting to promote the influence, and to aid and direct the deliberations of this Board, that the SOCIETY enjoyed, in an eminent degree, the confidence of the distinguished Prelate, of whom I now speak, and whose image fills my mind. But there were those who had still nearer opportunities, from habits of familiar intercourse, to learn the sentiments and motives which, under Providence, induced him to accept a charge which could not fail to expose him to more than an ordinary measure of the risks and difficulties to which the devoted servant of Christ Jesus stands bound in every case.

There are not many who had better opportunities than I had, on the eve of his departure from us, for collecting from his own mouth the prompt expression of his thoughts. There is one who had a closer intimacy with him, and deserved it more—your excellent Treasurer, now present, to whom the public owes more than it can ever repay, except by continuing to be the object of those services which carry with them their own recompense, in the benefits which they produce; and to him I can appeal, were it needful now to put the question, whether he has ever witnessed purer motives operating in the mind of any man, than those which swayed the resolutions of his friend, and determined him to count all things

little in this life in comparison with the charge which was devolved upon him.

I do not pretend to say that there have not been those whose zeal may have induced them to make more violent and extraordinary sacrifices in the same cause; but I confess that I am not disposed to measure zeal itself, as it should lead to the best degrees of wisdom, virtue, and well-doing, by the single standard of a voluntary sacrifice. If I did, I might be led to place the pattern of a Loyola above that of him whose zeal kept pace at all times with its occasions, and prompted him to employ the fittest methods for accomplishing the best designs.

I have heard him say, in the warm effusion of his heart, that he had revolved the subject which had been placed before him by the wishes of those who, with so much judgment, selected him for this charge, and that having, without eagerness of mind, or overweening confidence, surveyed the matter on all sides, and having lent an ear to the call, he thought that it remained for him to cast every care behind him, and to address himself with an humble trust in the good Providence of Almighty God to the work to which he was appointed.

I had occasion to see something of the course of study in which he was then occupied, which was various in its objects, but directed to one end. I had often felt the power and energy of his comprehensive mind, the compass and sagacity of which have since been so signally displayed, and I may, I hope, be allowed to say, that the Church of England, by the care of those who preside in it, with whose advice and approbation we must all feel convinced that the new formed Diocese received its first appointed Pastor, discharged a weighty trust with a singular discretion. If the Bishops and Rulers of our Apostolical Church, and all in her Communion, felt the common wish to

set the first pattern of Episcopal government in a suitable manner in that distant land, which has of late years proved a field for the display of various talents above most others—if such were the purpose, as indeed it must have been, I do not doubt that the voice of those whom I have now the honor to address, will concur with me in declaring that the purpose was effected; that the choice was well and wisely exercised, and that the consequences have been answerable, fulfilling every pledge that had been given, and crowning every hopeful expectation which was raised. I am quite sure likewise, that we must all feel that the resolutions which are now about to be proposed to Your Lordship and the Board for your adoption will mark at once the great importance of the seat now vacant, and will describe the same solicitude with reference to its further supply, that what has been so happily begun, may be as successfully pursued. The tribute which is to be rendered to the memory of One who so faithfully discharged an arduous duty, will thus become a source of further benefit, whilst it contributes in some measure to perpetuate his name, until they who share with him in their respective stations and in their proportion in the service of the same Lord, shall enter with him into the joy and kingdom of that Lord.

Upon its being resolved at a subsequent Meeting, that the ARCHDEACON OF LONDON be requested to furnish the SOCIETY with a Copy of the preceding ADDRESS, and upon such Resolution being communicated to him, by the ARCHBISHOP OF CANTERBURY, then in the Chair, the ARCHDEACON replied in the following terms:—

I cannot feel myself at liberty to withhold my compliance where the commands of Your Grace and the wishes of this Board are signified; although I must confess, I have

since thought on recalling what was spoken by me on a former day, in moving the resolutions of the Committee, that what was said was many ways defective. If it had any claim to attention from the Board, it could not be for what was generally known and felt concerning one so excellent; but from what I had it in my power to state, from the private intercourse of domestic friendship, in which the inclinations of the mind and thoughts appear most readily, and are expressed without reserve. I can never cease to retain the full effect of one such conversation; though I am well aware that I could not convey to the minds of others, those impressions which remain so deeply fixed upon my own. I could not describe the manner, tone, and spirit, with which those spontaneous feelings were then marked. They will never be effaced from my remembrance.

But in one respect, I have had occasion, on reflection, to tax myself with an omission, when the opportunity was offered, which was quite unpardonable. My mind was so carried away with the deep sense of regret which I felt, and which was shared by all around me, that I omitted what should have been offered on the score of consolation.

It is, then, to the public services of that excellent Prelate, so far as they have been accomplished, that we must look for the grounds of consolation. He who put his hand to the plough, never once removed it, never once looked back unless it were for aids and succours from this quarter: and we have the satisfaction to reflect, that they were never wanting on the part of this SOCIETY. The good effects have followed. I will not detain Your Grace and the Board further than to say, that indeed the services effected were worth the life of any man, however highly valued, however dear to others, and whatever

under other circumstances, might have been the term of its duration.

Although the injunction laid by the Board is thus fulfilled, and any word that can be added, must want that sanction, and require apology as a freedom not commonly permitted, yet in returning this sheet to the press, it is impossible to disguise the sense of its inadequacy; and more particularly as no thought existed of the Address surviving the occasion by which it was produced.

It must now remain for others to trace, more ably and distinctly, the several stages of that prosperous and well finished course, which took its commencement from the bosom of this Country, and its central City in which the distinguished Prelate, the subject of this short address, had his early and successful culture, and where he exhibited the first earnestness of his genius, his great capacity for every good attainment, and his blameless conduct.

It will remain for others, to trace the rising strength of his increasing years and more mature acquirements, to the rank which he obtained in the Church, in whose ministries and service every effort of his mind and soul was so happily expended.

It will remain for others, to follow him with an heedful eye to a distant and far-severed clime, where every generous quality of his cultivated mind, and each particular of his rich attainments found their full scope, and were displayed with such large results of solid benefit and permanent esteem.

It will remain for others, to track his progress through long leagues of travel, both by land and sea, in his several visits to remoter parts of his extensive Diocese: and to contemplate him in the fixed scene and circle of his customary residence and unremitting pains.

They will behold him forming, at

once, and with the outline and the true proportions of a Master's hand, the noble plan of a College which may from henceforth be regarded as the seed plot of every good and profitable plant which may be trained and fitted, and set out in the soil in which they are to flourish through succeeding generations. They will observe him forming, with equal skill and foresight, the Statutes for that great Establishment; which may thus appear to have sprang up almost at the first step placed in India by One who was soon to pass to an everlasting Mansion, but whose temporary labours were thus calculated for endurance, even on this transitory globe.

One thing, however, remains yet for the mover of the resolutions here alluded to; and before this sheet, which must not tarry for enlargement, returns to the hand which must give it to the Public, it may furnish some amends for what is here defective and inadequate, to express an earnest hope, that the last transmitted fruits of an enlightened mind and solid judgment, the two concluding Charges delivered by the Bishop to his Clergy, may find a more general circulation, by multiplied and numerous copies, through his native land. The view presented in those exquisite discourses, of the provisions made by the great Author of our common hope for planting and perpetuating his Church, with the steps which followed thereupon in the first ages of the Christian era, and the pattern there drawn of the sacred bond of fellowship and concord; of faith, discipline, and practical proficiency; are calculated, as all his labours were, for the general advantage of the Christian world, and should have as wide a range. Should this suggestion be regarded, and this wish be fulfilled in any manner, it will compensate for defects in what is thus given to the public; and will establish a more effectual, and a

thousand fold more precious monument to the memory of this exemplary Prelate, than that which is so properly projected for him by the two SOCIETIES, to which, for the best reasons, he was so faithfully attached—it will also satisfy the cordial Spirit of concern, (more promptly felt than testified) which served at once both to excite, and to restrain expressions, which at the moment of delivery could not endure the seal of silence, but which touched with diffidence a subject that surpassed its powers.

ST. MARTIN'S VICARAGE,
January, 1823.

GOVERNMENT GAZETTE EXTRAORDINARY.

Madras, Monday, July 29, 1822.

It is our painful duty to announce the Death of THE RIGHT REV. THE LORD BISHOP OF CALCUTTA. This lamented event took place on Monday the 8th of July; on which mournful occasion, the following Calcutta Government Gazette Extraordinary was published.

FORT WILLIAM, "

Wednesday, July 10, 1822.

With sentiments of the deepest concern, the GOVERNOR GENERAL in COUNCIL notifies to the Public, the demise on the night of Monday last, of the Right Reverend the LORD BISHOP OF CALCUTTA.

HIS EXCELLENCY in COUNCIL adverting to the unaffected piety, the enlarged benevolence, and the acknowledged moderation of the late Bishop, conceives that he only anticipates the eager and unanimous feeling of all classes of the Christian Inhabitants of this City, when he announces his desire that every practicable degree of respect and veneration should be manifested on this most distressing occasion to the memory of this excellent and lamented Prelate.

HIS EXCELLENCY IN COUNCIL is pleased therefore to request, that the Principal Officers of Government, both Civil and Military, will attend at the melancholy ceremony of the **BISHOP'S** interment, and that every other public demonstration of attention and respect consistent with the occasion be observed on the day appointed for the Funeral.

By Command of His Excellency
The Most Noble
The Governor General in Council,
C. LUSHINGTON,
Actg. Chief Sec. to the Govt.

Society for the Propagation of the Gospel in Foreign Parts.

At a quarterly meeting of the Salisbury Diocesan Committee for South Wilts, in aid of the Society for Promoting Christian Knowledge, holden 2d. January, 1823.
The very Reverend the **DEAN OF SARUM**
in the Chair.

PRESENT.

REV. MR. HUMR.
REV. MR. SEGUS.
REV. DR. HAWES.
REV. MR. FOX.
REV. DR. EVANS.

The consideration of a circular letter received from the Rev. Anthony Hamilton, Secretary to the Society for the Propagation of the Gospel in Foreign Parts, respecting the formation of a Committee in aid of the said Society being resumed,

It was unanimously Resolved :

" 1st. That the objects of the Society for the Propagation of the Gospel in Foreign Parts, have the cordial approbation of this meeting.

" 2. That a District Committee be now formed, to be called 'The Salisbury Diocesan and District Committee for South Wilts, of the Society for the Propagation of the Gospel in Foreign Parts.' For making the objects of the Society more generally known, and for collecting and receiving annual subscriptions, and benefactions in aid of the same.

" 3. That the business be conducted by the president, vice-presidents, secretary, treasurer, and assistant-secretaries, provided they become members of the society.

" 4. That the quarterly meetings be held at the same time with those of the diocesan and district committees.

" 5. That all annual subscriptions be considered as commencing January 1st, in every year.

" 6. That each subscriber of one guinea, be furnished with an annual report of the society.

" 7. That all subscribers to the society shall be entitled to be members of the committee now formed, without an additional subscription.

" 8. That the expences attending the transacting the business of the committee, be deducted out of the subscriptions.

" 9. That the Clergy within the district of South Wilts, be particularly requested to make known, and to promote, as much as possible, the objects of the society.

" 10. That the resolutions of this meeting be submitted to the inspection of the Lord Bishop of the Diocese, and having received his sanction, be forwarded to the secretary, for the purpose of being laid before the General Board.

" 11. That these resolutions be advertised in the Salisbury Journal.

" 12. That the thanks of this meeting be given to the Very Reverend the Dean of Sarum, for his great and obliging attention to the business of the day.

ECCLESIASTICAL PREFERMENTS.

THE RIGHT REV. LORD ROBERT TOTENHAM, BISHOP OF FERNS AND LEIGHLIN, translated to the see of CLOGHER.
REMEMBRANCE, No. 50.

THE RIGHT REV. DR. ELRINGTON, BISHOP OF LIMERICK, to the see of **FERNS AND LEIGHLIN.**
R

THE REV. J. JEBB, D.D. ARCHDEACON OF EMLY, to the see of LIMERICK.

Acton, Witham, **L.E.B.** of *St John's College, Cambridge*, to the rectory of *Ayott St. Lawrence, Herts*; patron, **LIONEL LYDE, Esq.**

Barron, J. M.A. to the rectory of *Lopham, Norfolk*; patron, **G. H. BARROW, Esq.** of *Southwell, Nottinghamshire*.

Barrow, W. LL.D. to the living of *North Winfield, Derbyshire*.

Culvert, T. *Norrisian Professor in the University of Cambridge*, to the *Wardenship of Manchester College*; patron, **THE KING.**

Carpenter, J. P. to the vicarage of *Cleder, Cornwall*.

Darby, J. W. M.A. to the vicarage of *Wicklewood, Norfolk*; patrons, **Mrs. KETT and R. HEBER, Esq.**

Hodgson, C. H. M.A. to the rectory of *Berwick St. Leonard, Wiltshire*, with the chapelry of *Sedgehill* annexed; patron, **J. BENNETT, Esq.**

Hood, R. D. D. to the benefice of *Aghaboy, Monaghan, Ireland*; patron, **HIS EXCELLENCY THE LORD LIEUTENANT.**

Lacey, —, to the rectory of *Doynton, Gloucestershire*; patron, the **LORD CHANCELLOR.**

Mayo, J. M.A. vicar of *Gussage All Saints, Dorset*, to the vicarage of *Avebury, Wilt*; patron, the **LORD CHANCELLOR.**

Molesworth, H. to the rectory of *St. Enny, Cornwall*

Relph, J. M.A. *Fellow of St Peter's College, Cambridge*, to the rectory of *Exford, Somerset*; patrons, the **MASTER AND FELLOWS OF THAT SOCIETY.**

Royle, J. to the perpetual curacies of *Wereham and Wretton, Norfolk*; on the nomination of **E. R. PRATT, Esq.** of *Hydon*.

Sinclair, J. to the living of *Hutton Pashel, Yorkshire*; patron, **EARL FITZWILLIAM.**

Stacey, T. to the vicarage of *Boath, Glamorganshire*; patroness, the **DOWAGER MARCHIONESS OF BURE.**

Thursby, W. M.A. to the vicarage of *All Saints, Northampton*; patron, the **LORD BISHOP OF PETERBOROUGH.**

Trevelyan, G. jun. M.A. to the vicarage of *Milverton Prima*, with the chapelry of *Langford Budville* annexed; patron, the **ARCHDEACON OF TAUNTON.**

Wrey, H. B. to the vicarage of *Okehampton, Devon.*

Alban Hall; **J. Strickland, Merton College; **C. J. Bishop, St. Mary Hall; **J. Sankey, St. Edmund Hall; **W. Harrison, Christ Church.********

BACHELORS OF ARTS.—**F. Bryans, St. Edmund Hall; incorporated from *Trinity College, Dublin*. **J. Armitstead, Trinity College; **C. Lavie, Christ Church.******

January 22.

BACHELOR IN CIVIL LAW.—**J. W. Knapp, St. John's College.**

MASTERS OF ARTS.—**G. F. Thomas, Worcester College; **R. W. Jeff, Oriel College; **F. Bryans, St. Edmund Hall; **J. Wrottesley, Christ Church; **H. Durand, Pembroke College.**********

BACHELORS OF ARTS.—**E. Bazalgette, Balliol College; **J. Huyshe, Brasenose College.****

UNIVERSITY OF CAMBRIDGE.

January 18.

This being **BACHELORS OF ARTS** commencement, the following 213 gentlemen were admitted to that degree:

King's college.—Messrs. Chapman, Hume, Maturin 3

Trinity college.—Messrs. Airy, Allan, Andrew, Boileau, Buckle, Childers, Claridge, Drinkwater, Egremont, Field, Hanbury, Head, Howlett, Iliff, Kempson, Lloyd, Menteith, Methold, Moultrie, Myers, Parke, Paynter, Pearson, Peene, Petil, Phelps, Place, Rennel, Rickatts, Romilly, Rothman, Sandys, Speer, Strutt, J. Sumner, Sutcliffe, Tate, Torriano, Upton, Winning, Wrightson, Wyndham, Yorke. 43

St. John's college.—Messrs. Armitstead, Bainbridge, Barber, Barringer, Barson, Birch, Birkett, Bond, Boulton, Bright, Bryan, S. Browne, Cane, Clay, Clive, Collins, Collyer, Cooper, Crick, Fowles, Franklyn, Glover, Gray, Hamilton, Harkness, Harvey, Haymes, Mollway, Hooper, Houlditch, Howarth, Ibbetson, Jackson, Jeffries, Jones, Lano, Lutwidge, Mason, Maude, May, Milner, Nuns, Pearce, Pittman, Pruen, Scott, Sealy, Sergeant, Skilton, F. G. Smith, C. A. J. Smith, Stephenson, Stewart, Welsby, Wharton, White, Wilkinson, Willy, Wilson 59

St. Peter's college.—Messrs. Barton, Fisher, Hodgson, Montgomery, Osborn, Palmer, Whitehurst, Williams 8

Clare hall.—Messrs. Backhouse, Chailin, Dudley, Firmin, Fosbrooke, Pixell, Punnett, Semple, Wing 9

Pembroke hall.—Messrs. Blake, Brindley, Carlyon, Cheales, Currie, Doughty, Jordan, Simpson, Williams. 9

UNIVERSITY OF OXFORD.

Degrees conferred, January 14.

BACHELOR IN DIVINITY.—**J. Hall, St. Edmund Hall**, grand compounder.

MASTERS OF ARTS.—**R. Doughty, St.**

Caius college.—Messrs. Ayre, Beauchlerk, Borton, Collin, Gray, Herring, Lewis, Salmon..... 8

Corpus Christi college.—Messrs. Beevor, Brett, Chesnutt, Dicken, Gay, Gillham, Jeckell, Leapingwell, Mack, Marsh, Moxon, Stewart..... 12

Queen's college.—Messrs. Clowes, Gurney, Marshall, Mason, Moverley, Mudge, Nicholls, Piper, Sandys, Webster.... 10

Catharine hall.—Messrs. Green, Hildyard, Knight, Poole, Richardson, Rusby, Serjeantson, Taylor, E. Wilson, T. Wilson..... 10

Jesus college.—Messrs. Bedell, Beevor, Carless, Maude..... 4

Christ college.—Messrs. Barker, Coles, Cubitt, Dod, Dorington, Foxton, Goggs, Hallan, Heigham, Kerrich, King, Mayson, Miller, Oxendon, Palling, Pocklington, Russel, Stoddart..... 18

Magdalen college.—Messrs. Bagshaw, Hicks, Maddy, Waring..... 4

Emanuel college.—Messrs. Blakiston, Cory, Dwaris, Foley, Gore, Harper, Hopkins, Osborne, Pigots, Thorold, Wilson..... 11

Sidney Sussex college.—Messrs. Heigham, Hine, Johnson..... 3

Downing college.—Messrs. Gurdon, Parker..... 2

The following gentleman obtained academic honors on the above occasion:

WRANGLERS.—*Dr. Airy, Trinity college*; Jeffreys and Mason, *St. John's college*; Drinkwater and Myers, *Trinity college*; Foley, *Emanuel college*; Fisher, *Peterhouse college*; Hamilton, *St. John's college*; Buckle and Field, *Trinity college*; Hodgson, *Peterhouse college*; Stephenson, *St. John's college*; Punnett, *Clare hall*; Sutcliffe, *Trinity college*; Clowes, *Queen's college*; Winnings, *Trinity college*; Rusby, *Catharine hall*; Sandys, *Queen's college*; Currie, *Pembroke hall*; Brett, *Corpus Christi college*; Cooper, *St. John's college*; Kempson, *Trinity college*; Waring, *Magdalen college*; Beauchlerk, *Caius college*; Marshall, *Queen's college*; Wharton, *St. John's college*.

SENIOR OPTIMES.—*Dr. Cory, Emanuel college*; Nunnus, Howarth, Lutwidge, Burkitt, and Crick, *St. John's college*; Kerrich, Miller, and Cubitt, *Christ College*; Childers, *Trinity college*; Ayre, *Caius college*; Milyard, *Catharine hall*; Russel, *Christ College*; Bainbridge, *St. John's college*; Paynter, *Trinity college*; Wilson, *St. John's college*; Herring, *Caius college*; Green and Taylor, *Catharine hall*; Carlyon, *Pembroke college*; Place, *Trinity college*; Welsby and Bryan,

St. John's college; Petit, *Trinity college*; Serjeant, *St. John's college*.

JUNIOR OPTIMES—*Dr. Wilson, Catharine hall*; Stoddart, *Christ Church*; Cane, *St. John's college*; Blake, *Pembroke college*; Backhouse and Daniel, *Clare hall*; Rothman and Menteith, *Trinity college*; Milner, *St. John's college*; Hine, *Sidney Sussex college*; Birch, *St. John's college*; Leapingwell, *Corpus Christi college*; Barber, May and Boulthbee, *St. John's college*; Boileau, *Trinity college*.

Degrees conferred, January 24.

MASTERS OF ARTS.—T. Airey and F. D. Lempriere, *Trinity college*.

BACHELORS OF ARTS—J. Sumner, *Trinity college*; A. Fielding, *Corpus Christi college*.

December 30.—The rev. T. S. Hughes, B.D., fellow of *Emanuel college*, was elected *Christian Advocate* in the room of the rev. J. Lonsdale, of *King's college*.

The rev. J. C. Franks, M.A. of *Trinity college*, was elected *Hulsean Lecturer* for the year ensuing, in the room of the rev. C. Benson, M.A.

The prize for the Hulsean Essay for 1822 has been adjudged to Mr. C. Austin, of *Jesus college*. Subject—*The Argument for the genuineness of the Sacred Volume as generally received by Christians.*

The subject of the Hulsean Essay for the present year is—*The Nature and Advantage of the influence of the Holy Spirit.*

The subject of the Seatonian prize poem for the present year is *Cornelius.*

Tyrwhitt's Hebrew Scholarship.—The examination for a scholarship on this foundation will commence on Wednesday the 7th of May next.

The subjects for Sir W. Browne's Medals for the present year are—

Greek Ode.—In Obitum Viri admodum Reverendi Doctissimi que THOMÆ FANSHAWE MIDDLETON, Episcopi Calcuttensis.

Latin Ode.—Africani Catenis Devincti.

Greek Epigram.—Ἐάν τις φιλομαθῆς ἔσθ' πολυμαθῆς.

Latin Epigram.—Ὅς φεύγει πάλιν μαχῆσται.

In conformity with the regulations passed by the Senate, March 13, 1822, the Vice Chancellor, the regius Professors of Divinity, Law, and Physic, and the Public Orator, have given notice, that the following will be the subjects of examination in the last week of the Lent Term, 1824.

1. The Gospel according to St. Luke.
2. Paley's Evidences of Christianity.
3. The two first books of Xenophon's Anabasis.
4. Cicero's Oration for Milo.

The rev. W. Trollope, of *Pembroke college*, has been elected to the third classical mastership of *Christ's Hospital*.

ORDINATIONS.

December 22.

In the cathedral of Chester, by the Lord Bishop of Chester.

DEACONS.—R. Parkinson, *B.A. St. John's college*, and E. Hutchins, *B.A. Corpus Christi college, Cambridge*; R. Sneyd, *B.A. Brasenose college*, and F. W. Hope, *B.A. Christ Church, Oxford*, T. G. Parr, *B.A. St. John's college*, and C. J. Heathcote, *M.A. Trinity college, Cambridge*; D. Turner, G. Whitlock, R. Walker, T. Colbeck, J. Rushton, S. Birkett, J. Bowman, A. W. Causton, J. Robson, and J. Curwen.

PRIESTS.—G. E. Larden, *M.A. Brasenose college, Oxford*; R. Fallowfield, *B.A. Pembroke college, B. Guest, B.A. Trinity college*, and E. W. Oldacres, *B.A. Clare hall, Cambridge*; J. Haubury, *B.A. Christ Church*, and H. P. Jeston, *B.A. Worcester college, Oxford*; W. Ellwood, J. R. F. Meek, W. Whitworth, J. Brocklebank, W. P. King, W. Wilson, J. G. Elleray, S. J. C. Adamson, J. Brindle, and W. Coward.

By the Lord Bishop of Salisbury.

DEACONS.—W. H. Dickinson, *Christ college, Cambridge*; J. A. Prowse, *Magdalen hall, Oxford*; J. T. Hinds, *B.A. Trinity college, Cambridge*; P. French, *B.A. Queen's college*, and H. B. Faulkner, *M.A. Brasenose college, Oxford*.

By Lettters Dismissory from the Lord Bishop of Landaff.

G. W. Gabb, D. Davies, F. Taynton, and E. Thomas.

PRIESTS.—The hon. J. Thynne, *M.A. St. John's college, Cambridge*; H. Crowe, *M.A. Wadham college, Oxford*; J. S. Stockwell, *Literate*; G. P. Cleather, *B.A. Exeter college*, R. Y. Keays, *B.A. Brasenose college*, A. Clissold, *M.A. Exeter college*, and W. W. Phelps, *M.A. Corpus Christi college, Oxford*; J. A. Roberts, *B.A. King's college*, and W. Plucknett, *B.A. St. John's college, Cambridge*; W. Burkitt, *B.A. St. Edmund's hall, Oxford*; J. M. Arnold, *B.A. St. John's college, Cambridge*; T. Klyne, *B.A. St. Edmund's hall, Oxford*.

December 29.

By the Lord Bishop of Peterborough in the cathedral church of Peterborough.

DEACONS.—The hon. G. Spencer, *M.A. Trinity college, Cambridge*; A. W. Gregory, *B.A. J. Wetherall, B.A. Brasenose college*, H. Gibbs, *B.A. Lincoln college*, and T. Pearson, *B.A. Queen's college, Oxford*; J. H. Steward, *B.A. Trinity college*, and D. G. Norris, *Christ college, Cambridge*.

ESSEX.

Married.—The rev. H. Earle, of *High Ongar*, to Charlotte, eldest daughter of the rev. James Sperling, vicar of *Great Maplestead* and rector of *Lammarsh*.

Married.—The rev. H. Lacey, of *Plaiiston*, to Miss S. Sing.

Died.—The rev. E. Balme, vicar of *Fitchingfield*.

Died.—The rev. W. Harby, *B.D. rector of Much Leighs*.

Died.—The rev. J. Stoney, vicar of the united parishes of *Thorp, Kirby, and Walton*, within the *Soken*.

DORSETSHIRE.

Married.—At *Sturminster Newton*, the rev. G. D. Davis, to Miss S. Dashwood.

GLOUCESTERSHIRE.

Married.—At *Bristol*, the rev. P. H. Wilton, to Miss King.

Died.—At *Clifton*, the rev. J. Olive, late minister of *St. Paul's, Bristol*; who finding himself unequal to the high duties of his sacred profession, conscientiously resigned the living some months since.

HAMPSHIRE.

Died.—At *Newton Valence*, the rev. R. Y. White, *B.D. fellow of Magdalen College, Oxford*.

LANCASHIRE.

Married.—The Rev. J. A. Coombs, of *Manchester*, to Miss E. Wilson.

LINCOLNSHIRE.

Died.—At *Boston*, the rev. R. Conington, *M.A.* to Miss J. Thirkill.

Died.—The rev. J. Needham, rector of *Onmby*.

MIDDLESEX.

Married.—At *Hackney*, the rev. W. Johnson, to Miss M. Tabrum.

NORFOLK.

Died.—The rev. J. Mileham, rector of *Mileham*.

SHROPSHIRE.

Died.—The rev. John Eyton, *A.M. vicar of Wellington* and rector of *Lyton*.

OXFORD.

Married.—At *Culham*, A. T. Gilbert, *D.D. principal of Brasenose College*, to

Mary Ann, only daughter of the rev. R. Wintle, of *Culham*.

Died.—At the advanced age of 98 years, the rev. F. Rowden, *B.D. prebendary of Sarum, and rector of Culham, and Ibstone*.

SOMERSETSHIRE.

Married.—The rev. F. Kilvert, of *Bath*, to Miss De Chievre.

Married.—At *Cremkerne*, the rev. J. Allen, *M.A.* to Miss R. Clarke.

Married.—At *Bathford Church*, the rev. H. Middleton, to Miss C. Abdy.

Died.—At *Bath*, the rev. S. Smith, aged 71, *rector of Stanton St. Quintin, and of Harrush, Wilts.*

Died.—At *Bath*, in his 82d year, the rev. D. Jones.

SUFFOLK.

Died.—Aged 82, the rev. H. Knevelt, 40 years *vicar* of the parish of *Stadbrooke*.

SURREY.

Married.—At *Camberwell*, the rev. T. H. Walpole, to Miss S. Merriton.

Married.—At *Clypham*, the rev. E.

Horne, of *Stanstead, Sussex*, to Miss M. A. Thomas.

SUSSEX.

Married.—The rev. H. R. Sarel, *rector of Balcombe*, to Miss J. Booth.

WARWICKSHIRE.

Married.—The rev. T. Blyth, of *Knowle*, to Miss M. Ellis.

Married.—At *Coventry*, the rev. J. Sibree, to Miss C. Guest.

WILTSHIRE.

Died.—At *Stourhead*, the rev. J. Offer.

YORKSHIRE.

Died.—The hon. and rev. J. A. Cockrane, *rector of Manfield, Yorkshire, and of Long Horsley, Northumberland.*

WALES.

Died.—The rev. M. Monkhouse, of *Roaff Court, near Cardiff, Glamorganshire.*

SCOTLAND.

Married.—At *Edinburgh*, the rev. J. Hunter, *M.A.* to Miss D. Richardson.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Select Sermons of the Right Rev. Thomas Wilson, *D.D. Bishop of Sodor and Man*: abridged, and rendered in a familiar, but less colloquial Style. By the Rev. Edward Atkyns Bray, *B.D. F.A.S. Vicar of Tavistock.* 12mo. 4s.

The Inspiration of the Holy Scriptures, proved by the evident Completion of many very important Prophecies. By the Rev. T. Wilkinson, *B.D. Rector of Bulvan, Essex.* 8vo. 6s.

Patronage of the Church of England concisely considered, in reference to National Reformation and Improvement, to the Permanence of our Ecclesiastical Establishments; and to its Influence on the Pastoral Charge and Clerical Character. In a Letter to the Right Hon. the Earl of Liverpool, *K.G. &c. &c.* By R. Yates, *D.D. F.S.A. Chaplain to his Majesty's Royal Hospital, Chelsea; Rector of Ashen; and alternate Preacher to the Philanthropic Society.* 8vo. 5s.

A Vindication of a Respectful Letter

to the Earl of Liverpool, &c. re-establishing in all the material Particulars, the Facts which have been impugned. By the Author of the said Letter. 8vo. 6d.

A Defence of the Established Church, from the Categories in the Tail of the New Comet, called the "Council of Ten," that has arisen upon the Land; from the Ignis Fatuus of a "Northern Incumbent;" from the Aurora Borealis of the "Edinburgh Review;" and from a Pamphlet, entitled, "Episcopal Innovation," &c. all against the Bishop of Peterborough; and also, from the Rays of Criticism darted upon the Bishop of London by one of the same great Lights, which reflect upon itself with perfect Elasticity. By Alma Lux. 8vo. 3s.

An Advent Sermon against Modern Infidels; and an Appeal for the People of Ireland, during the late Famine. By the Hon. and Rev. E. J. Turnour, *M.A.* of St. Mary Hall, Oxford. 8vo. 2s.

Remonstrance, addressed to the Supporters of the British and Foreign Bible

Society, on the System of Visitation, as introduced by their District Committees; and an earnest Appeal to those Members who are professedly attached to the Church of England. 8vo. 1s. 6d.

MEDICAL.

An Inaugural Lecture on the Study of Chemistry, read at the Ashmolean Museum, Nov. 2, 1822. By C. Daubeny, M.D. F.R.S. M.G.S. Professor of Chemistry, and Fellow of Magdalen College, Oxford. 8vo. 2s. 6d.

BIOGRAPHY.

Anecdotes, Biographical Sketches and Memoirs; collected by Lætitia-Matilda Hawkins, With a Silhouette of Sir John Hawkins, and a View of Twickenham. Vol. I. 8vo. 9s.

HISTORY.

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POLITICAL RETROSPECT.

THE County Meetings recently held in Norfolk, Herefordshire, Somers-

setshire, and Yorkshire, may be considered as a prelude to the parlia-

mentary campaign which is to open on the fourth of February,—and they acquaint us with part of the plan to be adopted by the members in opposition. The Whigs have declared for a Reform in the House of Commons; and the support of that measure as a *sine quâ non*, will be the novelty of the next Session. How far it may tend to strengthen the Outs, or to embarrass the Ins, is a question upon which few men can make up their minds. That it will enliven Parliamentary debates, and quicken party-feelings, are facts respecting which there can be no doubt.

From the conclusion of a general peace, to the end of the year 1822, the questions which occupied the greatest share of Parliamentary attention, were not questions of principle, but of detail. The opposition within doors did not require a change of plans, but maintained that the reductions and repeals were not carried far enough. The ministry admitted the truth of their opponents' premises, but denied the accuracy, and resisted the application of their inferences. Out of doors, it is true, a different system was pursued, under the auspices of Thistlewood and Hunt. But these worthies received little direct encouragement from the Whigs. Men of education and property, among all parties, saw the necessity of discountenancing measures which threatened to terminate in a *bellum servile*. The only real contest, carried on for the last six years, was, that between the Radicals and the rest of the community—disputes and differences of opinion separated the Tory from the Whig—but they have not been opposed to one another, as enemies, since the downfall of Buonaparte.

We conceive, that the coalition between the Whigs and the Reformers will put an end to this amicable state; and the armed truce of preceding years will be exchanged

for open and deadly war. If the opposition are sincere in their professed conversion to the principles of Horne Tooke and Burdett, they may be expected to advocate them with warmth. Ministerial men will not be inclined to offer a hesitating resistance to schemes which they consider as big with ruin. And neutrals, (not to say *trimmers*) will be laughed at from both sides, if they refuse to vote decidedly upon the all-important question. We take it for granted, therefore, that the nation is on the eve of a very violent struggle. Both parties are contending for what they believe to be the constitution of their country. On one side we may expect to see the eagerness of assailants, and the violence of new, and not unsuspected, converts. On the other there will be the steadiness of those who fight for their hearths and their altars; but it is to be feared, there will be the inactivity of occupiers of a fortress, deemed impregnable, of men who confide entirely in the strength of the citadel, and undervalue the exertions, and vigilance of the garrison.

In the hope of averting this danger, we proceed to point out the *manœuvre* practised at the Yorkshire county meeting. It will shew, that the new confederates (the Holy Alliance of Reform) are resolved to stick at nothing. The great performers on that bustling stage, were Mr. Walter Fawkes and Lord Milton: the one a veteran advocate of Parliamentary Reform, the other, heir to half-a-score of Rotten Boroughs, by whose assistance he has obtained the rank of an opposition leader. But the opposition also consists of gentlemen, who have more talk, and fewer towns than Lords Fitzwilliam and Milton; and the talkers think it hard, that the townsmen should have every thing their own way. Sir James Mackintosh and Mr. Brougham find it hardly

worth their while to be the gagged and unpaid representatives of their noble constituents. And the Peers, by whom they are returned to Parliament, perceive, that these gentlemen will obtain seats for populous boroughs, and set up on their own bottom, if they are not permitted to do as they please. The only check by which they have been hitherto restrained is gone. It is in vain to say, you shall not come unto office, when the victory declares for us: because the natural and easy answer is, When will that be? There is less chance than ever of seeing Whigs in power as Whigs, and their union with the Reformers is a proof that they are cognizant of the fact. What are the Whigs to do? Unwilling to lose the great men who make speeches for them, the Dukes of Devonshire and Bedford, and the Earls Fitzwilliam and Grosvenor, are constrained to shake hands with Sir Francis; and the Howards, and Russells, and Cavendishes, and Wentworths, profess themselves ready to surrender their immoderate share of borough influence, in order to flatter Mr. Hume and Mr. Brougham.

The Yorkshire Meeting was the marriage-ceremony, and Mr. Fawkes and Lord Milton were proxies for the bridegroom and the bride. The

only ceremony neglected was that of reading the settlement; and the only reason for the omission, was the non-existence of the deed. Mr. Fawkes alluded slightly to the practice upon such occasions, but neglected to assign his motives for changing it. The real motive was, that after a very long correspondence, the mediators could not agree. No plan was produced, because none could be devised—to which both sides were willing to assent. And knowing this fact; knowing, that their views are diametrically opposite, they have the modesty to harangue a public assembly, and excite them to petition in *general terms*, for what the orators themselves are resolved to oppose, as soon as it assumes the shape of a definite proposition.

If this be not enough to shew the temper in which Parliamentary Reform will be advocated by the Radical-Whigs, it is useless to labour the point. Half of them, the more respectable half, are not in earnest. They talk of reform, but they think of power and of place. The other half are in earnest, (to the credit of their integrity, if not of their understanding) and they will be foiled as they were at Norwich by Cobbett and the blackguards, as often as they venture upon an encounter.

NOTICE TO CORRESPONDENTS.

A *Non-Calvinist* will perceive that we have attended to his suggestion. The hints of *S. T. B.* shall not be forgotten.

Decavetero Plastides; *C. E. S.*; *Paulinus*; *A. Cantab.*; *S. T. B.*; *B. D.*; *Dunelmensis*; *C. L.*; and *W. X. Y.* have been received, and are under consideration.

THE
CHRISTIAN
REMEMBRANCER.

No. 51.]

MARCH, 1823.

[VOL. V.

RELIGION AND MORALS.

ON MAN'S ACCOUNTABLENESS.

Rom. xii. 6.

"Having then gifts differing according to the grace that is given to us."

It is of the utmost importance to the advancement of our spiritual interests, that we should have a right conception of ourselves and our present condition. If we regard ourselves as creatures born only for this world, we shall be led to mind only the things of this world. If we consider ourselves as accountable to no future judgment, we shall become careless of our moral conduct: and if we look on ourselves as indebted for what we possess, solely to ourselves—to our own forethought in preventing, our own wisdom in devising, and our own strength in executing—we shall be apt to think more highly of ourselves than we ought to think, and carry ourselves insolently towards our fellow-creatures, and negligently towards that God "in whom we live and move, and have our being." To these errors, so flagrant, and (would that by our conduct we did not give ground for saying,) so common, the words of the Apostle plainly offer a seasonable correction. With him, all that we have is a gift; and by calling it a gift, he directly refers us to some other Being, higher than ourselves, from whom we must have received it. He reminds us of our own insufficiency, that stands so

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much in need of the divine bounty; of the value of what we have, as coming from the hands of Infinite Wisdom and Goodness; of the gracious purpose for which it must be intended; and, consequently, of the responsibility that attaches to us to value the gifts of God as they deserve, and employ them to the utmost of our power in such a manner as shall best suit with and advance the purpose for which they were given,—plainly intimating to us withal, that their great and almighty Giver will expect this at our hands, and will reward or punish us according to the use or misuse that we have made of them. The instances which the Apostle brings, to establish his general position, are for the most part indeed official; that is, they respect certain offices existing during the times of the infant Church, adapted to its necessities, and supported by miraculous powers; and it is these several powers by which the offices were respectively discharged, that the Apostle first specifies among the number of the alleged gifts, derived immediately from that Holy Spirit "that divideth to every man severally as he will." And had the Apostle stopt with these, or had his declaration in the preceding verses been less general, we should have had some difficulty in deducing from the Text any thing like a universal position applicable to ourselves, whatever we might have done from

S

other Scriptures: but when we find him following up his admonitions to the Prophets, and Ministers, and Teachers, and Exhorters, with rules so common and capable of such universal application, as these, "he that giveth, let him do it with simplicity; he that ruleth, with diligence; and he that sheweth mercy, with cheerfulness"—and prefacing these with this general address, "I say to every man that is among you not to think of himself more highly than he ought to think, but to think soberly according as God has dealt to every man the measure of faith"—there can be no hesitation in concluding, that however St. Paul might instance the truth of what he had asserted in the more apparent and incontrovertible cases of miraculous powers then largely poured out on the infant Church, yet that he regarded this truth as of *general* concern, to be applied universally, though instanced only particularly—that he looked on all men as objects of the divine bounty—as "having gifts"—incapable of doing without them, and necessarily dependent on God, and accountable to God, for them: that the view which he took of human nature in general, and our present condition, was this—that owing to the Fall, we are so reduced in strength, and so corrupted in will, that we stand in momentary need of the divine assistance; that we not only receive primarily from God our souls and bodies with all the powers still annexed to these, and are preserved in the exercise of them by his watchful and over-ruling providence, but that we have been redeemed from the dominion and penalty of sin by the atoning death of his beloved Son, and that this redemption is the gift of God; that we have been regenerated by his Spirit, and are daily renewed by the same, and owe all the graces in which as Christians we are called upon to abound, to his preventing and co-operating influences, and that this regeneration, this renewal,

these influences are the gifts of God; that we are continually blest in all our undertakings, whether spiritual or temporal, if the latter only be just and righteous, and provided for in a thousand ways beyond our own foresight or contriving by God's merciful care that "maketh all things work together for good to them that love him," and walk in his commandments; and, lastly, that we are encouraged to persevere in a course of universal, steady, and sincere obedience by the promise of an everlasting life after this, which no man could either have gained or deserved of himself, but which is yet freely offered by God to such, as do so persevere, for the sake of the Lord Jesus Christ. In other words, and more briefly, that we stand indebted to God for every thing that we are wont to consider as a blessing, whether as regards this life or the next. We have indeed powers of our own, but they are weak. We have foresight, but it is short, and liable to be intercepted by a thousand accidents. We have reason, but it is often biassed by the will, and led to approve or ineffectually condemn what it knows to be wrong. As to any effectual purpose of good, we may be said, in the just and expressive language of Scripture, to be "nothing of ourselves:" we cannot stand by ourselves; nor depend on ourselves; "our sufficiency is of God" alone—a sufficiency plainly exhibited, and therefore instanced by the Apostle in the discharge of the official duties of the early Church; a sufficiency no less really afforded, nor less thankfully acknowledged now by every private Christian in his spiritual capacity; a sufficiency that extends even to our temporal matters, and enables him that duly relieth on the providential bounty of God, to succeed in all that he putteth his hand unto. "Every good and perfect gift," saith St. James, "cometh down from the Father of lights."

If this view then be correct, and by a reference to other Scriptures we shall presently see that it is, I know nothing more comfortable and happy on the one hand, nor more alarming on the other, than the condition of the Christian; for we are plainly receiving every moment of our lives blessings from the hand of God, and yet blessings for which we must account. We cannot live but through God's preservation; but we are plainly preserved, that we may live to a good purpose. We cannot move securely, but under his providence; but he watches over us, only that we may move in the path of our respective duties. We have been redeemed from the power of sin; but with this intent that we may no longer submit ourselves to the dominion of it. We have been regenerated by God's Spirit; but with this view that we may henceforward live soberly, righteously, and godly, in this present world. We are promised the kingdom of heaven hereafter; but to this end that we may set our affections on things above now, and be heavenly in all our thoughts and words and deeds. Our life is but a collection of blessings, unspeakably great, and not to be numbered; yet blessings, for every one of which we must account. God sends us into this world, as into a state of probation: he gives us every thing within and without fitted to make us happy in it, and to enable us to discharge the duties of it; and according to our discharge of these, he graciously pledges himself for the sake of his dear Son to reward us everlastingly hereafter. "He openeth his hand, and filleth all things living with plenteousness:" he soweth the seed, and patiently awaits the harvest. The seed is all his blessings of nature and of grace: we are the soil on which it is sown. Nothing has been omitted on the part of God to make the seed spring up; and all that remains is for the soil itself, i. e.

our own hearts, to prove kindly; for God forces no man. Our own hearts must be *disposed* to receive the seed—and to this disposition God's Holy Spirit is continually urging us, and to suffer it to spring up within us, and bring forth its appointed fruit; and then every gift, that we have, will prove, what it was intended to be, a blessing that "hath the promise of the life that now is, and of that which is to come."

Thus then it stands with us:—as Christians, more especially, we are placed in a state full of mercies, but full of duties attached to these mercies. We are daily receiving the former; we must labour to perform the latter. We have no alternative. The cross is on our foreheads; we have taken the name of Christ; we have tasted of the riches of God's love. The gift is even now in our hands, and we must return it hereafter with interest. As reasonable beings, we could never have refused the gift without forfeiting our claim to be such; and having received it, and together with it the promise of assistance to use it aright, how can we be otherwise than accountable for its use? Look for the confirmation of this to the Parable of the ten talents. The "Nobleman" that "went into a far country to receive for himself a kingdom, and return," is Christ; and "his servants" are ourselves. The "talents" that he delivered to them are, the spiritual graces and means of grace bestowed on every Christian. And with what charge were they bestowed? Were they given neither to be improved nor returned? Did no responsibility attach to the gift? "Occupy," says he, "till I come." In other words, and to apply it directly to ourselves, make the most of this spiritual grace; improve it by diligent care and exercise, that it may increase more and more, that when I come to judge the world, I may receive my own with interest, and you, for this its improvement, be everlastingly rewarded. The conclusion of

this Parable places our responsibility in a still stronger light. The Nobleman is represented as returning: and calling unto him his servants to whom he had given the money, that he might know how much every man had gained by trading.—The first comes, saying, “Lord, thy pound has gained ten pounds;” and is instantly rewarded with authority over “ten cities.” The second reports himself as having made five pounds; and he also receives a proportionate reward: “Be thou over five cities.” But the third brings only the pound that he had received; he had turned it to no account; he had taken no pains to improve or increase it; but had kept it, says the Parable, “laid up in a napkin.” Was this his slothfulness and negligence rewarded, or even overlooked? “Take the talent from him, and give it unto him that hath ten talents: for unto every man that hath,” and duly endeavours to improve what he has, “shall be given, and he shall have abundance: but from him that hath not,” that has not improved what he has received, “shall be taken away even that he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

Nothing can be required after this to place our dependency on God, or our responsibility to him in a stronger light. St. Paul plainly considers that every man, and every Christian more especially, has his gifts: and our Lord, in the parable, no less plainly declares that for these we are to be accountable. Two things then only remain for us to do:—1st. To ascertain what the gifts are that, as men and as Christians, we possess; and, 2dly. to resolve, by God's grace, to make that use of them for which they were given, and heartily and in good earnest to set about carrying this resolution into effect.

These gifts are numerous; and every man's own heart and experience will supply many for himself.

I can only touch on those which are general, and leave to yourselves the discovery of such as are particular. In the Form of general thanksgiving provided in our Liturgy, which possesses in common with our other prayers this excellence, that it is sufficiently general to include every particular blessing, without being so particular as to apply only to individual cases—in this Form we have briefly yet fully pointed out all those instances of God's goodness towards us, for the reception of which we are to be thankful now, and for the use of which we are to be accountable hereafter.

We are therein taught to bless God for our *creation*—for this God's first gift, whereby we are called out of nothing, and receive a being, and are ranked in the number of human creatures, and are endowed with such noble faculties of body and soul, and made capable of enjoying, and actually blest with the enjoyment of those many and unspeakable delights which this world affords.

We are taught to bless him for our *preservation*; for amid all the changes and chances of this mortal life, and the slender thread by which body and soul are held together, what arm less than almighty could preserve us?

We are taught to bless him, in a word, for *all the blessings of this life*—all that tends to smooth the rugged path of our earthly pilgrimage—the enjoyment of health, of rank, of fortune, or what is more than a substitute for the two latter, of a quiet and contented spirit; the endearing ties of family and friendship; the endowments of our minds; the beauty, and strength, and soundness of our bodies; the goodness of our disposition; the means and opportunities that we have of assisting our fellow-creatures, which is, or ought to be a source of infinite happiness to us; the approbation of the good; and what is still higher, (for to others we may appear better

than we really are,) the approbation of our own consciences, when enlightened and directed by the Gospel—an approbation, that makes every thing else, however heavy, sit easy upon us.

This last, however, though the greatest blessing of this life, and without which indeed we cannot really enjoy any other, is more strictly connected with a second class of gifts, equally derived from our good and almighty Father, but usually distinguished from the former by the term *spiritual*. These we are taught to reduce under three heads:—the redemption of the world through our Lord Jesus Christ, whose precious blood was the price paid for it; the means of grace, i. e. God's blessed word and sacraments, whereby ordinarily the Holy Spirit worketh in the hearts of believers; and the hope of that glory which, after this life is spent, and all its blessings enjoyed, is laid up for us in the heavens as infinitely better and more durable than any thing that we have enjoyed here, yea, everlasting and without alloy. These are gifts of which every Christian feels the want, and the value: without them, our condition were too deplorable for human language to express; and with them, if used aright, more blessed than the heart of man can conceive. *To each of us they have been given; and it will not do to conceal from ourselves the heavy responsibility which we are under to employ them as they were intended. There is not one that now hears me, be he young or old, rich or poor, high or low, whatever be his situation, whatever his talents,

whatever his means and opportunities of doing good, there is not one of whom it will not be required in the last day, "Give an account of thy stewardship." Many were the gifts of nature and of grace committed to thine hands; how have they been employed by thee? Were they, whilst thou wast on earth, made subservient to the increasing sanctification of thine heart, to the good of thy fellow-creatures, and the working out through faith and obedience of thine everlasting salvation?

May we be able, to return an answer in that day that shall be accepted of God through the merits of our gracious Redeemer! May we feel that all the powers that we have are from God, and be thankful for them! May we feel that whatever we yet want must be from God, and pray fervently to him for it, and seek it in every way of his own appointment! May we feel that whatever we have, or shall receive, must hereafter be accounted for; and so labour by God's grace to use that which we have received, that our "profiting may appear unto all" now, and may be acknowledged before men and angels hereafter, and everlastingly rewarded through Him, whose "strength is made perfect in weakness;" whose grace is sufficient for all our wants; who "giveth to all men liberally, and upbraideth" us "not" for our unworthiness, if we be wanting not in a true and lively faith; but offers himself as our advocate, and obtains an answer to our prayers in the way most expedient for us, at the throne of our Father which is in heaven!

C.

BIBLICAL ILLUSTRATIONS.

(continued.)

ARMS, &c. BURIED WITH THE DEAD.

Ezekiel xxxii. 27.

"And they shall not lie with the mighty that are fallen of the uncircumcised, which

are gone down to hell (or the grave) with their weapons of war: and they have laid their swords under their heads, &c."

WHEN an Hero or Chief fell gloriously, his funeral obsequies were

honoured with all possible magnificence. His arms, his gold and silver, his war horse, his domestic attendants, and whatever else he held most dear, were placed with him on the pile. His dependants and friends frequently made it a point of honour to die with their Leader, in order to attend on his shade in the palace of Odin; nothing seeming to them more grand or noble than to enter that palace with a numerous retinue of slaves, friends, and horses, all in their finest armour and richest apparel; thus his arms, and the bones of the horse on which Chilperic I. supposed he should be presented to this warrior God, have been found in his tomb. The poorer people from the same persuasion carried at least their most necessary utensils and a little money, not to be entirely destitute in the other world. From a like motive, the Greeks and Romans put a piece of silver into the dead man's mouth to pay his passage over the Styx. The Laplanders, to this day, provide their dead with a flint, and every thing necessary for lighting them along the dark passage they have to traverse after death.—*Mallet's N. Antiquities*, vol. i. p. 340.

OUTWARD SIGNS OF GRIEF.

• Dent. xiv. 1.

"Ye shall not cut yourselves, nor make any baldness between your eyes for the dead."

The Persians are accustomed in the first month of every year to commemorate for ten days the death of Imam Hossein, the second son of Ali, and brother of Hassan, who, having refused to recognize Yezid for the legitimate Caliph, was obliged to quit Medina, and retire to Mecca. Yezid dispatched a force against him, which meeting him, killed him and all who were with him, in the sixty-first year of the Hegira.

"It is necessary," observes M. Morier, "to have witnessed the scenes that are exhibited in these

cities, to judge of the degree of fanaticism which possesses them at this time; I have seen some of the most violent of them, as they vociferated 'Ya Hossein!' walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood by the voluntary cuts which they have given to themselves, either as acts of love, anger, or mortification. Such must have been the cuttings of which we read in Holy Writ, which were forbidden to the Israelites by Moses; and these extravagancies, I conjecture, much resemble the practices of the priests of Baal, who cried aloud and cut themselves after this manner with knives and lancets, till the blood gushed out upon them. 1 Kings xviii. 28. see also Jeremiah xvi. 5. 7.—*Morier's Persia*, p. 176, 177.

Psalm lvi. 8.

"Put thou my tears into thy bottle."

On one of the nights of this commemoration, the whole of the Embassy was invited to attend. The Persians were all in mourning dresses, and "no man did put on his ornaments." Exod. xxxiii. 4.

A Mollah (or scribe) of high consideration reminded the crowd present of the great value of each tear shed for the sake of Imam Hossein, which he represented as an atonement for a past life of wickedness, and informed them with much solemnity, that "whatsoever soul it be that shall not be afflicted in the same day, shall be cut off from among the people." Levit. xxiii. 29. M. Morier was witness to many real tears which fell from the grand Vizier and the Mollah who sat near him. "In some of these mournful assemblies," he adds, "it is the custom for a priest to go about to each person, at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution." P. 179.

BODIES CAST TO BIRDS AND
BEASTS.

1 Sam. xvii. 44.

"And the Philistine said unto David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

In Ashantee, after a subject is executed for a crime, the body and head are carried out of town by some of the King's slaves appointed for the purpose, and thrown where the wild beasts may devour them; but if the deceased be of any consequence, some of his friends conceal themselves where they know the body will be carried, and purchase it, on the night of burial, of these domestics. In another part Mr. Bowdich says, in corroboration of this custom—We walked to Assafoo about twelve o'clock, the vultures were hovering round two headless trunks scarcely cold.—*Bowdich's Ashantee*, p. 284, 253.

RESURRECTION OF THE DEAD.

1 Cor. xv. 22.

"And the dead shall be raised incorruptible."

*When a man dies among the Chinese, the relations and friends wait

three days, to see whether he will rise again, before they put the corpse into the coffin.—*Maravelles Travels*, vol. iv. p. 92.

Some of the Greenlanders assert that the soul stays five days by the grave where the body lies, then the person rises again, and seeks his maintenance in the other world, so as he did in this. Therefore the hunting implements of the deceased are deposited by his grave. They say that, in distant future periods, when all mankind shall have died and become extinct, the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water. Then a wind shall blow the clean washed dust together, and replace it in a more beautiful form than ever. From that time there will be no more bare and barren rocks, but the whole will be a level champaign overspread with verdure and delight. The animals will also rise and reanimate in vast abundance. But as for men, *Perksoma*, i. e. He that is above will breathe upon them, and they shall live. But they can give no account who He is, that is above.—*Crantz Hist. of Greenland*, vol. i. p. 205.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XV.

King Henry I.

AT the death of William Rufus, in the year 1100, there were three Bishopricks and eight Monasteries vacant. Anselm, the Primate, was in banishment, and the beneficial influence of the Church was at its lowest ebb. There had been no recent attempts at reformation of

manners—no instruction of the ignorant, no chastisement of the profligate. Simony was the only key to preferment and even to Orders, and the Monks had relapsed into the corruptions to which they are necessarily prone. If the history of the Crusades was lost or forgotten, we might almost be permitted to doubt whether Christianity was known in Europe at the close of the eleventh century.

The time had not yet arrived in which England was destined to take

a conspicuous part in the recovery and liberation of Palestine; but the popular effervescence was felt in this country as distinctly as upon the Continent, and its cause is a problem which English as well as Continental historians must endeavour to resolve. The motives of the leaders in each expedition, are sufficiently obvious. Pope Urban expected to recover possession of Rome by means of the French and German armies, which passed through Italy on their road to Jerusalem. And kings, and princes, and nobles had either some temporal interest to serve, or were anxious to display military talents and acquire military renown. But how were the commonalty induced to enter into the scheme with a zeal of which there is no other example? A lively though mistaken sense of religion is the only adequate inducement we can conceive; and that such a sense of religion should have been excited in the reign of the cruel and profligate Rufus, is not the least extraordinary part of the history of the Crusades. It is a proof that the people of that age were impressed with a full belief in the reality of revelation. The faith which could induce six hundred thousand soldiers to sacrifice themselves for the glory of God, while it was unable to regulate their hearts and their actions, must of course be deemed erroneous and enthusiastic. But great facilities existed for the religious and moral improvement of men who were ready to purchase the rewards of heaven by the surrender of every thing which they possessed on earth. That this circumstance was duly improved by the Clergy, is a fact which it would be very hazardous to assert; but we are not therefore to deny or forget that it was a circumstance which they had materially contributed to produce. A minute inquiry into the early history of the Crusades, does not properly fall within the limits to which these

sketches are confined. Our business is merely to ask how the scheme was received in England, and Malmesbury gives us ample and curious information. "*Non solum Mediterraneas provincias hic amor movit, sed et omnes qui vel in penitissimis insulis vel in nationibus barbaris Christi nomen audierant. Tunc Wallensis venationem saltuum, tunc Scottus familiaritatem pulicum, tunc Danus continuationem potuum, tunc Noricus crudelitatem reliquit piscium. Destituebantur agri cultoribus, ædes habitatoribus, totis pœne migrabatur urbibus. Nullus necessitudinum amor, affectus patriæ vilis, solus Deus præ oculis. Quicquid in horreis, quicquid in tricliniis repositum responsurum erat vel avari votis agricolæ, vel thesaurorum incubatoris describitur—in solum Hierosolymitanum iter esuritur.*"

Henry the First had no sooner ascended the throne than he recalled Archbishop Anselm from banishment, and promised to be guided by his advice. But the Prelate returned a devoted servant of the Pope, and refused to do homage to his lawful king. It was added that if he granted investitures to Bishops, or Abbies, or in any way disobeyed the decrees of Pope Pascal, that Anselm would neither admit him to communion nor remain in his dominions. Fear of his brother Robert forced Henry to temporize, and it was agreed that the Archbishop should be put in possession of his See, and await the issue of Henry's application to the Pope. Pascal informed Henry that the right of investiture was given by God himself to the Church; and that no temporal prince was capable of receiving or exercising it. Anselm persisted in his obedience to this decision; and the dispute was carried on for two years without submission or victory on either side. In the course of that time the Archbishop had an opportunity of obliging the King, by reconciling

him to his nobility who had revolted to Duke Robert. A Legate from the Pope endeavoured to take advantage of the quarrel, and to exercise a supreme power over both the contending parties. But this was an usurpation hitherto unknown in England; and the Legate retired with very little credit. Duke Robert fomented the dispute between his brother and Anselm. The Bishops were divided among themselves.— So likewise were the nobles; and the only cessation of these general hostilities was in a Council which assembled at London in the year 1102. Anselm presided—the Archbishop of York, and twelve other prelates were present, and the nobility were especially requested to attend. The Council proceeded with severity against those who were guilty of simony. Six Abbots were deposed for this crime, and three upon other charges. Bishops were forbidden to hold the office of secular judges. The marriages of the Clergy were strictly prohibited, and all offenders against this rule were declared incapable of celebrating mass. The Clergy were required to abstain from intemperance, to wear grave apparel, and to have their heads shaved. Tithes were to be paid to the Church only. It was resolved that no new Churches should be built without the consent of the Bishop, or consecrated until provided with necessaries for the Priest and the Service. Abbots were commanded not to confer knighthood, and to reside as much as possible among their monks. Monks and Nuns were declared incapable of being godfathers and godmothers. Monks were restricted from enjoining penance without permission from the Abbot; nor was he to grant permission except in the case of those over whom he had cure of souls. Monasteries were prohibited from accepting benefices from any person but the Bishop; and even then were not allowed to rob the Church or the Priest who

served it of their revenue. Secret marriages were declared invalid. Marriage within the seventh degree was pronounced illegal and incestuous. Dead bodies were not to be buried out of their proper parish, nor were they to be made the subject of any new religious ceremonies without the consent of the Bishop. The last prohibition was likewise extended to fountains. The purchase and sale of human beings was put an end to; and all scandalous crimes were denounced. Such were the decrees of the Council of London,—the only ecclesiastical proceeding in this reign of which the tendency was unequivocally beneficial. The historian informs us that its requisitions were not strictly complied with, and that Anselm himself confessed the necessity of dispensing with several of them.

The dispute about investitures continued. Anselm repaired to Rome, to consult the Pope in person, and the King's Ambassador endeavoured to defeat him as before by bribery, but the attempt proved unsuccessful. Pascal swore that he would never consent to lay-investitures. And Anselm set out on his return to England. He was informed on his road, that Henry would gladly receive him, if the ancient laws of the kingdom were obeyed; otherwise, he might cross the channel at his peril. This hint was taken, and the resolute Papist once more went into banishment among his ancient companions at Lyons.

For more than three years king Henry continued firm to his purpose, and during the whole of that time England was deprived of the presence of her Primate, the Church was suffered to fall into a very low condition, the regulations of the Council of London were disobeyed and disregarded, and Anselm could not be persuaded either to submit to the laws of the realm, or to return and set the king at defiance. Both plans, particularly the

latter, were strongly recommended to him, and his companion and biographer *Eadmer*, from whose narrative these details are extracted informs us, that the sentence of excommunication was expected and dreaded by the Monarch and his subjects, but could not be obtained from Rome. A pacification was at length effected by compromise, or rather by a submission on the part of the Pope. Pascal consented that the English Bishops should be allowed to do homage to their king, on condition that he should renounce the right of conferring investitures by the delivery of the Pastoral staff and ring. The ceremony was surrendered by King Henry, but the substance for which he had contended was not given up. He retained the nomination both to Bishopricks and Abbies, and imagined that the real privileges of his crown were secured. Probably he did not know that Pascal spoke of these terms as the best that could be obtained until the King's heart should be disposed to do more for the liberty of Holy Church. Certainly he did not foresee that under the reigns of a weaker monarch and a more powerful Pope, with the assistance of a disputed title to the crown, and an imperious Archbishop of Canterbury, the concession apparently unimportant, of investiture by Staff and Ring, would lead to the surrender of more important privileges.

The remarkable points in this protracted dispute, are that every one of the parties to it were in the wrong, and yet there was a moderation in each of the three which prevented them from coming to open war. The nomination of Bishops and other Church officers, belonged of right neither to the King, nor to the Pope, but to the Clergy. The former was entitled to a veto and to nothing more; the latter had no just claim whatsoever. But when nominations by the civil magistracy had become general and

mischievous, and the national clergy were no longer able to withstand the unlimited power of their Kings, the Pope pretended that in the character of head of the Church, it belonged to him to resume and exercise the whole of her prerogatives. In the mean while the clergy endeavoured to take a middle course. They saw the necessity of domestic nomination, and the danger of leaving it entirely in the hands of the King. If the right of refusing to invest and consecrate could be preserved to the Bishops, a check would be placed upon the Monarch and his Courtiers. And therefore, although they had no desire to subject themselves to the dominion of the Pope, they availed themselves of his assistance to diminish their dependance upon the King. By a skilful management of men who were placed in this difficult situation, the Pope eventually contrived to establish his authority over them. To trample upon the rights of the Crown was the next, and not the more difficult step.

Such were the general principles of the various parties. They were prevented from producing more decided effects by the individual character of their respective leaders. Henry for the times in which he reigned, was a mild and merciful prince, and appears to have entertained a sincere regard for his Archbishop. Anselm exhibits a very rare specimen of a Prelate devoted to the interests of Rome, and resolved to extend ecclesiastical authority, but at the same time of retired and modest habits, devoid of personal ambition, pomp or pride; and ready to return to his cloyster from choice as much as from necessity. While Pascal who filled the Papal chair in an age when every thing was venal at Rome, had the prudence or the virtue not to excommunicate King Henry for maintaining the established laws and privileges of his crown. At the same time it is

impossible to defend the policy of that Prince. He should either have conceded nothing, or have conceded more. He should either have permitted his clergy to govern themselves or retained them in subjection to the Crown. He weakened his own power without restoring their independence; and by so doing paved the way for the preponderance of the Pope. Anselm also deserves blame, for consenting to abandon his post, and leave his Church without a Pastor, rather than renew to King Henry the homage which he had rendered to King William. The pretence for his refusal was superstitious and trifling, and without questioning the sincerity and good intention of one who is painted in amiable colours, we cannot permit his name to be enrolled among the ornaments or benefactors of the Church over which he presided.

No affairs of importance occurred during the short time which elapsed between his restoration and death. The Archbishops of York again put forward their claims to equality and independence, were again en-

couraged by the King and the Pope, and again forced to submit to a defeat. The married clergy continued to give much trouble to the Monks, and severe penalties against their offences were re-enacted and enforced. But so numerous were the sons of Clergymen among the English Priesthood that Pascal declared they must be tolerated on that very ground. The King and his chief counsellors refused to promote the native English to any considerable offices in the Church, a circumstance which will explain the increasing inclination of the Clergy to appeal to foreign powers. The Abbey of Ely was converted into a Bishoprick, and a diocese assigned to it out of the territory formerly subject to the See of Lincoln. Anselm took care to obtain the Pope's sanction to this measure, but whether the King would have attended to his prohibition of it, is a different question. It appears by the account of Eadmer that the nomination to the Bishopric of Rochester was vested, during this reign, in the Archbishop of Canterbury.

ECCLESIASTICAL ANECDOTES.

The following is the interesting account of the conduct and habits of Bishop Ridley, on his promotion to the See of London, given by his biographer.

"In this high station his behaviour was with great dignity: for it was benevolent, useful, and exemplary. With respect to his predecessor (the deposed Bp. Boner), he was very careful to do him no injury in his goods, taking not one pennyworth of his moveables, which he found in the Palace, but gave him liberty to remove whatever was his: and what he knew to be his, though not taken away according to this leave, he carefully preserved for Boner's use. Boner had bought a

quantity of lead for the repairs of his House and Church, which Ridley employed to the uses designed, but paid Boner for it. And that none might suffer innocently by his promotion, he paid fifty three or fifty five pounds to Boner's own servants, which sum was due to them from their master for liveries and wages. Nor did his Predecessor's mother or his sister, who lived near the Palace at Fulham, miss the honor or benefit of the Bishop of London's board. He always sent for them to dinner and supper, and placed Mrs. Boner at the upper end of his table, never displacing her, though even any of the King's Council dined with him, as they

often did; not frowning upon her misfortunes, but courteously alleviating them with all the honour and tenderness that he could shew to her, saying, "By your Lordship's favour, the place of right and custom is for my mother Boner;" as if he had succeeded to the relation as well as to the office of her son. With respect to himself, he was mortified, and given to prayer and contemplation: with respect to his family, careful and instructive. His mode of life was, as soon as he rose and had dressed himself, to continue in private prayer half an hour; then (unless other business interrupted him) he returned to his study, where he continued till ten o'clock, at which hour he came to common prayer with his family, and there daily read a lecture to them beginning at the Acts of the Apostles, and so going regularly through St. Paul's Epistles, giving to every one that could read, a New Testament, and hiring them to learn by heart some chosen chapters, especially the xiiith chapter of the Acts, and to signify his resolution to them, often had the cist Psalm repeated to his household, being very careful to make his family a spectacle of virtue and honesty to others. After prayers he went to dinner where he was not very forward to begin discourse, but when occasion was administered, he entered into it with great wisdom and discretion, and sometimes if the case required, merrily. This conversation he would indulge for an hour after dinner, or else in playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, except suitors or business abroad required otherwise. Then he went to common prayer as in the morning, after which he supped. Then diverting himself for another hour after supper, as he did after dinner, he went back to his study, and continued there till eleven at night, when he retired to private prayer and then went to bed; where he and his household made

virtuous by his example and instruction enjoyed the sweet repose of a day well spent."

"Archbishop Cranmer's paternal Coat of Arms were charged by Henry VIII. from *three Cranes sable* to *three Pelicans*, signifying that he, like those birds, was ready to shed his blood for his young ones brought up in the faith of Christ. "For," said the King, "you are likely to be tasted, if you stand to your tackling at length."

Bishop Ridley in his commendation of Pembroke Hall in the University of Cambridge, mentions this interesting anecdote of himself:

"In thy Orchard (the walls, fruits and trees, if they could speak, would bear me witness) I learned without book almost all *Paul's Epistles*, and the canonical Epistles too, save only the Apocalypse, of which study, although in time a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me into Heaven; for the profit thereof I think I have felt in all my life ever after."

The following was the conduct of Archbishop Cranmer on the discovery of the treachery of two of his dependants.

"The Archbishop taking them apart," says the Historian, shewed them their letters, and casting up his hands to heaven, applied himself to God thanking him, "that he had, in the midst of so many enemies and false friends vouchsafed one great friend and master, without whose protection he was not able to live securely one day." He added, "that now he perceived there was no fidelity or truth among men; and that he was brought to that point, that he was afraid his left hand would accuse his right." They fell down on their knees, and with many tears begged his pardon, acknowledging that they had been a year ago tempted to do what they had done. He prayed God to make them good

men, and bade them ask God forgiveness, seeing he had never deserved such usage at their hands. Not thinking it fit to trust them any more, he discharged them from his service, but he dismissed them with gentle and comfortable words. And it was observed that there never after appeared, either in his countenance or his words any remembrance of the injury."

When Bernard Gilpin was on his way to London on a warrant from Queen Mary, he broke his leg, which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously to retort upon him an observation he would frequently make. "That nothing happens to us but what is intended for our good," asking him, whether he thought his broken leg was so intended? He answered meekly. "He made no question but it was." And indeed so it proved in the strictest sense, for before he was able to travel, Queen Mary died, and he was set at liberty.

A remarkable saying is recorded of Whitgift, Abbot of Wellon in Lincolnshire, and uncle to the Archbishop of that name, in the reign of Queen Elizabeth. He declared that

the religion of the monasteries could not long continue.

"I have read," said he, "the Scriptures over and over; and could never find therein that our religion was founded of God; and every planting, which my heavenly Father hath not planted, shall be rooted up."

A similar opinion seemed to have prevailed at a much earlier period with Roger, Archbishop of York, in 1154. He was wont to say, "that Thurston, his predecessor, never did a worse deed than in erecting the monastery of Fountney"—and when some Monks came to him as he lay upon his death-bed, and requested him to confirm certain grants to their house; he answered, "I am now at the point of death; it is no time to dissemble: I fear God; and in regard thereof, refrain from satisfying your request, which I protest I cannot do with a safe conscience." A strange doctrine, adds Godwin, for those days—but being a wise man, and learned, he must needs discern, that the monks of his time were so farswerved and degenerated from the holiness of those just and excellent men of the primitive Church, that they resembled rather any other kind of people, than those whom they pretended to succeed.

MISCELLANEOUS.

To the Editor of the Remembrancer.

SIR,
THE following extracts from Herbert's Country Parson, though familiar to your Clerical readers, may be less generally known than they deserve; and the last, on the subject of Catechising, is peculiarly interesting and important. The insertion of them will much oblige

Yours, &c.

OF A PASTOR.

A PASTOR is the deputy of Christ for the reducing of man to the obedience of God. This definition is

evident, and contains the direct steps of pastoral duty and authority. For first, man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of man. Thirdly, Christ being not to continue on earth, but, after he had fulfilled the work of reconciliation, to be received up into heaven, he constituted deputies in his place, and these are Priests. And therefore St. Paul, in the beginning of his Epistles, professeth this; and in the first to the Colossians plainly avoucheth, that he "fills up that which is behind of the afflict-

tions of Christ in his flesh, for his body's sake, which is the Church :” wherein is contained the complete definition of a Minister. Out of this charter of the Priesthood may be plainly gathered both the dignity thereof, and the duty: the dignity, in that a Priest may do that which Christ did, and by his authority and as his vicegerent. The duty, in that a Priest is to do that which Christ did, and after his manner, both for doctrine and life.

THE PARSON'S LIFE.

The Country Parson is exceeding exact in his life, being holy, just, prudent, temperate, bold, grave in all his ways. And because the two highest points of life, wherein a Christian is most seen, are patience, and mortification; patience in regard of afflictions, mortification in regard of lusts and affections and the stupifying and deadening of all the clamorous powers of the soul; therefore he hath thoroughly studied these, that he may be an absolute master and commander of himself, for all the purposes which God hath ordained him.

THE PARSON'S KNOWLEDGE.

The Country Parson is full of knowledge. But the chief and top of his knowledge consists in the Book of books, the storehouse and magazine of life and comfort, the holy Scriptures. There he sucks and lives. In the Scriptures he finds four things; precepts for life, doctrines for knowledge, examples for illustration, and promises for comfort: these he hath digested severally. But for the understanding of these, the means he useth are, first, a holy life, remembering what his Master saith, that if any do God's will, he shall know of the doctrine. The second means is prayer, which if it be necessary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of ourselves to draw with? The third means is a diligent collation of Scripture with Scripture. For all truth being consonant to

itself, and all-being penned by one and the self same Spirit, it cannot be, but that an industrious and judicious comparing of place with place, must be a singular help for the right understanding of the Scriptures. The fourth means are Commenters and Fathers who have handled the places controverted, which the Parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his servants, to whom he hath revealed his truth, as well as to him; and that as one country doth not bear all things, that there may be a commerce; so neither hath God opened, or will open, all to one, that there may be a traffic in knowledge between the servants of God, for the planting both of love and humility. Wherefore he hath one comment at least upon every Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

THE PARSON ON SUNDAYS.

The Country Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himself so as a market-man is when the market-day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gain. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, that nothing befall him unworthy of that Majesty before which he is to present himself, but that all may be done with reverence to his glory, and with edification to his flock; humbly beseeching his Master, that how or whenever he punish him, it be not in his Ministry. Then he turns to request for his people, that the Lord would be pleased to sanctify them all, that they may come with holy hearts and awful minds into the congregation; and that the good

God would pardon all those who come with less prepared hearts than they ought. This done, he sets himself to the consideration of the duties of the day; and if there be any extraordinary addition to the customary exercises, he contrives how and in what manner to induce it to the best advantage. Afterwards, when the hour calls, with his family attending him, he goes to Church. Then having read divine service twice fully, and preached in the morning and catechised in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the public duties of the congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his sermons cannot or do not reach. And every one is more awaked, when we come and say, Thou art the man. This way he finds exceeding useful and winning; and these exhortations he calls his privy purse, even as princes have theirs, besides their public disbursements. At night he thinks it a very fit time, both suitable to the joy of the day, and without hinderance to public duties, either to entertain some of his neighbours, or to be entertained of them, where he takes occasion to discourse of such things as are both profitable and pleasant, and to raise up their minds to apprehend God's good blessing to our Church and State; that order is kept in the one, and peace in the other, without disturbance or interruption of public divine offices. As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that we may grow therein, and that our feet may be like hind's feet, ever climbing up higher and higher unto him.

THE PARSON PRAYING.

The Country Parson when he is to read divine services, composeth himself to all possible reverence;

this he doth, first, as being truly touched and amazed with the majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole congregation, whose sins he then bears, and brings with his own to the heavenly altar to be bathed and washed in the sacred laver of Christ's blood. Secondly, as this is the true reason of his inward fear, so he is content to express this outwardly to the utmost of his power; that being first affected himself, he may affect also his people, knowing that no sermon moves them so much to a reverence, which they forget again when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable and slow; yet not so slow neither, as to let the fervency of the supplicant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty.

THE PARSON PREACHING.

The Country Parson preacheth constantly, the pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or against some festival, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he entreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established. When he preacheth, he procures attention by all possible art, both by earnestness of speech, it being natural to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent and busy cast of the eye on his auditors, with letting them know that he observes who marks, and who not; and with particularizing of his speech now to

the younger sort, then to the elder, now to the poor, and now to the rich: this is for you, and this for you; for particulars ever touch, and awake more than generals. He often tells them, that sermons are dangerous things, that none goes out of Church as he came in, but either better or worse; that none is careless before his Judge, and that the word of God shall judge us. By these and other means the Parson procures attention; but the character of his sermon is holiness; he is not witty, or learned, or eloquent, but holy: a character gained, first, by choosing texts of devotion, not controversy, moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep. The Parson's method in handling of a text, consists of two parts; first, a plain and evident declaration of the meaning of the text, and secondly, some choice observations drawn out of the whole text as it lies entire and unbroken in the Scripture itself.

THE PARSON IN SACRAMENTS.

The Country Parson being to administer the Sacraments is at a stand with himself, how or what behaviour to assume for so holy things. At Baptism, being himself in white, he requires the presence of all, and baptizeth not willingly, but on Sundays or great days. He says that prayer with great devotion where God is thanked for calling us to the knowledge of his grace, baptism being a blessing that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the ceremony not only innocent, but reverend. He instructeth the godfathers and godmothers, that it is no complimental or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence

of God and his saints, and by way of undertaking for a Christian soul. He adviseth all to call to mind their baptism often, for if wise men have thought it the best way of preserving a state, to reduce it to its principles by which it grew great, certainly it is the safest course for Christians also to meditate on their baptism often, (being the first step into their great and glorious calling) and upon what terms, and with what vows, they were baptized. At the times of the Holy Communion, he first takes order with the churchwardens, that the elements be of the best, not cheap, or coarse, much less ill tasted or unwholesome. Secondly, he considers and looks into the ignorance or carelessness of his flock, and accordingly applies himself with catechising and lively exhortations, not on the Sunday of the Communion only, (for then it is too late,) but the Sunday or Sundays before the Communion, or on the eves of all those days. If there be any, who, having not yet received, are to enter into this great work, he takes the more pains with them, that he may lay the foundation of future blessings. The time of every one's first receiving is not so much by years, as by understanding; particularly, the rule may be this: When any one can distinguish the sacramental from common bread, knowing the institution, and the difference, he ought to receive, of what age soever. Young persons are usually deferred too long under pretence of devotion to the Sacrament; but it is for want of instruction; their understandings being ripe enough for ill things, and why not then for better? But parents and masters should make haste in this, as to a great purchase for their children and servants, which while they defer both sides suffer; the one, in wanting many excitings of grace; the other, in being worse served and obeyed.

THE PARSON CATECHISING.

The Country Parson values catechising highly; for there being

three points of his duty ; the one, to infuse a competent knowledge of salvation into every one of his flock ; the other, to multiply and build up this knowledge, to a spiritual temple ; the third, to inflame this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations ; catechising is the first point, and but by catechising the other cannot be attained. Besides, whereas in sermons there is a kind of state, in catechising there is an humbleness very suitable to the Christian, which exceedingly delights him, as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification. For in preaching to others, he forgets not himself, but is first a sermon to himself, and then to others, growing with the growth of his parish. He useth and preferreth the ordinary Church Catechism, partly for obedience to authority, partly for uniformity sake, that the same common truths may be every where professed, especially since many remove from parish to parish, who like Christian soldiers, are to give the word, and to satisfy the congregation by their catholic answers. He exacts of all the doctrine of the Catechism ; of the younger sort the very words ; of the elder, the substance. Those he catechiseth publicly, these privately, giving age honour, according to the Apostle's rule, 1 Tim. v. 1. He requires all to be present at catechising : first for the authority of the work ; secondly, that parents and masters, as they hear the answers proved, may, when they come home, either commend or reprove, either reward or punish. Thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed. Fourthly, that those who are well grown in the knowledge of religion may examine their grounds, renew their

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vows, and, by occasion of both, enlarge their meditations. When once all have learned the words of the Catechism, he thinks it the most useful way that a Pastor can take, to go over the same, but in other words, for many say the Catechism by rote, as parrots, without ever piercing into the sense of it. In this course the order of the Catechism would be kept, but the rest varied ; as thus, in the Creed : How came this world to be as it is ? Was it made, or came it by chance ? Who made it ? Did you see God make it ? Then are there some things to be believed that are not seen ? is this the nature of belief ? Is not Christianity full of such things as are not to be seen, but believed ? You said God made the world ; Who is God ? and so forward, requiring answers to all these, and helping and cherishing the answerer, by making the question very plain with comparisons, and make much even of one word of truth contained in the answer given by him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the catechised will at length find delight, and by which the catechiser, if he once get the skill of it, will draw out of ignorant and silly souls even the dark and deep points of religion. Socrates did thus in philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered, he found philosophy in silly tradesmen. That position will not hold in Christianity, because it contains things above nature : but after that the Catechism is once learned, that which nature is towards philosophy, the Catechism is towards divinity. To this purpose some dialogues in Plato were worth the reading, where the singular dexterity of Socrates in this kind may be observed and imitated. Yet the skill consists but in these three points : first, an aim and mark of the whole discourse, whither to

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drive the answerer, which the questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easy framing the question, even containing, in virtue, the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows, making what he knows to serve him in that which he knows not: as, when the Parson once demanded, after other questions about man's misery, Since man is so miserable, what is to be done? and the answerer could not tell; he asked him again, What he would do if he were in a ditch? This familiar illustration made the answer so plain, that he was even ashamed of his ignorance, for he could not but say, he would haste out of it as fast as he could. Then he proceeded to ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtless the holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing: shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed and cleansed, and serve for lights even of heavenly truths. This is the practice which the Parson so much commends to all his fellow-labourers, the secret of whose good consists in this, that at sermons and prayers men may sleep or wander, but when one is asked a question, he must discover what he is. This practice exceeds even sermons in teaching; but there being two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish; that must be done by a set, and laboured, and continued speech."

To the Editor of the Remembrancer.

SIR,

MAY I be permitted to make a few comments on one part of the very extraordinary letter from Mr. O'Donnoghue, which appeared in the Christian Remembrancer for December last? They are, indeed, sufficiently trite and obvious, and are ably set forth by the various commentators on our excellent liturgy; but false views on matters of high importance cannot too often be exposed, least unanswered cavils should sink more deeply than they deserve to do into the minds of the young or unwary.

Mr. O'Donnoghue objects to reading the entire burial service over *every corpse*, and deems it little less than deliberate lying and solemn hypocrisy to say in reference to a worthless character, at the moment of his interment, "that it pleased God of his great mercy to take *unto himself* the soul of our dear brother here departed." But this expression rests upon the warranty of scripture—"Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it." (Eccl. xii. 7.) The souls of the righteous he takes to eternal happiness; the souls of the wicked he takes and reserves unto the day of judgment. The Almighty disposes of the souls of men according to his good pleasure: the infinite justice and mercy of God will decide in every case; and, the Church wisely directs her ministers, at the grave, to declare that, while that, which is earthy is committed to the ground, that, which is spiritual, returns to God, from whom it proceeded. Thus explained, the affecting words of our liturgy are in no respect calculated to delude the impenitent, or impose on the officiating minister the pain and the sin of uttering a falsehood.

The same hasty objector would, doubtless, scruple at a subsequent expression in our burial service:—
that, when we shall depart this

life, we may rest in him, as our hope is, this our brother doth." What! he would say, am I compelled to declare my hope, that this wicked man rests in God?—And yet, if I am not mistaken, these words are dictated in the charitable spirit of Christianity, and may consistently be used in every instance. Hope is a term of wide extent; we may have a confident hope, which amounts to expectation; and a faint hope, which hardly over-steps the limits of fear. Again our judgments are frail and unequal in almost every case to decide upon the sincerity of our neighbour's repentance. The departed, as far as we observed or heard, died impenitent; but, can we often presume to assert positively, that he had not made his peace with God? and even, where appearances were most unfavourable, shall we not feel that hope, which is synonymous with an earnest wish and pious aspiration? The expression is not calculated to delude or entice the sinner; for the words immediately preceding are these,—“we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness;” and, the same principle pervades the whole service.

But Mr. O'Donnoghue wishes to be at liberty to curtail the service. What an awful responsibility he would assume to himself! “Who art thou, that judgest another man's servant?” Far be it from the Christian minister presumptuously to arrogate to himself the privileges, even negatively and indirectly, to pronounce sentence on a fellow creature! Rather, with St. Paul, in the divine temper of humility and god-like charity, let him believe all things, hope all things; for without charity we are “as sounding brass or a tinkling cymbal.”

I am, Sir,

Your obedient Servant,

CLER. GLOC.

Jan. 29, 1823.

To the Editor of the Remembrancer.

SIR,

I AM a constant reader of your valuable miscellany, and in your last number, whilst perusing the Review of Sermons, lately published by the Rev. J. Walton, Rector of Birdbrook; my attention was arrested by a remark made by the Reviewer, upon the meaning of an expression in the text of the xxv. s. of vol. 1. The subject of the sermon is stated to be “the conduct of Christians in the prospect of the Revelation of Jesus Christ.” The text, 1 St. Pet. i. 13. on which the Reviewer remarks that, the word *προσμενην* translated “that is to be brought,” appears to denote the knowledge *already communicated* by the Gospel, rather than the prospect and hope of “better things to come.”

Now it strikes me, that the Reviewer has taken an incorrect view of the Apostle's meaning, and that the author of the Sermon has adopted the proper meaning of the passage, although the word *προσμενην* may not be altogether correctly rendered in our authorised version. The reason of the apostle's exhortation to those Christian converts, to whom he addressed this epistle, appears, by what he says, to have been the state of trouble and trial in which they were living. And the *hope* of future rest and blessedness is held up by him—as a support under present afflictions. How their *hope* could be connected with ‘knowledge already communicated,’ as its object, it is difficult to perceive, for as the apostle to the Romans says, “What a man seeth, why doth he yet hope for.”

Archbishop Leighton, on this passage, seems to consider the grace spoken of, as being the whole goodness and favour of God to man, from its first beginning in this life, to its final completion in glory, and he quaintly, but properly enough, translates *προσμενην*—“that is *bringing* to you,”—that is, on the way,—coming nearer every hour.—

But what makes it quite clear, in my idea, that the grace here mentioned is the perfecting of God's mercy in the final and complete redemption of his people from every trial and trouble, and the admission of them into everlasting blessedness, is its being connected by the apostle with "the Revelation of Jesus Christ," of the meaning of which expression here—there is, I believe, but one opinion being, undoubtedly, to be referred to that period when he who was once the Saviour of sinners shall come again to be their judge, shall reward every man according to his works, and "every eye shall see him."

Schleusner thus translates the passage "ἐπὶ τὴν φερομένην ὑμῶν χάριν felicitatem futuram quæ vobis offertur." Rosenmüller—"Χάρις autem *beneficium* ponitur, pro summo effectu divinæ benevolentiae, (i. e.) felicitate æterna. Φερειν h. l. est *offerre*. Hæc felicitas æterna nunc offertur omnibus, qui obtemperant Evangelio, sed possidebitur in ἀποκαλύψει Ἰησοῦ Χριστοῦ, quum palam ostendet majestatem suam cunctis hominibus et angelis et dæmonibus DOMINUS NOSTER JESUS CHRISTUS."

DUNELMENSIS.

To the Editor of the Remembrancer.

SIR,

I SEND you the following remarks on some recent versions of the Holy Scriptures, taken from a work just published, entitled "A Diary of a Tour through Southern India, by a Field Officer of Cavalry." The work itself is sadly weak and enthusiastic, but these remarks are stated to come from quarters that entitle them to great attention.

"On the whole I was really delighted, and in several instances, I trust, benefited by the conversation of this 'extraordinary man' (the well known Jesuit missionary, the Abbé Dubois.) "He has now lived among the natives, as a native, for a

period of thirty years. He has lost all his friends and acquaintance in the land of his Fathers; and means, if it be God's will, to leave his bones where he now is. His opinion has naturally, from his talents and long experience, great weight with most persons; and he decidedly thinks, and I fear with too much truth, that one of the strongest natural impediments to the conversion of the Heathen originates in the immorality, licentiousness, and irreligion of so many of the English inhabitants. He especially blames the careless and hurried manner in which the Bible has been translated by the Serampore (Baptist) Missionaries into the several native languages; mentioning in particular the translation of a part of Genesis into Tamul, by Mr. Ward, as peculiarly incorrect; and he has advised Mr. Hands, of Bellary, to give up all thoughts of publishing his translation of the whole Bible into Cananese." P. 162, 3.

"In conversing with Segnor Seroor this morning, on subjects connected with religion, he told me of a serious mistake made in an Arabic version of the Scriptures, lately circulated among his countrymen. It is in Gen. i. 2. where the word רוּחַ (Reagh) signifying "the winds," is used instead of רוּחַ

(Rogh) which expresses "the Spirit of God." I asked him whether he would have the goodness to point out any other mistakes to me? He replied, that having discovered so great a one in the very commencement, he had concluded the edition to be a bad one, and had consequently read no more of it. Some Christian Arabs, he added, have expressed great anger about it, as they imagine from this circumstance that there exists a project for gradually introducing changes from the original Word of God." P. 257, 8.

Signor Seroor is the British Vice-Consul of Damietta, a Greek Arab; and that you may judge farther

what weight is to be attached to his opinion, I subjoin the following character of him, as given a few pages before.

"His conversation is liberal, judicious, and entertaining; and his conduct towards us has been most singularly kind. He appears to me much respected, and even feared in this town; and when he walks out is treated by the people he meets with deference and submission." P. 250.

Yours, &c.

COMMENTARY UPON 1 COR. iii. 15.

"But he himself shall be saved, yet so, as by fire."

SIR,

IN the course of the last summer, I was thrown by accident into the company of a young Roman Catholic Priest, both of pleasing manners and of a cultivated mind. In the course of our conversation we touched upon more than one of the points of controversy between the Protestant and the Romish Churches. In discussing the doctrine of Purgatory, my companion with much good sense avoided the authority of Tradition, as he well knew that it was one which, as a Protestant, I could not allow; he therefore traced the origin of Purgatory to Scripture itself, and cited in its support the well known verse from 1 Cor. iii. 15. *But he himself shall be saved, yet so, as by fire.* To this citation I made the usual objection, and contended that the words bore a very different meaning from that which he considered them to bear. Upon my return home I examined most of the commentaries which had been written upon them. Not being quite satisfied however with any one of those taken singly who had explained the passage, I selected what I approved from each; and drew up the following running commentary upon the chapter, in which I have

endeavoured to shew from a review of the whole argument of the Apostle, that the words in question could have no possible reference to the doctrine of Purgatory; but that on the contrary they rather proved the non-existence of such a state. My attention was also drawn to the two subsequent verses, which I have connected with the preceding, and have interpreted them accordingly. Whether this interpretation be a just one I leave for the superior judgment of your readers to determine.

In the beginning of the chapter St. Paul appears to excuse himself for not having preached to the Corinthians the higher and more spiritual parts of the Gospel. As a reason for this omission, he alleges that their minds were not sufficiently spiritual to receive and to discern doctrines of such an exalted nature. *I have fed you with milk and not with meat, for hitherto ye were not able to bear it.* (v. 2.) This inability he ascribes to the carnal state of their views and inclinations. *For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men.* (v. 3.) These divisions among them, which so peculiarly marked the carnal and worldly state of their minds, arose from the party spirit which prevailed among them, and from the exclusive attachment which they bore to their several teachers. *For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?* (v. 4.) Of the factions into which the Church was split he had complained still more at large in the opening of the Epistle. *Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.* (I. v. 12.)

From the account which St. Paul gives of himself and of his ministry in the second chapter and from other parts of this Epistle, we infer that

these teachers, who had formed themselves into the heads of parties and factions in the Church, had undervalued the Apostle in the eyes of his converts, and had disparaged him for his deficiency in wisdom and eloquence. This deficiency they were desirous of supplying and of carrying their hearers onwards into the speculations of human philosophy and science. Such an addition to the simple doctrines of the Gospel was peculiarly acceptable to the Corinthians, and created in their minds no small respect for their new teachers. One attached himself to one teacher, and another to another, until the authority of St. Paul was neglected and his doctrines despised, excepting by a party who still adhered to him as their head.

Having defended his preaching as being *not with the enticing words of man's wisdom, but in the demonstration of the spirit and of power.* (ii. v. 4.) And having given his reasons why he had not unfolded to them doctrines of a more exalted and spiritual nature, he proceeds to compare himself with those, whose authority and name had been set up in opposition to his own. He first declares that neither he nor they had merit of their own, but that both were the immediate instruments of God. *Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.* (v. 5, 6, 7.) The Apostle appears peculiarly unwilling to speak with any unnecessary harshness of those who had been set up as his rivals in the ministry; he considers them as employed in the same work, and as intitled to a proportionate share of the same reward. *Now he that planteth and he that watereth are one; and every man shall receive his*

own reward, according to his own labour, for we are labourers together with God; Ye are God's husbandry, ye are God's building (v. 3, 9.)

St. Paul however strongly vindicates the priority of his claim upon their reverence and affection, as he was the instrument of their conversion from Heathenism to the Gospel. He considers himself as their Father in Christ, and as entitled on that account to a superior share of their attention and respect. *For though ye have ten thousand instructors in Christ, yet have ye not many Fathers, for in Jesus Christ I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me.* (iv. v. 15.) Upon this he peculiarly insists in the passage before us. *According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon.* (v. 10.) What this foundation was, he tells us in the next verse. *For other foundation can no man lay, than that which is laid, which is Jesus Christ.* (v. 11.) St. Paul then had laid this foundation; but for the reason above mentioned he had not built upon it; or as he expresses himself in his Epistle to the Hebrews, *he had taught them the principles of the doctrine of Christ, but had not gone on to perfection.* (Heb. vi. v. 1.)

Upon such a foundation as Jesus Christ himself, it became every builder most seriously to consider what superstructure he was about to raise. *Let every man take heed how he buildeth thereupon.* (v. 10.) It became every man to weigh well the nature of the doctrines which he was proceeding to engraft upon the first simple truths of the Gospel, and whether the system of faith which he inculcated was constructed under the grace and the spirit of God, or the folly of his own imagination. Upon the foundation which St. Paul had laid, a man might build

a fabric composed either of *gold, silver, precious stones*—or of such worthless materials as *wood, hay, stubble*. Be it however which it may, it must stand the trial of a most severe and searching test: *ἐκάστου τὸ ἔργον φάνερὸν γινέσεται, the work of each of these shall respectively be made manifest, (v. 13.) for the day shall declare it, because it shall be revealed (ἀποκαλύπτται, "is of a nature to be revealed,") by fire, and the fire shall try every man's work of what sort it is.* At the last day, the day of God's final judgment, the work of every man shall be made manifest, and its real worth ascertained by the severe, the fiery trial, to which it will then be subject. The fabric which is composed of *gold, silver, precious stones*, will stand the fire, while that which is built of *wood, hay, stubble*, will be consumed: the respective durability of each will then be proved. The fire, which the Apostle speaks of is evidently a *test*, not a punishment: *δοκιμάσει, it will try or prove the goodness of the work which is submitted to it.* The same metaphor is used in the XIIth Psalm, v. 7. *Eloquia Domini, eloquia casta; argentum igne examinatum, probatum terræ, purgatum septem-plum.* Vars. Vulg. ἀργύριον πεπυρωμένον, δοκίμιον τῇ γῇ κε κεκαθαρισμένον πταπλάσιως ὁ. *The words of the Lord are pure words; as silver tried in the furnace of earth, purified seven times.*

If the work of any man shall abide this fiery trial, and that doctrine which he hath built upon the foundation of Jesus Christ shall remain, he (the builder) shall receive a reward, (v. 14). The man that shall be found at the great day of trial and of judgment to have preached sound and valuable doctrine, shall receive his eternal reward. But, *"if any man's work shall be burned, he shall suffer loss," (v. 15), ζημιωθήσεται, he shall be subject to a penalty, If any man shall raise up*

on the foundation of Christ a system of unsound and frivolous doctrine, which will not at the last day be able to stand the test of God's judgment, but *like wood, hay, and stubble* will yield to the fire, he will be mulcted of a proportionate part of his reward as a minister of Christ.

The Almighty however in his mercy will not impose upon him so severe a penalty as the loss of his final salvation, *"he himself shall be saved; yet so as by fire," (v. 15).* If he shall still have preserved his *foundation* entire, he shall not wholly lose his reward, or have his portion with those who have rejected Christ: αὐτὸς δὲ σωθήσεται, οὕτως δὲ, ὡς διὰ πυρός. His salvation will be attended with circumstances of diminution and deduction; he will be saved, it is true; but how? In such a manner "as one who has passed through a fiery ordeal, διὰ πυρός, and has been detected,"—or—διὰ πυρός, "according to the appearance which he has made when tried by the fire." Διὰ is used in a sense exactly similar to this, Rom. ii. 12, ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. *As many as have sinned in the law shall be judged by the law,* i.e. "shall be tried by the test of the law." Between these two interpretations there is very little difference. "*The fire*" is a test, an ordeal, a criterion—not a punishment. It is highly improbable that St. Paul having in the preceding sentences spoken of "*the fire*" as a test to which every superstructure, both good as well as bad, was to be subjected, should in the very next period change the sense of the word, and use it in the sense of punishment; from which the erroneous preacher should escape with difficulty. Especially when the punishment to which he was to be subjected is actually mentioned: ζημιωθήσεται, "he shall suffer the loss of a part of his reward." But lest the penalty should be represented as too severe; he adds by way of consolation, *"He himself shall be saved,"*

not in such a manner as to receive a reward, like the preacher of sound doctrines; but subject to the deduction, which his bad appearance in the fiery trial shall impose upon him—or to charge the metaphor—as one that shall be weighed in the balance, and be found partly wanting. Had the Apostle meant to express the difficulty of such a man being saved, or, that he scarcely could escape the danger, he would have used the words, *ἐκ πυρὸς*, not *διὰ πυρὸς*. In St. Jude, where the deliverance from danger is to be expressed, the words *ἐκ πυρὸς* are used. “Others save with fear, pulling them out of the fire, (v. 23,) *ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες*, and again in Amos iv. 11: *Ye were as a fire brand plucked out of the burning*, *ἐγίνεσθε ὡς δαλὸς ἐξεσπασμένος ἐκ πυρὸς*. Ο’.

The fire then, of which the Apostle speaks, is a test, not a punishment; it is applicable to the teacher, not to the hearer, and to doctrines, not to morals. It is to be applied not *before* the day of judgment, but *at* the day of judgment; when the truth and the falsehood of the respective doctrines, which Christian Churches and Ministers severally teach, will be made manifest.

To a state of purgatory therefore, such as the Roman Church inculcates, the passage is wholly inapplicable. As far as it can be brought to bear upon the subject at all, it opposes the notion; inasmuch as it teaches us that *on the day of judgment alone*, the falsehood of certain doctrines will be declared, and their authors subjected to a proportionate penalty—and not *before*.

With the declaration of the Apostle respecting the preachers of true and erroneous doctrine, the verses which follow are more immediately connected, than is generally supposed.

After having spoken of the penalty or loss to be sustained by those,

whose doctrines, though founded on Jesus Christ, are yet unsound and erroneous, he breaks out, with an apparent abruptness, into the following exclamation: *Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you*, (v. 16). Still however this is closely connected with what goes before. He had told them (v. 9,) that they were *God's building*, that their faith and their hope were a fabric erected in their souls by God; he now goes on to inform them that not only are their souls, but even their bodies receptacles and temples of the Spirit of God. Having thus forcibly reminded them of the value even of their very bodies, as the temples of God; or as he expresses it, (c. vi. 19). *What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?* he proceeds to declare the punishment of those who destroy so holy a habitation: *If any man destroy (φθείρει) the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye*, (v. 17). This threat, so awfully denounced, is here directed against the *teacher*, not against the *disciple*. The teacher of frivolous and erroneous doctrine, if founded upon Christ, will be saved, subject to the loss of his high ministerial reward; but the man, who shall either justify or allow of such profligate practices, as will be the sure destruction of his disciples, *him shall God destroy*. That such practices were at least allowed and represented as innocent, appears from the whole of the fifth chapter of this Epistle. Speaking of the profligacy which existed among them, he says, *ye are puffed up, and have not rather mourned*.” Many of their false teachers had indulged them in idolatry, and in all the filthiness which accompanied it; and it is against such that St. Paul denounces a much severer punishment than against the teachers of

what was only doctrinally carnal or unsound*." *If any destroy the temple of God, which temple ye all are, by justifying or allowing such practices as will exclude you from the kingdom of God, (c. vi. 9.) upon him will God visit the destruction of the souls of his brethren. He will not be saved, under any circumstance or subject to any loss, but God will destroy him, as he has destroyed others.*"

Thus, therefore, in these two verses, which may at first sight appear unconnected with the subject upon which he is writing, the Apostle pursues his argument to the highest point. The teachers of erroneous doctrine, if they preserve the foundations of Christianity inviolate, may in some sort hope for salvation, the teachers of profligate morals are doomed to certain destruction.

I am, Sir, &c.

T. R.

THE following Letter, evidently intended for the Northern Mail, has by some accident or other found its way to us; and as we are always ready to say a good word where we can, and lend a helping hand to raise a fallen man out of the mire, we are truly happy in being the means on the present occasion, of so *essentially befriending* those really *benevolent, gentlemanly, impartial,*

* This act of "destroying our Christian brethren" by erroneous doctrine or bad example is spoken of, Rom. xiv. 15: *Destroy not him with thy meat, for whom Christ died.* Though from the circumstances of this case, this is a crime of much less degree; yet it is of the same nature, *μη ἀπολλύει* "do not so scandalize and offend him by thy prejudices respecting things in themselves indifferent, as to destroy his confidence in the Christian dispensation." *ἀπολλύναι*, is there indeed used in a sense much less strong than that of *φθείρω*; being little more than *σκανδαλίζω*, with which word it appears to be almost synonymous, 1 Cor. viii. 11—13. *ἀπολλύναι. λυπεῖν.* Hevych.

but, as will be seen in the sequel, *most grossly misrepresented* personages, the Edinburgh Reviewers. The Letter is addressed to them, and is to this effect.

GENTLEMEN,

AMONG the instances of ill usage with which the annals of literature abound, few bear such decided marks of injustice as that which you are suffering in your characters at this moment. And yet, perhaps, a little reflection might have convinced you, that in your *admirable criticism* on the Bishop of London's Charge, you were over-estimating the perspicacity of these Southrons. They have plainly not seen through you; partly from the natural obtuseness of their intellects, and partly from their not knowing what I, a North Briton, am well apprized of, that you had in this case two parties of your gradually decreasing list of readers to conciliate, those who are content with nothing less than unqualified abuse of every friend to what is fixed and definite, in religious and civil life, in theory and in practice, and the far greater number who, in this particular instance, "e'en in a Bishop can spy desert," and would be displeased with seeing Dr. Howley treated in any other way than is fitting for one who is an ornament to religion and learning, and an instance how the deeper acquirements of literature may be united with its elegance and graces, and with the temperate and chastened spirit of a Christian and a Gentleman. Such was the delicate situation in which I know you to have been placed, and with a little more *νοῦς* in those who were to read you, your management would have been admirable; but from the want of it, both parties have believed you to be in earnest, while only the lesser number should have done so; and the majority, as I fear you will discover on the appearance of your next number, are dissatisfied, and

mean, as I understand, to shew their displeasure, in that most distressing of all ways to a reviewer's feelings, by not buying you.

You cannot set too high a value on a friend like me, who having peculiar opportunities for being acquainted with what passes among the higher class of your readers, comes forward to your rescue. Into a dilemma you have certainly got; and there is but one way of escape; namely, by sacrificing the good opinion of the Radicals to the recovering of that of the better disposed. Aware how ill you can afford in your present extremity the loss of a single friend, I would be the last person in the world to *originate* such a measure as I now am adopting on your behalf, if I was not fully satisfied that you are reduced to a choice of evils. For my part, I shall always stick by you; and am one of those staunch and sturdy friends who will be active in proportion to your misfortunes; who whether you soar amid metaphysics, arithmetical schemes of political regeneration, or flounder in the mire of personal detraction, am ready upon all occasions to fly or to wallow with you. In this instance, however, it is important that I should lift you out of the mud; not remain quietly in it by your side; for then I could not open to your more intelligent readers as delicate a scheme of indirect praise, as even the ancients, among whom you know irony was a favourite weapon, have in their happiest moments exhibited.

And first, let me unveil the skillful choice of the *sort* of irony. Had you adopted the *tropical* species, this, as Quintilian observes, "*assertior est*," lets itself be seen through, whereas your object was a partial concealment. On the other hand, by *confining* yourself to the figurative irony which the same writer describes as a disguise of the entire sense, you could not hope to have been understood by those to whom

you wished your real intentions should be intelligible. Most admirably, therefore, for the double purpose you had in view, (however ill, through the dulness of these Southrons, it may as yet have answered,) you have made use, as occasion served, of *both* sorts; of that kind of irony which says what is directly *contrary* to the truth, and that "*urbana dissimulatio*," as Cicero terms it, in which "*alla dicuntur ac sentias*," we think one thing and say *another*. Thus when you charge one of the most liberally minded men in the kingdom, and an accomplished scholar and writer, with "intolerance," with "deficiency of learning, and argument," to me it is plain, that you did not mean to commit yourselves with the more intelligent and better inclined part of your readers, by affirming all this; for you, at the same time, take care to let us know, that the exchange of talents, and scholarship, for bad grammar, bad style, and ignorance of the meaning and use of words, all which, directly or by inference, you affect to impute, is a "somewhat unaccountable phenomenon;" it being evident to you, as you imagined it would be also to such readers as myself, that he who has once been, *hona fide*, a scholar and able writer, does not divest himself of these attainments even by being advanced to the bench of Bishops; though to satisfy some of your supporters, it was necessary you should *appear* to say so. Again, the specific instances of error which you directly ascribe to the Bishop, with what consummate art are they managed! So that while you seem to be pronouncing a sentence of absolute condemnation, you have secured a retreat, by taking care to be in the wrong in every one of the specimens of the Bishop's pretended mistakes, that is adduced by you. Again, and in the same view, the more detailed points of your *affected* attack are

excellently well chosen; and such as every reader, if he pleases, can judge of; a Sermon, in 1814, and two Charges, all of them before the public, and approved and admired by the discerning part of it for the selection of topics, the treatment of them, a singular felicity of style, and of construction. Here you, judiciously, resort to the *contradictory* irony, as well assured that no one whom it concerned you to stand well with, could possibly misunderstand your appearing to affirm that white was black to your injury. While your Radical friends would believe you to be in dull good earnest, the more discerning of your readers would be pleased in this instance, with the reflection that you *could* not be so. "*Hoc ipso fidem detrahimus quod tam gravia.*" The weight of the accusation should destroy its credit, with the thinking part. Again, for it is my determination to do you ample justice, and to leave not a single point of your *inimitable critique* without the appropriate elucidation, which in this *Boeotia of Britain* it is plain is needed, with imperturbable gravity, and with all the external appearance of malice propense you hold forth as the advocate for ignorance a Prelate who is unceasing in his endeavours to promote religious knowledge; and represent him as requiring "a prostration of the will and understanding" *to the Clergy*, which the Bishop of London had claimed for *the Word of God*. Now as nothing is easier than the detection of such misrepresentations, so the impressions to be produced by that detection were calculated upon. You knew the *first* feeling would be that you had for ever dishonoured yourselves by such assertions; the second, that you could not be in earnest.

But it is not only in the choice of the sorts of irony, and in the varying from the contradictory to a less positive kind, that your skill is admirable—"Cum aliqua velut igno-

ramus," says Quintilian; when we affect to be ignorant of what we know all the while, and our readers are as well informed of as ourselves, we are ironical. The life of Socrates, as Cicero and others have remarked, was a continued irony. *He* affected ignorance like yourselves; but *you* act this part more naturally, and to the life: are plainly more at home in it. Thus it may fairly be doubted whether even at the moment any one, above the meanest of the populace, misunderstood the quotation from Blackstone, which exempts the King, as such, from the controul of any known jurisdiction. At all events, in the present moment to have refuted formally the accusation grounded on it against the Bishop of London, would have been a task as wearisome as unnecessary; besides, *direct* praise is quite worn out, would have been fulsome and unmeaning, even could you have obtained the permission of your Radical friends to venture on it in this especial instance; but what volumes of praise are couched in your grave revival of the charge of courtly adulation in its full strength, nay with more than the original misinterpretation; for as certainly as you and all the world, except a few who can swallow any thing, are satisfied that the doctrine stated by the Bishop is both that of Blackstone and of the Constitution, so certainly the rebound of praise from such an accusation is prodigious; so unexpected from your quarter; so full and decisive. The Bishop had the courage to remind the house of a truth which it was necessary they should hear, because some appeared inclined to forget it; he thus exposed himself to unpopularity at the moment; nor could he then foresee the ample store of indirect commendation which the *Edinburgh Reviewers* at length would lavish on him.

Another instance of the same affected ignorance, which converts itself, under your magic touch, into

the highest panegyric of the party concerned, will be found in what you say in regard to forms of faith, the distinction between profane and religious instruction, and the relative situations of Incumbent and Curate. Here, most artfully, with a view to your ultimate purpose, you bring the Bishop of London to the test of your own principles and opinions as a Scotch reviewer; and have the *appearance* of blaming him for not overlooking his duties, so as, of course, to convey the highest praise to him for the performance of them; for watching over the interests of that Church in which he occupies so eminent a station; for insisting on those forms the attacks on which would suffice to shew that they are the safeguards of the substance; for dwelling on specific, definite, and appropriate instruction, as that which the interests of the Established Church and of truth require; for fixing, with admirable nicety, the duties of Incumbent and Curate, and yet admitting that there will *sometimes* be cases where a dissolution of the relationship is the best way to terminate a contest. Had the Bishop, in any or all these respects, spoken and acted in a different sense from what he has done, you would have been the first to have proclaimed him unfaithful to his station. As it was, you felt yourselves bound to praise, and the temperament you have adopted in this part of your indirect eulogy is an instance of skill which Socrates, your prototype, never exceeded.—You have friends who cannot bear the praise of any Bishop; you assume, therefore, a decidedly obnoxious tone, which must delight them; but then it is for the purpose of reprehending a conduct which, even on your own statement of it, is seen to be appropriate to the rank and station, and solemn engagements of the individual; show him to be, in fact, an honest man, a judicious divine, a conscientious and vigilant Prelate. Indeed, the traits of skill are here innumerable.

How must the Radicals delight to hear it imputed as a matter of blame to a Bishop that he spoke from what, at the same time, you and I know to be the only place whence he is at liberty to deliver his Charge, namely, *ex Cathedra*; and that he spoke with a certain tone of authority which all the while we are satisfied is proper to the person and occasion, and grounded on apostolic authority. How admirably do you soothe and cajole them by one and the same turn of phrase, leaving, if your meaning had been duly appreciated, no one sound and honest reader in doubt as to your real sentiments. How refined the praise when you refer to an act of Hen. VIII. for the apparent purpose of blaming the Bishop, which act, as every one must see, has nothing to do with the question. On the whole, *your criticism is a masterpiece*, and I can account for the little justice done to it only by supposing, that your readers, unaccustomed to see you take the side which it is clear to me you here intend to advocate, had more than ordinary difficulty in giving you credit for it. The explanation, however, I have now given sets all right.

But, if I can excuse your readers, not so those who have *answered* you. They, however unwittingly, have plainly done their part towards fixing the imputation that there are journalists capable of writing (and a sufficient number of readers to encourage them in doing it) what is at once unfounded and malicious.—Had they but looked into the author I have quoted, and by whom you have plainly governed yourselves in the conduct of this delicate piece of irony, they would have seen that he gives directions also for answering such irony: “*quomodo respondere contra figuras oporteret.*” And, as he is of opinion, that where the question is of slander and defamation, the part of an honest man is not to appear to understand them; so, had he lived to read your exemplification of his principles, he

would, doubtless, have advised *your* answerers to assume the totally different office of bringing to light the veiled beauties of your consummate panegyric.

At the same time, Gentlemen, highly as I blame those who have answered, and imperfect as is the excuse I can frame for those who so unintelligently have read you, yet I much doubt whether it will be wise to persist in this ironical strain, though fortified, as I confess you are, in the use of it by the ancients. If these worthies had a right notion of true jocularly, it is plain your readers have no taste for it: and it may happen, that those who now so perversely understand you as speak-

ing in sober earnest, when once they apprehend you *can* be ironical, will suppose you to be so at times when you would not for all the world be thought otherwise than in earnest. What a loss of reputation, for instance, must you sustain, if it could once be imagined that you did not wish the occurrence of those political events which you habitually prognosticate! "So grave a body," said Swift, of some in his time, "upon so solemn an occasion, should not deal in irony, or explain their meaning by contraries."

EIPQN.

*Scotland Yard,
February 15, 1823.*

SACRED POETRY.

LINES WRITTEN ON CHRISTMAS MORNING, BEFORE LIGHT.

THE Winds are sleeping,
The Earth is steeping
Her mighty bosom in nectareous dew ;
The yellow moon
Sails in her noon
Of winter beauty thro' a sea of blue.

The thousand stars
Thro' my window bars
Twinkle in token of authentic light ;
No present sound
Is heard around
To break the silence of this charmed night.

Sure on this hour
Some holy Power
Doth shed a healing and a peace unknown ;
Or can the Earth
Observe Thy birth,
Incarnate God, by instincts of her own !—

As if again,
Thy glorious reign
Were now commencing on Thy mother's breast,

And that bright band
Were on its stand
By Heav'n's threshold chaunting o'er Thy rest?

One herald voice
Was heard; "Rejoice!
The World's redemption on this night began!"
And then the throng
Took up the song,
"Glory to God on high, and Peace on earth to Man!"

Thou blessed Child,
Thy mother smiled
As she gaz'd on thee with a human love;
She could not know
Her heart did glow
With natural passion for the Lord above!

For Thou cam'st then
In garb of men,
By thine own brethren held of small account;
Nor didst Thou shrink
That cup to drink,
And die forsaken on the Bloody Mount!

Yet once at last
With trumpet blast
Again Thou comest as the Son of God,
To call mankind
From every wind,
Then finish all things by the expected nod

In gloom and thunder
That day of wonder
Shall burst unlooked for in the midst of life,
When bells are ringing,
Or maidens singing,
Or warriors shouting in the fields of strife.

The dead of old
Have long out-told
All those that ever shall have mortal birth;
The World's past night
Exceeds the light
Which yet remains to glimmer upon earth.

It is too late
For mortal state!
Think of the destined havens of the Blest,
Where Life shall seem
A troubled dream,
And Time a Moment in the Eternal Rest!

But see the light !
 Spirits of Night,
 Fly, while I speak thanksgivings to the Morn ;
 Spirits away !
 This is the day,
 In which I sing my Master Jesu born !

The Magian Priest
 From out the East
 Gave offerings to Thee as a God and King !
 Shall not the West
 (How much more blest !)
 A like oblation to Thine altar bring ?

In mystic band
 Thy faithful stand,
 Though they be wandering in the ends of Earth ;
 In close communion
 And saint-like union
 They hymn in symphony, O Christ, Thy birth !

And could we hear
 Above this sphere,
 And gaze one moment on the heavenly throng,
 Mankind's dull lay
 Would sink away
 Drowned in the Echo of Seraphic song !

" Glory," say they,
 " And Praise alway
 Be unto Him that sitteth on the Throne ;
 His is the Might,
 Blessing and Light,
 The Three Almighty, the Eternal One !"

H. N. C.

REVIEW OF NEW PUBLICATIONS.

Two Charges delivered to the Clergy in the Diocese of Calcutta ; the Former at Calcutta and Madras, in February and March 1819, and at Bombay and Colombo, in March and April 1821 ; and the Latter, at Calcutta in December 1821. By T. F. Middleton, D.D. F.R.S. Bishop of Calcutta. 8vo. pp. 88. Rivingtons. 1822.

the deepest interest, not only from their own intrinsic excellence, which will ever secure them a high rank among compositions of this kind, but from the painful reflection that He, who delivered them, is now no more. The able and feeling Memoir of Him, which appeared in a former number of this work, and the affecting and powerful Address of the Venerable the Archdeacon of London, to the Board of the So-

WE have read these Charges with

ciety for promoting Christian Knowledge, will have put our readers in possession, as far as words *can* do, of the full merits of this great and lamented Prelate.

All that now remains for us, therefore, is to give as wide a circulation as possible to the invaluable matter contained in these Charges, that "though dead, he may yet speak."

In the first Charge, the subject of Christian Missions in general, and the method pursued by the Apostles, and the early propagators of the Gospel, are thus ably and fully treated.

"It is certainly to the credit of our country, and of the age in which we live, that so much concern is felt for the condition of the Heathen world; it is in fact peculiar to the religion of Christ, to be influenced by a regard for the spiritual welfare of man; Paganism has never thought of making converts, unless perhaps in the rivalry between contending sects; and Islamism appears not ever to have been actuated by any sentiment allied to sympathy, but merely to have been impelled by the zeal of conquest, and to have considered its proselytes as subjects and abettors of its power. That Christianity is secure against this imputation will be admitted by those at least who dread the extension of the Gospel, as tending to dissolve the ties of allegiance among a people, who acknowledge our sway.

"But allowing that Missionary zeal among Christians may be generally imputed to the benign spirit of the Gospel, we cannot observe, without feelings mingled with regret, that it is not always so regulated as to produce the highest degree of good; and what is passing before our eyes will furnish matter for reflexion. To judge from the manner in which this subject is sometimes spoken of, we might imagine, that the primitive ages had returned, and that little was wanting but the miraculous powers then vouchsafed, to further the successes of the Gospel: on looking, however, into the records of those ages, I cannot acquiesce in a conclusion so gratifying, if it were but just, to every Christian mind: on the contrary, I am convinced, that hardly any two things, which are ever supposed to have a close resemblance, are more dissimilar.

"To any man, who will take the trouble to ascertain this point, by examining the history of early Christianity, the re-

mark will probably suggest itself, that he finds but little in the Ecclesiastical Historians which treats professedly and distinctly of its propagation; and that after the Apostolic age, ecclesiastical history is rather that of Churches already planted, and of the Catholic Church as a whole, than that of Missions; but if, nevertheless, Christianity, as we know, was continually extending itself, yet had not in less than five centuries subverted idolatry in the ancient world, what is the inference? It is, that the diffusion of Christianity was not considered as an object altogether distinct from its general maintenance among believers, but that in some way or other both were provided for in one common system of discipline: and this appears to have been actually the case. The first preachers of the Gospel contemplated its extension to the uttermost parts of the earth: but this extension was to be effected through themselves, or through persons, whom they or their successors should commission; and in this way the propagation of religion would be only an expansion of the Catholic Church: in other words, it was so arranged, that the established principles of Christian order should be taken to apply, not merely to those, who, at any given period were within the Christian pale, but that all, who might enter it, should acquire their knowledge of Christ in conjunction with those principles, and be received through the instrumentality of persons, who were themselves in the Unity of the Church.

"That I may not, however, rest a fact of so much importance upon mere assertion, I will state to you very briefly, (for briefly it must be) what appears to have been the method in which Christianity was disseminated in the primitive times. I have remarked that early Ecclesiastical History, after the Apostolic age, is not, what according to modern ideas we might expect to find it, much engaged in the subject of Missions. The command of Christ, to 'baptize all nations*', may be considered as the authority, under which Christians are required to be solicitous for the diffusion of the Gospel; the command, however, was given to the Eleven, and to those by implication, as well as by the especial assurance of Divine aid†, who might be joined with them, or succeed them in the work; to say nothing of the case of St. Paul, whose commission, though subsequent to that of the Twelve, was directly from Christ. By the Apos-

* "Matt. xxviii. 19."

† "Matt. xxviii. 20."

ties themselves and their associates, as some have gathered from the Apostolic Writings, about seventy Churches were founded, reaching to Babylon Eastward, and Westward as far as Spain*; if indeed St. Paul ever accomplished his meditated journey thither†, and if St. Peter, in speaking of the church at Babylon‡, meant the ancient Capital of Chaldæa; neither of which seems probable. At any rate, Christianity was planted in the Apostolic age in most of the regions subject to the power of Rome; though the converts were almost every where but a small part of the whole population. It does not, however, appear that any Churches were planted except by the Apostles, or by persons acting in connection with them: the work of conversion began in unity, whatever were the divisions, which arose afterwards; and these divisions were never so great, as to obliterate the effects of the Order in which conversion commenced. What then was the course pursued? Of the proceedings of the Apostles I need not speak; it is sometimes said that they were Missionaries, as the name implies: Missionaries they were indeed, going forth in the power and the Spirit of Christ, and as was to be expected, teaching the same doctrine, and establishing Churches, the members of which could meet in consecrated communion, knowing of no other separation or distinction, than that of place. If the Apostles, however, required assistance, as we know that they did, still more would their successors: something analogous to a Missionary system was indispensable; and this want was supplied, partly by the persons denominated Evangelists, and partly by Catechists. Evangelists were Missionaries in the strictest sense: their business was, as we learn from Eusebius§, to preach Christ to those, who had not heard of his name, and to deliver to them the Gospels. It is asserted, however, on the same authority, that these men were disciples of the Apostles; that they laboured not merely to found new Churches, but to confirm and consolidate those, which were already planted; and that even at the time, of which the Historian is speaking, the reign of Trajan, the Holy Spirit still wrought mighty works by their hands: of course they were under His especial guidance; and thus was the

original purpose of edification and unity and a knowledge of the truth fulfilled; for St. Paul declares, that all offices in the Church, including that of Evangelists, were designed 'for the edification, (the building up) of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man*.' These Evangelists, therefore, though they seem not to have been confined in their Mission to any certain spot longer than the occasion required, were yet recognized members of the Church, and amenable to its discipline. Upon this subject, *Mosheim*, a Lutheran, and not a strenuous assertor of Episcopacy, has remarked, that, 'in early times it was undoubtedly the custom for such members of any Church, as might be desirous of imitating the example of the Apostles, and propagating the Gospel among the Heathen, to apply to the Bishop for his licence, and to enter on their travels under his sanction†.' Order, it seems, was not then thought incompatible with enterprise or with holy influences, but rather, perhaps, to have been among the tests and evidences of a commission from God.

"The other provision, to which I alluded, for the extension of the Gospel, was in the appointment of Catechists. As the Evangelists were sent among barbarians, to whom possibly the name of Christ was unknown, the Catechists were to bring into the fold of Christ the Heathen, who resided in the neighbourhood of any Christian Church: the conversion of these was an object contemplated in every Christian establishment: all, who expressed a desire to be acquainted with the doctrines of the Gospel, were considered as standing in a certain relation to the Church; not a close one, indeed, till they had given evidence of their being in earnest: but yet one, which was publicly avowed: places contiguous to the Church were set apart for their instruction; Catechisms were compiled for their use; Catechumens were allowed to be present in the Church during the Sermon, and while certain prayers were offered for their illumination‡, in which they were required to join; and if I mistake not, even the Heathen, who had not openly professed a desire to

* Fabricius, *Lux Evang.* cap. 5."

† "Rom. xv. 24."

‡ "1 Pet. v. 13."

§ "Eccl. Hist. 3. 37. Κηρύττειν τὸν Χριστὸν φιλοτιμούμενοι, καὶ τὴν τῶν Θείων Ευαγγελίων παραδίδουσι γραφὴν."

REMEMBRANCE. No. 51.

* "Eph. iv. 12, 13."

† "Commentaries on the Affairs of the Christians, translated by Vidal, vol. I. p. 303."

‡ "Bingham's Christian Antiquities, xiv. 5. 3."

be instructed in our Faith, were not altogether excluded.

"These, then, appear to have been the Missionary proceedings of the first ages: but all antiquity abounds with circumstances tending to shew, that the Propagation of the Gospel was in close connection with order and discipline. Churches were built under the Bishop's sanction, signified by his visiting the spot and fixing a cross *; no Clergyman could be ordained but with a specific or local charge†; a convert could not be admitted to the orders either of Priest or Deacon, till he had brought over his whole family, whether Infidels or Heretics to the Catholic Church‡; and one of the Canons of the Council of Chalcedon provides for the consecration and subordination of Bishops in foreign parts§. Regulations such as these may be thought trivial in the laxity of modern times: still this was the system, under which our faith was disseminated, and which had manifestly the blessing of God." P. 12.

To the question, whether there were no considerable schisms in the primitive ages, an answer is given in the affirmative; but it is accompanied with the remark, that "such schisms are every where spoken of in Scripture, in terms of reprobation, as evidences of a carnal spirit;" and further,

"That the points in dispute were generally of a nature, in which the learned only, or pretenders to learning, would take an interest; they were not so much *practical* questions, on which all must declare themselves: And even in those differences the same tenets, however erroneous, were for the most part maintained in the same district, so as to exhibit to the neighbouring Heathen the appearance of unity. The history of Montanism, of Donatism, and even of Arianism, though the latter two did not appear till the beginning of the fourth century, will furnish more or less an illustration of these remarks: and probably it may be true, that controversies upon any point had then less hold upon ordinary minds, when as yet men were not led, by the enjoyment of political freedom, to confound the maintenance of theological opinions with the exercise of civil

rights. But what would have been the case, if any of the Provinces, in which a ministry was already exercised by persons duly commissioned and ordained, and the Catholic doctrines were taught, what would have been the consequence, if teachers had appeared, impugning the form of Church-government till then universally received, and promulgating new opinions as to the very Sacrament, by which men are admitted to the Christian covenant? Though we cannot estimate, amidst varying circumstances, the force of the resistance, which such obstacles might have opposed to the progress of the Gospel, we may venture to affirm, that more pernicious questions could not have been agitated in a Heathen land: under what form of Church-government Christian societies shall live,—what is the authority of their teachers, and whence derived,—and whether infants can, or cannot, be brought to Christ, are practical controversies, if any are practical, and they necessarily produce a diversity and a collision, which the Heathen (I speak it of my own knowledge) do not fail to observe." P. 23.

"It is, indeed," the Bishop continues, "in this point of view, and not merely for the sake of instituting a comparison between primitive and modern Missions, that I have adverted to the subject; and on this head, if we have any interest in Christian proceedings connected with this country, there is somewhat to regret. Under a system, which liberally allows to all denominations of persons permission to settle in India, for the purpose of imparting to 'the native inhabitants religious and moral improvement *,' it is sorely to be wished, that the terms of the grant were more strictly observed: 'the native inhabitants' are not benefited by the preaching of Missionaries in English; nor do purely Missionary objects account for that preference, which is so frequently given by Missionaries to a residence among Europeans; though it is obvious, that the numbers and influence of a sect may thus be increased much more rapidly than by patient and often ineffectual labour bestowed upon the Heathen. Still the true Missionary will consider, that to encounter and overcome difficulties is actually his calling: and he will account it a greater work to have imparted to a single Pagan the knowledge of a Saviour, than to number a hundred Christians among his proselytes. The success, however, which has attended the preaching of Missionaries among Europeans, makes a prominent figure in some

* "*Beveregii in Pandectas Canonum annot.* vol. II. p. 168."

† "*Bingham*, iv. 6. 1."

‡ "*Bingham*, iv. 3. 13."

§ "*Canon xxviii. apud Beveregium.*"

* "*53 Geo. III. § 33.*"

of their details: there have even been instances, at some stations, of direct interference with the chaplain; nor have the most diligent of the Clergy been altogether secure against intrusion. To consider a system, of which such proceedings should form a part, as the best adapted to the conversion of the Heathen, would be not merely to renounce the wisdom, which the Almighty so signally prospered, but to substitute what has hardly the character of common prudence." P. 25.

A way is then pointed out in which the different sects now unhappily dividing the Christian world, might yet, without interfering with each other, essentially and unexceptionably contribute to the propagation of the Gospel.

"If they would turn their attention chiefly to the elementary instruction of youth,—to the dissemination of European knowledge and arts,—to the improvement of morals,—to facilitating the acquisition of languages,—to bringing us acquainted with the opinions and habits and literature of those, whom we wish to convert, and generally to breaking up and preparing the soil for the seed of the Gospel, they would, indeed, be valuable auxiliaries in the Christian cause; and the most inconsiderable sect might thus attain a degree of usefulness, if not worldly renown, which the most prominent cannot hope for in the present state of things."

"It will, however, immediately occur, that this is more than can be expected in the actual circumstances. There are strong indications, to some of which I have already alluded, that influence and power are among the objects, which sometimes actuate Sectarian zeal. What next, then, should we recommend? So long as these objects shall be disclaimed, it will be only to act consistently with the disavowal of them, and of all views except those of compassion for the Heathen, which alone are professed, to avoid, instead of seeking, collision with the Established Church, or even with any sect, which has accomplished so much, that it may be said to be already in possession. The practicability of adopting this course of conduct cannot, for the present, be questioned. What immeasurable tracts still remain untrodden by believers in Christ! What a field is still open in three out of the four quarters of the globe, to him, who is a Missionary indeed! to the man, who is content to forego the comforts of European society,

and to live among rude or superstitious tribes, seeking only to humanize and enlighten them, and to shew them the 'way, and the truth, and the life.' By such a course of proceeding the work of conversion would be more rapid, than it is at present: and though nations might thus be gained over to modes of faith, which we could not in all respects approve, yet convinced that Christianity in any of its forms is beyond comparison better than Paganism, we should bless God for the result: nor would our satisfaction be subject to the abatement, which must ever attend it, when, in the partial successes of various sects, all cultivating the same soil, we see the foundation of divisions and disputes, which must one day dishonour the Christian name." P. 27.

Towards the conclusion we have a picture of the dignity, importance and awfulness of the clerical character, and the efficiency of a body of Clergy, acting up to their high calling, drawn with a force and discrimination rarely equalled.

"To be a teacher, an adviser, a comforter, a dispenser of ordinances, which Christ instituted as means of grace, an interpreter of Holy Writ, an Example to believers, an advocate of the truth against them, who would gainsay or pervert it, an ambassador for Christ, and a Minister of reconciliation with God; to be, in short, set apart by the Holy Spirit to rescue men from the snares of Passion and illusion, and so to conduct them through things temporal, that they finally lose not the things eternal,—these are the functions of the Christian pastor: and where there is a prevailing sense of their importance, with an earnest though imperfect devotion to the cause of Christ, they extort the tribute of reverence even from the children of the world. But then, be it remembered, that all this is personal; that the high distinction is not merely lost, it is converted into a subject of reproach and dismay, when men invested with the sacred character falsify, or even forget it. What member of society has less claim to respect than the Clergyman, who, unmindful of the most solemn engagements, has no pleasure or apparent interest in his duties? who is satisfied, if he escape official censure? who calculates how he may best consult his own ease? who sanctions a suspicion; that he regards his profession merely as a maintenance? and who betrays his wealth

ness of what he feels to be its restraints? Whatever be the light in which any man may himself consider these things, I would tell him in the words of St. Austin, speaking of this very character, '*Nihil apud Deum tristius, et miserius, et damabilius* *.' P. 32.

"A body of Clergy, though not very numerous, acting on common principles, breathing the same spirit, and speaking the same thing, combining zeal with the love of order, courteous without secularity, sedate without being austere, respectable from their education and attainments, and revered as living examples of the power of the Gospel over the heart,—such men can never be without influence in any region of the civilized world: they possess, indeed, an efficiency which is not properly their own, but is rather the operation, in and through them, of the Holy Spirit." P. 45.

The second Charge opens with a passage that calls up all our feelings of affection and regret.

"This is the third time, that I have been permitted to call you together for the purposes of these triennial solemnities. It is hardly possible, under any circumstances, to reflect on the lapse of such intervals of human life, without something of serious emotion; but in the country, in which Providence has appointed us our respective tasks, it will be to all of us, and especially to those, who are advanced in years, a subject of solemn thought and thankfulness, that we have been preserved, amidst the ordinary havoc made by the climate, even amidst the wide devastations of an epidemic disease, still to offer unto God the tribute of our humble services, still to labour for the good of souls, and to work out our own salvation; to be still telling of the goodness of God among our brethren, to grow stronger in the faith, to gain fresh accessions of light and knowledge, and, which is the proper use of these, to be enabled to impart them to those around us, who have not enjoyed the same opportunities, or been equally blessed in their work." P. 49.

Within a few months after the delivery of these words (for they were delivered in the December of 1821) it pleased God to take him from a scene, wherein his labours were so abundantly useful. To one, however, who could so contemplate the

uncertainty of life, and take so just a view of its duties, and impress them so earnestly on others, and labour so zealously and conscientiously to perform them himself, death could never come, however suddenly, and find him unprepared. Surely to him, to "die was gain."

In this Charge, as in the former, the same subjects, and others of equal importance, are treated with the same warmth and ability. Witness the following glowing appeal to his Clerical Brethren.

"We have been separated, (let us never forget it,) and solemnly set apart unto God: has he purposed to accomplish in respect to our brethren? we have pledged ourselves to be His instruments: has He given to them a revelation of His will? we are, within our proper sphere, its constituted interpreters: has He designs of mercy to be gradually communicated to the whole human race? we are to encourage the hope, and to stimulate the desire, of such a consummation: has He appointed us to be as lights in the world? if that, which should illumine and cheer and comfort, be found to be darkness, how great must that darkness be? To have neglected these high considerations must implicate us in a degree of guilt, of which we cannot be self-convicted without feelings of remorse and anguish, as having betrayed a trust delegated to us by God's Holy Spirit, under sanctions the most awful, and involving consequences both to ourselves and to others, which may reach through all eternity." P. 50.

To these *general* motives to clerical fidelity and exertion, another is added of a peculiar kind, arising out of local circumstances of a missionary character; and thus stated by the Bishop.

"We stand in the same general relation to our flocks, as do the Bishops and Clergy of Dioceses in countries wholly Christian: but moreover we owe something to the millions among whom we dwell, and to whom the name, or at least the faith of Christ is unknown: We are brought, therefore, into contact with objects, which our brethren in England view, not indeed with indifference, but at a distance, which precludes actual and direct participation: and though our ordinary relation to our Christian brethren remains in full force,

* Tom II. p. 19, edit. Benedict."

it is not perhaps wholly unaffected by circumstances, which are extraneous. We owe, in fact, the same solicitude, both in measure and in kind, to our countrymen; but in the discharge of the duties to which it will prompt us, we shall hardly lose sight of the connection, which subsists, between the advancement of faith and holiness among Christians, and the possible interest, which may thus be excited in those, who are without: in other words, the *parochial* character of the Clergy, so far as in the condition of the country this character is attainable, will not be wholly unmixed with that Missionary interest, which, in such circumstances especially, will be created by zeal for the religion of Christ." P. 52.

From this the Bishop takes occasion to advert to the present state of the Heathen around him. This part of the Charge will be read with the greatest interest. We are glad to receive at last information on this important subject, in which we can confide—to have the recorded opinion of one, who from his high situation, sound judgment, and personal observation, was so worthy of implicit credit.

"Unquestionably, within a very few years a change has taken place in the sentiments of the people around us. It was once hardly known, even by the better informed among them, that we possessed any system of religious belief, or indeed that there were any considerable modes of faith existing among men, except the two, which divide though unequally, the population of Hindoostan. They viewed their conquerors as men of enterprise and talent and bravery, skilled in the arts of war and government, and, if just and equitable in their administration, owing these virtues to something national or constitutional, or even to self-interest, rather than to the fear of God. Of our views upon subjects connected with religion little could be known: though we did not *practise* idolatry, we were not in general very forward to condemn it: policy and interest, not even yet perhaps so effectually disclaimed, as might be wished, seemed rather to recommend, that it should be numbered among harmless prejudices, and treated with respect: and any intercourse with the natives, tending directly to religious discussions, and aiming at their conviction, was probably extremely rare. It cannot be necessary to insist at much length upon

the contrast exhibited in the present state of things. Curiosity is awakened to ascertain, what opinions we really hold upon the most momentous of all questions: and the inquisitive have learnt, that we have a religion, which we not only believe to be true, but to be the only truth: they perceive that we are even anxious to impart it to them, considering them as lost in darkness and delusion; and that we are forward to shew the reasons and grounds of our faith, while they themselves have nothing to allege but an obscure and exaggerated antiquity, believed but not recorded, or the absurd pretence, that intrinsically there is little difference between us, as if their books really inculcated, or even hinted at, the doctrine of salvation through the Son of God.

"Of the change, however, which has taken place, the most prominent evidence will be found in circumstances of recent occurrence. Sanguine as have been the expectations of a few, and cautious as were the many in speaking to the natives upon the subject of religion, who could have believed, that any would have been found among them thus early to *provoke* religious discussions, and openly to impugn the fundamental doctrines of Christianity? To cavil at its mysteries, to deny the Atonement, and to attempt to reduce the stupendous scheme of Revelation to some, not all, of the divine sayings, which it ascribes to Christ; teaching that these are sufficient unto salvation? and all this with an air of research and learning borrowed from our Biblical Criticism*: while others in a lighter way publish their objections to our Holy Faith, or their misconceptions of what it teaches, and challenge us to reply.

"It is impossible for us to know precisely, in what way, or by what combination of means, God in his secret counsels may purpose to establish his truth: we may, however, humbly hope, that these are favourable symptoms." P. 54.

"It proves at least, that an interest is excited, and that the most formidable impediment hitherto opposed to our religion, that of apathy, is giving way: we may lament, indeed, and must lament, the attempt to raise a new sect among us, divided as we are already in the midst of a Heathen land: we must lament, that the faith, even of a single individual, in the great doctrine of our Saviour's divinity should be at all affected by the opinions of *outs*, who without disparagement must be considered as a novice in Christian researches; we have, however, nothing to apprehend as to the

* "In sundry Tracts by Ram Mohun Roy."

general result: the Socinian heresy, though the most Antichristian of all heresies, is perhaps the least to be dreaded at the present day: it appeals to what few comparatively feel, while it disappoints all the wants and weaknesses of the human heart: the event, indeed, serves to shew, to what endless aberrations the mind is subject, when the 'old paths' and the 'good ways' are forsaken, as we follow them in our National Church, marked out to us from the primitive times, and men treat religion as a newly-invented science, in which as yet there are no fixed principles, and all is to be settled by experiment." P. 58.

"In speaking, however, of favourable changes, more may be said. Idolatry is certainly disavowed by many, in principle at least, in whose minds but a few years since no doubt on the subject had been raised: and it appears that the Natives, wherever there are schools, are willing that their children should receive instruction: which, if it be not Christian, can hardly be afterwards made subservient to the false views of nature and of theology contained in their sacred books." P. 59.

Lest this statement, however, should encourage a too sanguine hope of great and immediate success, the Bishop judiciously adds,

"It is easy, however, to attach to these and to all other favourable symptoms, more importance than really belongs to them: and there is reason to apprehend, that this, in some instances actually happens, especially in England, among those, who readily believe what they wish, and who have not the means of correcting their judgment by actual observation. And if this be true to any great extent, the mischief is apparent: there will be at no distant period a recoil of public feeling: the sanguine, when they are disappointed, are the most subject to despondency. The tide at present runs strongly in favour of almost every attempt to disseminate Christianity, from whatever quarter it may proceed, and without much inquiry into its probable results: but if it shall be found, that facts were not impartially stated, and that undue expectation was raised by the suppression of difficulties, it will be no longer easy to obtain support for the soberest and most legitimate enterprizes. The truth, therefore, is on all accounts to be told unreservedly: and they, who are solicitous for the diffusion of the Gospel, while they duly estimate the magnitude of the undertaking, should be satisfied with

the reasonable hope, that though the consummation may be distant, their labours of love, with the Divine blessing, will not ultimately have been in vain." P. 60.

After having given this caution, and expressed this reasonable hope, the Bishop proceeds to consider the following important and interesting question, whether the difficulties, which Christianity had to encounter in the early ages, were greater upon the whole than they are at present, with reference to the state of India. This difficulty he states to have been much greater than is usually supposed; that the subsequent progress of the Gospel, after the power of working miracles had been withdrawn, was not at all proportionate to its first rapid increase; that some centuries elapsed before it became generally prevalent throughout the Roman Empire; and that at the commencement of the reign of Dioclesian, about fifty thousand persons constituted the *whole* Christian community at Rome.

"In the primitive times," he then proceeds, "Christianity had to contend against the grossest misrepresentations: its professors were charged with licentiousness and Atheism: they were in fact, for the most part obscure persons, of whom any thing might be said with impunity, and with little chance of refutation: the very reverse is the case with Christians in this country. The early Christians were also confounded, and almost identified in public opinion, with the Jews; whose very name was associated with ridicule and opprobrium. Philosophy too and learning were every thing in the estimation of the ancient Pagans; whereas the Christians were not only for the most part unlearned, but were represented as the enemies of all learning by their very profession: here again the contrast is manifest: the Hindoo learning bears no proportion to that of the ancient Greeks, nor is the latter possessed held in the same esteem: while Christians in this country are not only learned, at least as a people, but evidently shew, that the dissemination of knowledge is a part of their system. Again, among the subjects of the Roman Empire, the worship of the gods was generally considered as connected with the stability of the national

greatness*: Rome had been founded in Paganism, and had prospered under it; and as Christianity advanced, it was found to decline. But national glory is not an idea familiar to the minds of Hindoos; nor in any supposed desertion of them by their gods could they sink into deeper depression. Moreover it may be observed, that in the early ages Christianity was an experiment: if its effects were visible on a few, it was not yet known how it would operate upon nations: whereas now it is seen to be the parent of virtue, of knowledge, and of freedom; in short, the firmest bond of States, and the surest pledge of their greatness. In the last place it may be remarked, that the early Christians had not the means of diffusing their tenets by the use of printing: it might seem that this gives us an immense advantage; but perhaps, it may be over-rated: the want of other means of conversion to any great extent enforced the necessity every where of oral instruction and of preaching, which doubtless would be far more efficacious, and which, so far as we can judge, will always be found indispensable; and the minds of Catechumens were well initiated, and men came prepared to the reading of the Holy Scriptures†. It appears, indeed, that in the early ages, versions of the Scriptures were made principally, if not entirely, with a view to the wants of those, who had already embraced, or professed a desire of embracing Christianity: the services of the Church could not well proceed without them‡. Still it will not be disputed, that the use of printing must be numbered among modern advantages; especially if more be not expected from it, than is reasonable, so as to create disappointment. It exceedingly facilitates discussion with the Heathen, who are at all interested in ascertaining what the Gospel is, and what it requires: and the Scriptures, especially in separate portions, and Tracts upon Christianity, may be found, with the Divine blessing, to awaken curiosity at least among some, to whom preachers have not yet been sent.

“Thus far it might appear, that the impediments to the progress of the Gospel in this country are small, compared with those, which were opposed to its early Teachers: but the balance probably will

not be found to be much in our favour, if we examine the other side of the statement. One of the most obvious differences is, that instead of our being here an obscure and persecuted people, we are the dominant power. In the manner, however, in which hitherto our rule has been exercised, (and the same moderation, it is hoped, will always be continued) our power is evidently of no use in the propagation of the Gospel: no boon or encouragement has ever been holden out, or any preference shewn, to Converts: it may be thought, perhaps, that political apprehensions have operated rather the other way: it were idle to dissemble, that persons, neither few in number, nor inconsiderable in influence, have thought, that our interests in a splendid possession are best secured by letting every thing remain in its present state. But without insisting on this point, I would remark the advantage, for such it was, which the cause of Christianity in the early ages derived from persecution: that it suffered much, is true, and even that it seemed at one period to be nearly extinguished: an imperial inscription is still preserved, in which the triumphant expression occurs, ‘*NOMINE CHRISTIANORUM DELETO*§.’ But this was only according to man’s judgment: persecution had been from the beginning, under the superintending providence of God, one of the most fruitful sources of conversion: the fortitude and constancy of Christians had a power beyond that of preaching: among the earlier and most eminent converts to the Gospel was Justin Martyr; who amidst much admiration of its doctrines confesses that the spectacle of the calm endurance of suffering for the sake of Christ chiefly determined him to become a Christian||. It is further to be considered, and it is remarkable, that the Heathen, who were converted in early times, had no sacred books professing to be Divine Revelations; the Sibylline books need hardly be excepted, as being of a political character: they endeavoured to learn the will of their gods through oracles and divinations; much too uncertain, however, to be appealed to, as a general standard: there was nothing at all corresponding with what we hear so much of, as the doctrine of the *Shastras*. It may be added, that the lives of Christians at the present day, as exhibited among the Heathen, are not such as to excite observation by extraordinary piety or purity, so as to induce a belief that their faith is exclusively from

* “By Libanius in his Oration for the Temples; and by others. See Lardner’s Works, 8vo. Vol. viii. p. 459.”

† “Eusebii Præp. Evang. xii. 1. Birmingham, x. 1. 7.”

‡ “Semler de Christianorum Statu. Vol. i. p. 60.”

§ “Græterii Inscript. Antic. p. 280.”

|| “Opera, EJ. 1686. p. 50.”

God. In respect of Church order and discipline we can hardly pretend to a comparison with the early Christians; the doctrines, which they held on these points, largely as they contributed to the success of the Gospel, are now in disrepute: their divisions, moreover, various as they were upon questions in which the Heathen could feel no concern, did not, for the most part, present the *externals* of discord; and they did not in a single instance, before the middle of the fourth Century, touch the subject of Church government, or call in question the principles, on which the Church, as a society instituted by Christ, is founded. And not least among our difficulties must be mentioned that of Caste: in early ecclesiastical history we find instances, no doubt, of uneasiness and displeasure in Heathen families at the conversion of any of their number, but nothing which precluded all further intercourse with the convert, or even the interchange of accustomed charities: on the contrary we read of cases, in which conversion produced no alienation, except in the rites and exercises of religion. We know it to be otherwise here; and yet it has been found, that even the terrors of the law of Caste may be defied and despised: and in every such instance we cannot doubt, that it loses a portion of its influence, and that when Christian converts of any consideration shall be sufficiently numerous to form a society among themselves, it will be a mere dead letter.

"On the whole, then, it will probably appear, that the work of conversion at the present day, and in this country, does not yield, in point of difficulty, to the task of the earlier Christian teachers." P. 62.

Lest, however, it should be supposed that this result is given for any purpose of discouragement, the Bishop adds,

"Little, in fact, has yet been attempted in any regular way: whatever is the will of God, (and we are sure that He wills the coming of Christ's kingdom, sooner or later, among all nations) can never be impossible; and all, which we call difficulties, are resolvable, into our ignorance of the means, (for means must be employed) which God will graciously prosper: if this could be ascertained, the whole problem would be solved, and the business done. Now certainly we may hope, that the course of proceeding, which God will bless; will be that, which allowing for the difference of circumstances, comes the nearest to the practice of the primitive

times: the difficulty lies in the adaptation; though such adaptation does not appear to have been much a subject of inquiry: independent experiments, recommended perhaps in some measure by their novelty, have the ascendancy in the public mind. I would not speak of any of these with disrespect, nor yet with unnecessary reserve." P. 70.

The conclusion of this Charge is occupied in a brief consideration of the different opinions that prevail on the best method of extending the knowledge of the Gospel among the native Hindoos. An allusion is made to what had been *distinctly* shewn in the former Charge, that *the diffusion of Christianity was not effected so much by independent efforts and unauthorized experiments, as by the gradual expansion of the Catholic Church.* (Acts xvi. 4, 5.) the employment of Missionaries acting under proper authority, and subject to control, as in the primitive times, is earnestly recommended, together with the establishment of Schools in connection with the Missions, in which elementary knowledge may be taught, preparatory to the sowing of the seed of the Gospel; and a remark is made, which we trust will receive, in the highest quarters, the attention that it deserves; that much in the commencement, at least, must depend upon externals.

"If we err," says the Bishop, "it should not be on the side of simplicity: in the early times, as we learn from Origen*, the Heathen would ask the Christians, where were their temples; which were comparatively few and mean: the answer might have been, that the Christians then were poor. Whatever has been done among ourselves in this way, has undoubtedly contributed to the change of sentiment among the Heathen; and a proportionate effect may be expected from what may be done hereafter. The Christian measures of Constantine on his conversion may be ascribed to the influence of his adviser Eusebius: they were, therefore, such as the judgment and extensive experience of that great man recommended; and they were principally, the building of Churches †, and

* "Contra Celsnm, p. 389. Ed. Spencer."

† "Theodoret, Eccl. Hist. i. 15."

a provision for the better observance of the Lord's Day *." P. 75.

"On every account, then, both as it respects ourselves and the Heathen, ought we to be zealous for the strength, and efficiency, and credit, of our Establishment. With respect to our own people the case is plain: if Christians any where need a regular ministry, and the public offices of religion, and the checks and restraints, which arise from a diligent inculcation of the Word of God, and the appointed means and aids, by which Divine truth, ever open to the inroads of Sciolism, and indifference, and voluptuousness, is maintained in the mind and heart, it is assuredly in India: and with respect to the Natives, much as they now hear of our religion, they will look to authority: and if they observe, that the Church is either weak or supine, deficient in its means, or remiss in its duties, they will draw the obvious conclusion, and act accordingly. The Establishment, therefore, must be, if any thing, as the heart and soul of our religious system; from which Christians may derive a warmth and energy, to be gradually diffused by its genial influence amidst all around them." P. 78.

Again, therefore, the Bishop reverts to the duties of his Clergy; again he earnestly calls upon them to be zealous in the performance of them; again he sums the duties up, and has now left them as a legacy to the Eastern Church.

"The qualities, in fact, to be desired in the Indian Clergy, are such as are not any where commonly found in combination; sincere and consistent piety, laborious and patient habits, a talent of holding Christian conversation with persons of all classes, a clear and comprehensive view of the evidences of religion, attachment to order and discipline, and a competent acquaintance with the history of the Church of Christ, and with the constitution of our own; to say nothing of those Scriptural attainments, which are every where to be expected in the Clergy, though here, from the circumstances of the country they are more particularly needed." P. 85.

We cannot rise from the perusal of these Charges without the earnest hope that they may be read by every class of Christians in this country, whose zeal has been awa-

kened to the propagation of the Gospel in the East, with that respect and attention, which so much piety learning, judgment, and experience demand from them.

A Sermon of Cuthbert Bysshop of Duresme, made vpon Palme sondaye laste past, before the maiestie of our souerayne lorde kyng Henry the VIII. kyng of England & of France, defensor of the fayth, lorde of Ireland, and in erth next under Christ supreme head of the Church of Englande.

THIS is an elegant and faithful reprint, even to the very form and letter, of an old and valuable Sermon of Cuthbert Tunstal, Bishop of Durham, during the reigns of Henry, Edward, and Mary, and for a short time till his deprivation under that of Elizabeth.

He was "an eminent and distinguished Prelate, a native of our own soil, and whose humane and gentle dispositions served to commend him to the confidence and love of persons from whom he stood divided in Communion." He "ranked" in the judgment of Erasmus, "among the best learned of his age, was a man of pregnant judgment, and great suavity of manners, yet without impeachment, to the graver habits which became his character and station."—*Preface of the Editor.*

To us the name of Cuthbert Tunstal has been endeared from early years as the uncle, friend, and patron of Bernard Gilpin; and we could indulge ourselves in the relation of many interesting anecdotes which we have treasured up respecting him; but we are unwilling to keep our readers longer from the sermon itself, in which we promise them much sound theology, interesting discussion, and good practical exhortation.

The subject is the Epistle for Palm Sunday, which is given first in the Latin, and rendered into English, and the manner in which the

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* "Eusebius de Vita Const. iv. 18."

Bishop intends to treat it is thus laid down.

"Fyrst I do entende by your pacience to declare particularly the lyttersence thereof, conteynnyng the infinite and inestimable humylytie and obedience of our sauour Jesu Christ. Secondly I do entende to speake of disobedience of men by pryde done to man ageinst goddis lawe. And how that may be eschewed. Thirdely I entende to speake of disobedience of al men by pride done to almighty god, ageynste goddis law. And howe that may be amended. And so to make an ende. And to returne to the fyrste."

In pursuance of this plan, the Bishop presents his audience with a paraphrase in detail of each verse, and any important expression that occurs in them. These we shall in our turn briefly present, wherever we think that the Bishop has been peculiarly happy or just in his explanation.

"See the same mynde be in you, that is in Jesu Christ, that is to say, Shewe humylytie and pacience for the welth of other, as Christe dyd."

"What is this to say, in the form of god? The sense thereof is this, He was in ful substance, in ful essence, in ful glorie, in eternitie, equal with his father."

"Where saynt Pauls saith, that Christ thoughte it no raun to be equalle with god, He meaneth, that he made not hym selfe equal to god by vsurpation, but god the father begatte hym in the begynnyng equall to hym selfe."

"It foloweth in the text, but he dydde abase hym selfe, takynge vppon hym the forme of a seruaunt, whyche he dyd, not lesyng the forme of god, in which he was before, but takynge the fourme of man, whiche he was not before. And thereby he was made inferior to his father. And yet he abode styлле equall with hym bothe in one persone, that is to say, by reason that he was the worde of god, equalle to his father, and by reason, he was man inferior to hym, onc sonne of god, and the same sonne of man. One the sonne of man, and the same the sonne of god."

"In the forme of man, whiche he toke for vs, he was borne, and he suffered, and he arose from dethe to lyfe, and ascended to heauen. By the fyrste two, that is to say, his byrthe and his passyon he shewed our estate. By the two laste, that is to say, his resurrection and his as-

cention, he shewed to vs an exaumppe of our rewarde. The two fyrste, all that he borne doo fele, and the two laste we shall attayne, if we do beleue in hym."

"Christe hath humbled hym selfe, and became obedient vnto dethe. Here we may lerne humylytie as Christe dothe teache vs in the xi. of Matthewe, sayenge, Lerne of me, for I am meke and humble in harte. He was made for the a man without synne. And thou synfull manne, why wylt thou not come to hym, that callyth the, and sayth? Come to me all ye that do trauayle, and be ouercharged, and I shal refreshe you. Thou prowde synfull man, why art thou so prowde? Christe became obedient for thy sake to be incarnate, and to take part of the mortalitie of man. He was obedient so farre, that he suffered."

"Fyrst to be tempted of the dyuell. He was obedient to suffre the mockynge of the people of Jewes. He was obedyente to suffer to be bound, bobbed, and spitted at, to be stryken and to be scourged. And yet he was further obedient to die for the thou synfull man."

"It was a great humylytie at his byrth to lye in the mawnger with beastes, for lacke of a cradell. It was a more humylytie to lyue xxxiii. yeres amongst synners, he beinge without spotte of synne. The most abundant humylytie was that he suffered vpon the crosse betwixte two murderers."

"It was a harde suffering, that he suffered for wicked men. It was more harde that he suffered of wycked men. And the most hardest of all was, that he suffred with wicked men, and the same deth that wicked men and murtherers do suffer."

"Therefore god hath exalte^d him, and hath gyuen to him a name, that is aboue all names. Here it is to be noted, that God gaue to Christe his exaltation, as to man, and not as to god. For there was neuer no tyme before he was made man, that he in the fourme of god was not exalted, nor no tyme that all thynges dyd not bowe downe to hym, that be in heuen, eithe, and hell."

"It foloweth in the texte, that in the name of Jesu enery knee shal bow downe of all thynges that be in heauen, or that be in erthe, or that be in helle. That is to say, of aungels, of men, and of dyuelles. For the anngelles of heuen at his ascension glorified in hym the nature of man, and bowed downe to hym exalted aboue all angels. And men in erth do glorie in hym, and do knele downe to him, and adore hym, as their redemer, and god and man. The deuyles do stowpe downe to hym for feare; and one of them whom he expelled from a bodye possessed by hym, sayde to

hym. I do knowe that thou arte the holy man of god. And all the denyis shall knowe his power, whan he shall sit in iugement, rewardyng good men, and punysshynge the enyll. And the howynge downe of euery knee, is ment the submyssyon of all creatures to theyr maker, not that eyther angels or denyilles haue bodily knes, but because we men that haue bodies in our submyssion doo bowe our knees. And therefore submyssyon of all creatures to theyr maker is ment thereby."

"Euery tonge shall confesse and knowledge, that Jesu Christe is our lord, to the glorie of god his father. The glorie of god the father is, that the sonne euery where be gloryfied, lyke as where god the sonne is despised, there god the father is despised; and blasphemys spoken agens god the sonne, is spoken also agens god the father. Lyke as amongst men, dishonour done to the sonne soundeth to the dishonour of the father. For betwyxte god the father, and god the sonne, there is no difference, but that that isyeth and cometh by dyuersitie of theyr persones. And therefore the honour or dishonour of god the sonne, stretcheth to the honour or dishonour of god the father. Where the sonne is perfite in all thynges, it is the honour of the father, that so begat hym, of whome he had it. And where he needeth nothyng, it is the honor of his father, of whom he hath all plentie. And where he by his godheed is not inferiour to his father, it is the honour of his father, of whome he hath the same substance, and the same essence; and where he is wyse, it is the honour of the father, whose wysdome he is; and where he is good, it is the honour of the father, of whom he hath it. And where he is almyghty, it is the honour of the father, whose arme he is. In all these thynges it is the hyghe honour of god the father, that he eternally begatte a sonne of so moche glorie.

"And it is a great demonstration, that Christ the sonne of god is god by nature, because he humbled hym selfe, takynge mans nature vpon hym. For he knewe, that by his humylytie he coule suffer no damage in the hignes of his godly nature. For his godly nature coule not be hydde, nor kepte vnder, nor oppressed by any humylytie. His humylytie therefore is an evident argument of his natural godheed. And therefore if any man do so desyre to be greite in vertue, lette hym humble hym selfe; for humylytie sheweth the greatnes of vertue. Let hym folowe Christe in humylytie, and he shall gayne great thynges thereby. He that is pore in yertue fear-

eth to humble hym selfe, leste he shoulde fall from his feyned & dissembled height. And he that is riche in vertue, doth humble hym selfe, knowynge that he hathe in hym vertue, whereby he shall be exalted, whyche vertue can not be hyd."

From thus determining the literal sense of the Epistle, the Bishop institutes a comparison between the humility and obedience of Christ with those examples of the same virtues which are recorded in the Old Testament, remarking in the quaint language of his time, that these former do surmount "them as farre as the bryghte shynynge of the sunne is about the dymme lyghte of an olde lanterne."

"For if," he continues, "we shulde compare the humylytie and obedience of Abraham, who lefte his cuntry of Chaldee by goddis commaundement, and went forwardes, not knowynge whither he shoulde goo, to the humylytie and obedience of Christe, who descended from heauen to be incarnate and suffer deathe for vs in forme of man: there is almooste noo comparison, for where all the worlde is full of myserie, Abraham went but frome one wretched place therof, to an other moche lyke. But Christ, beinge the sonne of god, from the begynnynge cuer in glory, and in heuen with his father, where no miserie neuer was, nor none can be, came downe from heuen to be incarnate, and to lync in this wretched worlde, knowynge it before to be the valle of myserie.

"Lykewise if we shulde compare Isaac, who, whan his father wente to sacrifyce hym, bare the fagote that shulde make the fyre of his sacrifyce, to Chryste bearynge his crosse whanne he wente to his deeth, (wherof Isaac was a figure) the obedience of Isaac is farre beneth Chrysts obedience. For Isaac going with his father, knewe nothyng what his father dyd meane, whan he badde him beare the fagotte; whiche appereth by that whan he asked his father, where the sacrifyce was that shulde be brente. But Christe the sonne of god, before he was incarnate, knewe all the counsell and secretes of the father of heauen, and yet he was contente wyllingly for our sake to be incarnate, and to suffer deathe vpon the crosse, and shewed before to his disciples, that he wolde and shulde so do: so that in comparynge the great and infinite humylytie and obedience of Christe, with the humylytie and obedience of other

that were in the olde testament, we shall fynd them to be as sayncte Paule saythe, but fygures and shadowes, as fygures of men paynted be farre vnder the linyng bodies of men. And as the luyng body of a man farre passeth in substance the shadowe of the same, so the vertues of Christe so farre do excede the vertues of good men that were in the old testament fygures of hym, that his vertues be farther above theirs, than heauen is above the erthe."

From this he passes to the consideration of the sin of disobedience, to "set forth the more the incomparable vertue of Christ's humility and obedience, and also open unto us, how far they be from Christ, and how contrary to his doctrine that do give themselves to disobedience:" and having traced the sin of disobedience from the Fall, and shewn that it is ever accompanied with pride, he boldly and unreservedly makes the application to the Bishops of Rome,—a bold and decisive step, if we consider the time when this sermon was preached; and little deserving the unjust suspicions entertained of him, and the unkind expression made use of concerning him by Henry VIII., both of which, as history records, the Bishop took so much to heart as to complain of them to Cromwell in these words:—If the king's highness knew my mind, as God doth, sure I am those words had not been put in, (the bishop alluded to a letter written by the king to him in which the king charged him with "looking for a new world, or a mutation)" for I have been as sore against such usurpations of the Bishop of Rome, as daily did grow, as any man of any degree in this realm. And that I should now look for the renewing of that thing, which I withstood heretofore, as far as I might, when he flourished most, is not likely. Surely I look for no mutation, nor new world but one; which is the changing of this life transitory to the life eternal in the world to

How far the Bishop might justly use this language, our readers will judge from what follows.

"Nowe what shall we saye of those whome god hathe create to be subiectes, Commandyng them by his worde to obey their princis and gouernours." Who not onely do refuse to obey god's commandment, but, contrary to his worde, wylle be above theyr gouernours, in refusynge to obey them; and farthermore, also will haue their princis prostrate vpon the grounde, to whome they owe subiection, to adore them by godly honour vpon the erthe, & to kysse their fete, as yf they were god, where they be but wretched menne. And yet they looke, that their princis shulde do it vnto them, and also all other chrysten men, owynge theym no subiection, shulde of duetie do the same: do not these, as ye thynke, folowe the pryde of Luceyfer their father? who make theym selves felowes to God, contrarye to his word. But who I pray you be these, that mer may knowe them? Surely the bysshoppes of Rome be those, whome I doo meane; who doo exalte their seate above the sterres of god, and do ascende above the clowdes, and wylle be lyke to almyghty god."

This haughty and unscriptural conduct of the Bishops of Rome is then contrasted with that of the Angel in the Apocalypse, (c. xix. and xxii.) refusing the adoration of the beloved disciple, and that of our Lord, as God, receiving it from the two women, mentioned Luke vii. and xii., and in the latter case offering *indeed his feet*, but, *these bare*, to be washed with tears and kissed. With these examples are contrasted the opposite carriage of the Bishops of Rome, from his own actual observation.

"I se my selfe being than present xxxiii. yere ago, whan Julius than bishop of Rome stode on his fete, and one of his chamberlaynes helde vp his skyrt, bycause it stode not as he thought with his dignitie that he shulde doo it hym selfe, that his shoue myght appere, whyles a noble manne of great age dyd prostrate hym selfe vpon the grounde, and kysed his shoo, whyche he stately suffered to be doone, as of duetie. Where me thynke I sawe Cornelius the Centuryon, capytayne of the Italyons bende spoken of in the tenth chapter of the actes, submyttyng hym selfe to Peter,

and moche honourynge hym; but I saw not Pkter there to take hym vp, and to byd hym ryse, sayenge, I am a man as thou arte, as saynte Peter dyd saye to Cornelius; so that the byshoppes of Rome, admyttinge suche adoration dewe vnto god, do clymme aboue the heuenly clowdes, that is to saye, aboue the apostels sent into the worlde by Chyrste, to water the harthlye and carnall hartes of men, by their heauenly doctrine of the worde of god."

Not content however with a mere contrast, he goes on to disprove the Pope's assumption of this high and domineering power from the following texts—I Pet. ii. 13, 14. Rom. xiii. 1, 2., drawing this just inference, that

"Therefore the byshop of Rome oweth lykewyse to his souerain and superiour like subiection by the worde of god, taught vnto vs by Peter and Paule, as other bi-shoppes do owe to theyr princes, vnder whom they be;"

And shewing that former Popes had held a different doctrine,

"Agatho the byshop of Rome, in whose tyme was the vi. synode & counsell general, after his election sent to the emperour then beinge at Constantinople to haue his election allowed before he wolde be consecrate, after the olde custome at that tyme vsed. And an other byshoppe of Rome called Vitalianns dyd the same, as it is wrytten in the decrees, in lxiii. distinction, in the chapitre begynnyng, Agatho; and as saynte Gregory and saynte Ambrose had done before them, as it is wrytten in the chapitre, *Cum longe*. in the same distinction; the byshops of Rome at that tyme folowed the doctrine of saynte Peter and saynte Paule lefte vnto them, to be subiectes, and to obey theyr princes."

The strife among the Apostles for worldly pre-eminence in Luke xxii. 24., and our Lord's rebuke to them, is adduced to shew farther, that "Chyrste lefte to his disciples no worldly kyngedome here on erthe to have princis vnder them." And other texts equally conclusive are given, till we come to the great and much agitated verse in the xvth. of St. Matthew.

Our readers will be anxious to

hear what the Bishop says on this, and will be pleased to find that, though a Papist, he was yet on this point a true Protestant. But he shall speak for himself.

"Here the byshoppe of Rome steppeth in, and saith, Peter hadde auctorite gyuen to him aboue all the resydue of the apostels, for Christe sayde to hym in the xvi. chapitre of Mattheue, Thou arte Peter, and vpon this rocke I shall bylde my church, and I shall gine the keis of the kyngedome of heuen, and what so euer thou shalt bynde vpon erthe shal be bound in the heuens. This sayde Christ. And saynte Peter is buryed at Rome, who-e successor I am, and oughte to rule the church as Peter dyd, and to be porter at heauen gates, as Peter was. And Christe sayde also to Peter, after his resurrection, Fede my shepe, which wordes he spake to hym onely, so that thereby he had auctorite ouer all that be of Christis flocke, and I, as his successour, haue the same, and therefore who soo wyl not obey me, kynge or prince, I wyl cuse him and depriue hym his kyngedome or seignorie: for all power is gyuen to me that Christe had: and I am his vicar general, as Peter was here in erthe ouer all, and none but I, as Christe is in heuen.

"This ambitious and pompouse obiection is made by hym and his adherentes: and hathe of late yeres moche troubled the worlde, and made discention, debate, and open warre in all partes of Chyrstendome, and nourysched the same. But yt the byshoppe of Rome wolde take those places after the right sense of them, as blyth the apostels them selves taught vs, and all the auncient beste learned, and mooste holy interpretours do expound them, the worlde shulde be more at quietnesse than it is, where nowe by wronge interpretation the scripture is peruerced, and an other gospel in that poynt preached vnto vs than euer the apostels preached, soo that though an aungell came from heuen, and wolde tell vs suche newe expositions of those places as is now made, to turne the wordes which were spoken for spirituall auctoritie, of preachynge the worde of god, and ministringe of the sacramentes, to a worldly auctoritie, we oughte to reiect hym, as saynt Paule saythe in the fyrst chapitre to the Galathians.

"But to open the true sense of the scripture in the places aforesayd, it is to be obserued that Christe, in the sayd xvi. chapitre of Matheue, asked his discyples, whom men dyd say that he was. Where-

vnto after answere giuen by them diuersly, some sayinge that he was John the Baptist, some saying that he was Ely, some saying that he was Jeremie, or oone of the prophetes, Christe asked them, Whom do you say that I am? whervnto Peter answered for them al, for of al them the question was asked, as he was always redy to make answer, Thou arte Chryste the sonne of god that lineth. Jesus answered, Blessed be thou, Symon the sonne of Jona, for flesh and bloud hath not reueled this vnto the, but my father whiche is in heuen, and I say to the, Thou arte Peter, and vpon this rocke I shall bylde my church, and the gates of hell shall not preuayle agaynste it, that is to saye, vpon this rocke of thy confessions of me to be the sonne of god, I shall bylde my church. For this confession conteyneth the hole summarie of our faythe and saluation, which confession fyrste was spoken by the mouthe of Peter, who of all the xii. apostelles that Christe chose to sende into the worlde to preache his word, was the fyrst that with his mouthe vttered that confession and knowlegynge by which all Christen men must be saued, and without whiche noo man can be saued; as it is written in the x. chapter to the Romans by Paul, The worde of faythe that we do preache, is at hande in thy mouthe and in thyne harte, for if thou confesse with thy mouthe oure lorde Jesus, and with thy hart do beleue that god raysed hym from death to lyfe, thou shalt be saued. Vpon this fyrst confession of Peter, and not vpon the person of Peter, the church is bylde. As Chrysostom expoundeth that place, in the xxvi. sermon of the feast of Pentecost, saying, Not vpon the person of Peter, but vpon the fayth Chryst hath bylde his church. And what is the faythe? This. Thou art Christ the sonne of god that liueth. What is to say, Vpon this rocke? that is, vpon this confession of Peter. And with this sayenge of Chrysostome, all aunient expositours treatynge that place, do agree."

Much more is added to shew that the rank which St. Peter held among the Apostles was merely given to him out of courtesy, as being the first to confess the true faith, and for his ardour and vehemency in the defence of it: St. Peter himself is introduced as in his conduct disclaiming it: St. Paul as denying it: St. Cyprian as asserting what is plainly contrary to it, in as much as

he writes, that "all the Apostells had equall power and dignitie gyuen to them by Christ." The saying of our Lord, that he would give to Peter the keys of heaven, is declared to be "sayd to him not for hym selfe only, but for the hole church, which confesseynge the faythe that he dyd, shulde haue the keys of heaven as well as he—as St. Augustine sayth." The particular injunction of our Lord to Peter, "Feed my sheep," is compared with a similar but general injunction of the Apostles Paul and Peter to every priest, in Acts xx. 28. and 1 Pet. v. 2.

The whole argument is then summed up in these words;

"So it appereth playnely by the scriptures afore sayde, conferrd to gether, that nother the xvi. chaptier of Mathew nor the xxi. of John do proue, that Peter had power, auctorite or dygnitie gyuen by Chryste ouer all the other, that they shulde be vnder hym, and yet his primacie that he firste of al the apostels confessed our fayth, that Christe is the sonne of god, with whiche his confession all the apostels dydde consente, and preched the same, standeth still. And all that will be saued must folow that lesson that he first taughte vs to confesse. And soo the byshoppes of Rome power ouer all, whiche he wolde proue by those places wrong alleged for his pourpose, vtterly qualeth, and is not proued."

Reference is made in confirmation to several Councils; and if any Church has precedence before another, it is declared to be that of Jerusalem, "the mother of us all," whence the Apostles went forth to preach, "at a time when Rome had not hard tel of Christe."

Having thus fully disproved the false commission assumed by the Church of Rome, the Bishop proceeds to consider what the true commission is which Christ gave to his Apostles: this he proves by an induction of several passages out of the Scriptures to be—to preach and promote peace, right contrary to the conduct of the Bishops of Rome

whose enormities are then copiously set forth for several pages, and closed with this animated address.

"But for all this thou englyshe manne take courage vnto the, and be nothyng affrayd. Than hast god on thy syde, who hath gyuen the realme to the generation of englyshemen, to enery man in his degre, after the lawes of the same: thou hast a noble, victorious and vertuous kynge, hardy as a lyon, who wyl not suffre the to be soo denoured by suche wyld beasts, only take an englyshe hart vnto the, and mistruste not god, but trust firmly in hym. And surely the ruine intended ageynst the shall fall in their owne neckes that intende it. And feare not, though the dyuell and his disciples be agaynst the, for god, thy protectour, is stronger than he and they, and shall by his grace gyeue hym and them a fall."

This he confirms still farther by sundry texts out of Scripture; as, Prov. vi. 19. John viii. 44. and Rom. xvi. 17.

The conclusion of the Sermon is wholly practical, and we only regret that our limits will not allow us to transcribe as much of it as we could wish.

We cannot, however, close our review, without wishing Mr. Rodd every success in this and similar republications, and pressing upon his attention the following passage in the Preface.

"What is merely scarce and curious, may be left to those who have means and leisure for collecting what is rare; but it may be well worth the Printer's pains to rescue smaller pieces, which, for their own intrinsic worth, might claim prescription from the ravages of time, but which, from their want of bulk, are soon swept off, when larger volumes keep their places (perhaps immoveably) upon the shelf. By such care, things of slender wing may be renewed for more than a summer's flight. By thus multiplying copies, we may supply what is wanting, on the score of physical dimension, for resisting that stream which passes rapidly along, and hurries with it not the straws only and the scattered leaf, but the pebbles, and among them those of the finest grain, which are fit for the treasures of the cabinet or the clasp of gold."

Bishop of Gloucester's Sermon at the Yearly Meeting of the Schools at St. Paul's Cathedral, in the Year 1821.

WE have great pleasure in calling the notice of our readers to the Sermon preached by his Lordship, at the Annual Meeting of the Charity Schools of London and Westminster, in the year 1821, and which is prefixed to the Report of the Society for Promoting Christian Knowledge for the following year. It is a plain, pious, impressive, and practical discourse: and we shall avail ourselves of it as a vehicle of saying a few words on the objects and benefits of that Venerable Association, by which so many thousands of the rising generation were collected together, to render their hearty thanks to that Being, the knowledge of whom it had been the humble means of inculcating in their youthful minds. We hope, however, it will be considered too late in the day for it to be necessary to advocate the cause of a Society, which has existed for *upwards of one hundred and twenty years*, carrying its blessings to every part of our own country, and enlightening distant nations with the knowledge of the world's Redeemer. We shall therefore only notice such parts of its pious labours, as they are delineated in the Discourse before us, and as they rose to the mind of the Right Reverend Preacher, in connection with the words of the Text.

These are furnished by the evangelical prophet Isaiah xl. 11. *He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* After pointing to Christ as the great example for the conduct not only of Christian individuals, but likewise of Christian associations, the Bishop proceeds to consider the text in the *double* meaning, which, on the authority of "the acknowledged arbiter of excellence

in sacred poetry," he states to be especially prevalent throughout this inspired writer.

"Of all the figures," he says, "under which the highly metaphorical language of Scripture is accustomed to represent the Deity, the 'Shepherd' stands pre-eminent in frequency, in copiousness, in force, and in beauty. Let us then enter into the true properties and qualities of this divine Shepherd, as displayed in the text: 1st, He shall *feed* his flock like a Shepherd. 2nd, He shall *gather* the lambs with his arm, and *carry* them in his bosom. 3rd, He shall *gently lead* these that are with young. And adding to them another, which the parallel passage in St. John * suggests, let us exhibit, as far as we can, the humble correspondence of the designs of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, with this her great example."

After explaining the metaphorical expressions as they occur under each head of the text, the Reverend Prelate accordingly proceeds to shew how the Society has, in each particular, followed the pattern of our blessed Lord.

"In *feeding* the flock she aims to make *his word* the inmate of every cottager, and even the daily oracle, standard, and guide, of each member of the family, and thus to satisfy, 'with the bread of life,' each soul that 'hungers and thirsts after righteousness.' In *gathering the lambs*, which must mean the children, the youthful, the inexperienced, the ignorant, she has ever directed her attention to the religious and moral training of the youthful poor. During the hundred and twenty years of her existence, several millions of children have had the opportunity of profiting by the wholesome discipline and spiritual culture of the schools indebted to her benevolence—and 300,000 children may be supposed at this moment to be deriving essential benefit from her sources of instruction."

After paying a just and merited tribute to the author of the Madras System, the Bishop proceeds to the third particular of the text. "He

shall *gently lead* those that are with young."

"This designation is intended to include a numerous and greatly diversified class of characters, even all who by the burden of past transgression, by the incumbrance of habitual sin, or by the pressure of present temptation, are checked, and hindered, in the Christian course; but who are at length sensible of the weight which oppresses them, and are become alive to their guilt and their danger."

"Here too the Society has caught the sympathetic feeling from her Lord, and has sought, after his manner, gently to lead the many burdened amongst the flock, in some sense committed to her charge. Her Bibles and her Prayer Books have penetrated in vast numbers the hospitals and the prisons, the workhouses and the almshouses of our country. They have been, we may venture to presume, the bearers of relief to many an oppressed and overwhelmed soul; they have shed their precious balm into many a wounded spirit; they have poured their glorious light upon many a benighted wanderer; they have, we may surely trust, brought back many a prodigal to his father's house, and excited the joy of the pious here, and the saints above, over the revival of the dead in sin, and the recovery of the lost to God."

We forbear further extracts from this Discourse, because it is probably in the hands of most of those who are in the habit of perusing our pages. We however conclude with one, which we give with the more satisfaction, because we believe the exertions of the Society in the quarter to which it alludes, have been much undervalued.

"Through her, in union with the Danish Mission, the first dawn of genuine Gospel light broke upon the benighted millions of Hindoostan: a pure and hallowed fire was kindled, which, however hitherto contracted in its influence, has never been extinguished, and new promises, under happier auspices, in God's appointed time, to burn before it 'all things that offend,' the stumbling block of Papal superstition and adulterated Christianity, the depravities of the Mahometan imposture, and the base fabric of Brahminical idolatry, and if, (blest from above) to enlighten and warm each heart, from the Ganges to the Indus, and from Cape Comerin, to the mountains of Himalaya."

* Chap. x. 16. Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

A Letter to Henry Brougham, Esq. M.P. upon his Durham Speech, and the Three Articles in the last Edinburgh Review, upon the Subject of the Clergy. 8vo. 104 pp. 2s. 6d. Rivingtons. 1823.

WE have omitted other matter, with a view to give every publicity in our power to this clear, and able, and spirited letter, which has just come into our hands. We shall take up no room in the way of prefatory remarks, but proceed at once to the extracts.

"Your Reviewer tells us that the Clergy 'have no longer the same supporters among the lay parts of the community which they were used to find in less enquiring periods.' The Clergy of this kingdom dread no enquiry which can be made, either into their claims or into their conduct. They entreat you to discuss their merits, and to examine their pretensions, to sum up the account both of their virtues and of their failings, and fairly to strike the balance. True it is, that the Church has not the same supporters that it had—not because men enquire, but because they will not enquire. This is not an enquiring, but an inquisitorial age. The principle which both your speech and your Reviewer inculcate, is not to enquire, but to condemn without enquiry—a principle but too readily adopted in an age which has a perverted appetite for licentiousness and libel. The Liberals and Reformers of the present day never look to the use, but only to the abuse; like 'a publid Argus, they are all eyes and no sight:' they have no just notion of the true magnitude and nature of objects; they neglect all that is amiable and holy, all that is great and good in public institutions and in private character; they search with inquisitorial anxiety for some latent blot; and when they have found it they magnify it with wilful misrepresentation, and fasten upon it with undivided delight. Look, Sir, at the columns of the Morning Chronicle, and mark the avidity with which they court, and the readiness with which they insert, every anonymous libel either upon the Clergy or the Church. Of all the paragraphs, anecdotes, letters, &c. upon this subject, with which the pages of the Morning Chronicle during these last six months have been crowded, there are not three which do not, either by the concealment of some fact, or by the invention of others, contain some gross violation of truth. If a single Clergyman has disgraced himself, his offence is transferred by the laws of radical logic from the individual to the body; if the accusation can be proved to be false, in vain will any Clergyman seek redress by the insertion of a paragraph to

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refute the charge. The value of Church preferment, again, is magnified in so preposterous a degree as to excite public envy and ill will. Not three weeks ago, to give you the last specimen of this manœuvre, the Bishopric of Calcutta was stated to be worth forty thousand per annum; whereas its value, in reality, is but four thousand five hundred, and scarcely so much, in the pocket of the possessor. Borrow the Examiner of your clerk, and you will find the same fallacies and falsehoods hashed up for the liberals of a lower order; and if you doubt the descent of the system, enquire at the next pot-house, which you pass, for the Black Dwarf, or some such vehicle of blasphemy and sedition. This, Sir, is the style of assault which your Reviewer is pleased to dignify by the name of 'enquiry;' a system against which the purest Church in Christendom could never stand, but through the blessing of a higher power upon the lives, the exertions, and the doctrines of its Clergy." P. 6.

"How little reason the Clergy have to fear an honest, fair, and open enquiry, I call upon you, Sir, to testify. In the years 1818 and 1819, as chairman of the Education Committee, you were in correspondence with the whole body of the English Clergy. Until that period you were wholly unacquainted with the order; and you began your examination, as they had reason to know, with no prepossession in their favour. But what was the result of your enquiry? You found them upon their posts; you found them active in the discharge of their duties; you found that they had anticipated you in the great national work which you then had in hand. To your credit, Sir, be it said, that you then divested yourself of the prejudices which you had preconceived against them; and that you came forward in the House of Commons*, and spoke of their labours and exertions with a warmth which did equal honour to your candour, and to their deserts. Such, Sir, was the result of ENQUIRY. I am aware, Sir, that even then you took a distinction between the working and the dignified Clergy; a distinction which I shall presently shew to be unfounded in fact. Enquire into this also, and the dignified Clergy will have little reason to dread the consequence. Lay aside 'crimination, contempt, defiance, and terror'—condescend, as you have done, to enquire. The more you know of the dignified Clergy, the less you will be their enemy.

"The only enemies, indeed, which the Church has at present to fear, are the enemies of the Gospel itself. At no time, during the whole period of her history, has the hostility of every denomination of dissent been more mitigated. In former days, her liturgy, her articles, her ceremonies,

* Vide Mr. Brougham's Speech on the Education Bill, June 19, 1820.—*Pamphleteer*, Vol. xvi.

her government, were severally the objects of animosity and of attack; but now they are very rarely called into question. The dissenters are more active, perhaps, than they ever were, but they are certainly far less virulent. They do not fill their ranks upon the principle of hostility, but of indifference. A resemblance to the Church is rather affected than avoided. Their places of worship are no more called Meetings but Chapels—their Ministers assume the title of “Reverend”—in some cases both the liturgy and the surplice are used. If you ask a common person why he prefers the Dissenting Chapel to the Church—he will tell you that he knows of no difference between them—that the former is more convenient in point of time, or more commodious in point of room, and that therefore he attends it. Dissenting Chapels in the present day are like cheap shops; there is more shew in the windows, more seeming accommodation in the prices, and more bowing for custom than among the old established traders. The difference is in the quality, not in the appearance of the article. It is no hostility either to the Church or to the chiefs of the Church that has increased the number of dissenters; but it is the want of accommodation in the Churches of the Establishment for the growing population of the country. Beside this, there is a courting and a canvassing attention paid to the inferior orders in Dissenting Chapels; and a thousand other proselyting artifices are employed—to which a Churchman neither can nor ought to descend. At the same time, so mild and charitable is the general temper and language of the Clergy, that though the number of Dissenters is unavoidably increased, their hostility to the Church is materially diminished. The bitterest enemies of the Establishment are those, who attend neither Chapel nor Church; who hold both in equal contempt, and favour the former only with the view of overturning the latter.” P. 9.

“The parochial and the dignified Clergy are not, like the Regulars and Seculars of the Roman Catholic Church, distinct bodies of men, but they are the same. There are not twenty dignitaries in the kingdom who are not also parish priests.” P. 12.

“Even in the very cathedral, against which your invective is especially directed, eight Prebendaries out of the twelve are resident and working parish priests. You see Mr. Darrell for one month in his stall—follow him down to his heavy parochial charge in the city, and where will you find a more active or a more Christian minister? Follow Dr. Gray to Bishops Wearmouth, and in that populous and important parish, what trace can you discover of the cathedral sinecurist? Take the other six, and you will find them as well known in their parishes as they are in their stalls.” P. 13.

“Look around you, Sir, in the metro-

polis. Is the good Dr. Andrewes the less active at St. James’s because he is the Dean of Canterbury? Are the labours of Dr. Hodgson less effective at St. George’s because he is the Dean of Carlisle? Look, Sir, at the exertions of that truly Christian minister, Archdeacon Pott, in the poor and populous parish of St. Martin, and do you grudge him a prebend of 500*l.* per annum, to which he has lately been presented, as the reward and the support of his labours? In London and its neighbourhood I can count more than twenty resident and working parish priests, who are each possessed of some cathedral dignity, which so far from diminishing, adds to the powers of their parochial utility.

“The most extensive Cures are generally the worst paid; and the demands upon the incumbent are often the largest, when his means of satisfying them are the least. Here, then, a cathedral stall comes with peculiar advantage, in aid of the meagre resources of a parish priest. By this addition to his income, the parish priest is enabled to perform those generous acts, such as the building or the maintaining parochial schools, which in your speech before the House of Commons you so justly panegyricized. I can with truth assert, that more than one half of the annual income derived from cathedral preferments is expended in the parishes of their several possessors.” P. 13.

“When you find the great body of the Clergy active, alert, and vigilant, be candid enough to give some little credit to those by whom they are commanded. In promoting the great cause of national education, the Bishops have discharged their duty to God and to their country, with an anxiety and an effect which does them lasting honour. It was not their negligence, I am inclined to think, but it was their activity which has constituted the offence.

“If you were better acquainted with the Bench of Bishops, you would readily allow that in no sense of the word are their offices sinecures. The ordinary routine business of a Bishop is no contemptible employment; look at the duties imposed upon them by various Acts of Parliament, such, for instance, as your Education Bill would have prescribed, and you will find that even in this respect their hands are not empty. But when you take into the account the appeals which are continually made to their decision upon matters the most important to the parties concerned—their attendance upon various Boards, Societies, and Committees, in which the interests of Religion are involved—the fatigues of Visitations, Confirmations, Ordinations, &c. to say nothing of their Parliamentary duties, you will not contend that the life of a Bishop is an idle life, but that, on the contrary, it is a life of much labour, and of more anxiety.” P. 17.

"Their business must be done—it is done—and it is well done." P. 19.

respect to pluralities, I have only to observe that they are by no means so injurious in practice as you might at first imagine." Ibid.

"Many a Clergyman who lives in the active discharge of a heavy parish in a populous town (a cure which is in general very scantily paid,) is the incumbent of another benefice in the country, with a smaller population and a larger revenue. Upon this latter benefice he maintains a resident curate, and occasionally visits it himself to see that the duties are duly discharged, and with the remainder of the revenue he supports himself in his residence on a laborious and unprofitable charge. Here, then, we have the working parish priest, and the non-resident pluralist united in the same person, and in what respect is the religious interest of the country injured by the union? This is a more common case than you might at first imagine; both the incumbents and the curates of poor and populous parishes will often be found, in this sense, to be pluralists." P. 20.

"Far be it from me to depreciate the merits of our Sister Church," (alluding to a statement in the review,) "or to deprive the Scottish clergy of the praise which they so amply deserve. The exemplary discharge of their ministerial duties, the vigilant assiduity of their parochial labours, and the dignified simplicity of their lives entitle them to a reward far above your panegyric or mine to bestow. In one apostolic character, however, their Church is deficient; a deficiency which is every day more and more sensibly and severely felt. For the absence of Episcopal government no other excellence can wholly compensate, so essential is that form to the perfection of a Christian Church. Their synods, their presbyteries, and the general assembly, institutions which our English Church is no longer permitted to enjoy, are doubtless productive of much practical advantage, both in the regulation of doctrine and in the maintenance of discipline; but there is wanting that peculiar encouragement to talent and stimulus to exertion which Episcopal, and I may add, Cathedral dignities, if properly bestowed, can alone supply. The Scottish Clergy are a pious, and an exemplary body of men, but their education is narrow, and their learning small. Look, Sir, at the annals of the Church of Scotland from the Reformation downward to the present time, and observe how very few Theologians of eminence it has produced. Some brilliant stars, it is true, have appeared in the Northern hemisphere, whose lustre no time will ever extinguish; the works of Campbell, Macknight, Beattie, and of a few others, will be read with advantage and admiration by our latest posterity. But how small will these appear when compared with the lumi-

naries of our English Church. Make what allowance you chuse, for the proportionate magnitude of the respective bodies, and you will, notwithstanding, find, that where the Scottish Church has produced one Theologian of eminence, the English Church has produced fifty. If, again, you examine into the history of those, whose Theological works are to this moment held in such estimation among us, you will find that most of them were Bishops, and almost all of them dignitaries, of our national establishment.

"This is one of the practical benefits resulting to the Church from that 'unequal distribution of wealth,' which your Reviewer and yourself so decidedly condemn. The rank and the dignity which our Church has been enabled, from its earliest days, to offer as a reward to superior learning and exertion, hold out to young men of talent and of attainment, an encouragement to enlist themselves in the ranks of the ministry. The best and the worthiest of the British youth, when sitting down to choose a profession for life, will naturally be acted upon by mixed and various motives; though the glory of God and the good of mankind be the predominant principle which should guide their choice, they neither can, nor ought to divest themselves of that honourable ambition which in every other profession is the source of activity and of success. Such an ambition, if properly regulated by a higher principle, and duly subservient to a better motive, is not only honourable, but it is holy, it engages the mind of a generous youth in a holy work, it stimulates him to holy exertion, and it will conduct him both here and hereafter to a holy reward. As your Reviewer has been pleased to quote one verse of St. Paul, perhaps I may be allowed to transcribe another which immediately precedes it. '*This is a true saying; If a man desire the office of a Bishop, he desireth a good work.*'

"Now, Sir, if you abolish the dignities and level the distinctions of the sacred profession, you take away those inducements which, in the mind of many a hesitating youth, will turn the scale in its favour. What will be the consequence? Young men of academical distinction and attainment will no longer think of the Church as a profession; the Ministry will pass into inferior hands; instead of a learned and a high-talented Clergy, you will have a body of men without weight and without influence. Such men in a country parish may be worthy and efficient ministers; but against the progress of scepticism and infidelity in the higher orders they will be unable to oppose the slightest barrier.

"For many years, as you, Sir, well know, Edinburgh has been the head-quarters of infidelity. The diffusion of scepticism among the higher ranks is fully equal to that of religion among the lower. The philosopher is teaching the academic to scoff,

while the minister is teaching the plough-boy to pray. This is a system, Sir, which cannot long continue. The diffusion of knowledge, and the interchange of opinion, which marks the present day, will effectually prevent the conversion of religion into an engine of state police. In the more distant part of Scotland, where the primitive simplicity of the national manners still continues, the clergy may retain their beneficial power; but in those more populous districts, which are illuminated by the productions of the liberal press, the influence of the Clergy is rapidly diminishing. This diminution is excellently portrayed in a little work which is familiar to every English reader, 'The Annals of the Parish.' The fact is, that the Scottish Clergy, as a body, have neither the learning nor the power which is necessary, in these times, to defend the citadel of Christianity, and to silence its assailants. As a peace establishment they are admirable, but in time of war they are inefficient. There is no inducement held out in the Scottish Church for a young man of family, of talent, or of attainment, to enter the clerical profession, or to bring any superior endowments to the defence and support of the sacred cause. In England the case is otherwise; the ablest scholars, the deepest mathematicians, the highest in rank, and the wealthiest in family, enter the Church without reluctance and without degradation. What is the consequence? In England, among the higher orders, infidelity will scarcely dare to show its head; whatever shape it may assume, under what cover soever it may shelter itself, it is detected and exposed. The vigilance of the Clergy enables them to mark the first appearance of the disease, and their talent to arrest its contagion. The enemies of Christianity, unable to cope with its defenders in fair and open combat, have retreated from the field; and are now exercising their revenge in blackening the characters and undermining the influence of their conquerors." P. 27.

"Thus, then, Sir, the unequal distribution of the honours and the revenues of the Church has a practical advantage, which far, very far, overbalances any inconveniences which may be placed in the opposite scale. I will conclude this part of the subject with the words of Dr. Bentley, in answer to the objections urged by Collins upon the same point. He considers the few shining dignities in the Church, as Prebends, Deaneries, and Bishoprics, to be those prizes in the lottery of the Church which induce a parent to risk his child's fortune in it; and he very justly supposes, that if its endowments were averaged, they would offer no sufficient recompense for a long, laborious, and expensive education. 'It is that part of your Establishment, (he speaks in the character of a Lutheran), that makes your Clergy excel ours. Do but once level all your preferments, and you will soon be as

level in your learning; for, instead of the flower of the English youth, you will have only the refuse sent to your academies, and those too, cramped and crippled in their studies, for want of aim and emulation.'" P. 33.

"Before, however, I come to the actual amount of the Ecclesiastical Revenues, I have a few words to say respecting their title. There is not a lay estate in the kingdom that is held upon a title so ancient and so sound as that of the property of the Church. This, Sir, as a lawyer, you know. It is a gross violation of the first principles of the Constitution to call the Revenues of the Church either a burthen or a tax. They are neither; but they are freeholds; freeholds productive of the same advantages, subject to the same burthens, and protected by the same law, with every other species of landed freehold. The Bishop and Mr. Lambton hold their respective estates upon the same common right; the one is no more a burthen upon the country than the other; and the same revolutionary hand which would violate the laws of property in the one case, will violate them also in the other. When a single acre shall be severed from the See of Durham, then let Mr. Lambton tremble for his own. When the work of confiscation begins, its violence is fearfully contagious. The Clergy will be the first, but not the only victims.

"Tithes, Sir, are no tax; they are a rent charge upon the land, to the amount of a tenth part of its produce. They are a rent charge not imposed by the law, but by the original possessors of the land; the land thus charged by its original possessor has been bought and sold hundreds of times, subject to the Ecclesiastical rights which are vested in it; and in the price for which these lands have been bought or sold, this reservation has always been considered. Tithes are not public but private property; nor are they the less so because in some cases a public duty is entailed on their possessors. The incumbent of a parish is a servant of the public, but he is not paid by the public; in his parochial property the public have no more concern than in his private fortune. Dr. Philpotts is no more paid by the public than Mr. Lambton; nor are the tithes of the one any more a tax upon the state than the coal-pits of the other. In the same strain of Radical cant, it might be asserted, 'that the enormous income of Mr. Lambton is wrung out of the pockets of the London poor; and that many a shivering family in St. Giles's is forced to expend its last penny in fattening the establishment of an overgrown Northern Squire—that the coal proprietor's profit is an odious and a grinding tax upon the labouring population, and ought to be abolished.' If the same system of enquiry which you have applied to the property of the Clergy be applied also to the property of the layman,

the result, in most instances, will be the same. It would be highly advantageous to the State to take the coal-pits in hand, and to afford fuel to the poor at a far cheaper rate than at present. The breweries of Messrs. Witherall, Meux, Calvert, &c. are a burthen upon the country. 'Who,' in the language of your Reviewer, 'can pretend to doubt but that *beer* might be afforded far cheaper to the people than from any of these *breweries*?' Without doubt, the tithes of the Clergy, the coal-pits of Mr. Lambton, and the capital of the brewers, if converted into public property, would do much to relieve the burthens of the state. Are you quite sure, again, that the landlord's rent is not considered by the great body of Reformers to be as odious a tax as the parson's tithes? Mr. Cobbett considers them as parts of the same system, and as abuses which require a similar remedy.

"But there are another order of men, whose title, though it be infinitely worse, you will not find it quite so easy to shake—those title-owners I mean, who wear not a black coat, but a blue one—the lay improprators, who impose the same tax without performing the same duty. For these, the sagacity of your Reviewer has made no provision; he does not, indeed, appear to have contemplated their existence. Against a host of stout and unshrinking laymen you will not be disposed to hurl 'crimination, contempt and defiance;' they are not to be told that tithes are a tax, or that private property is a public burthen. These are the men, Sir, with whom you ought to begin, and when you have abated these sinecures of an independent laity, you may with the better grace attack the revenues of a working Clergy.

"But what is the amount of these revenues? The annual revenue of the two Archbishops and the twenty-four Bishops has never exceeded 130,000*l**, and in the present times it is, of course, considerably diminished. If, Sir, out of this you deduct the necessary expences attending the respective Sees, the remainder will not constitute the enormous mass of wealth, which your Reviewer describes. There are several Peers, Sir, whose individual incomes exceeds the aggregate of the revenues of the whole bench. The revenues of the Sees of Durham and Winchester are doubtless large—when they are compared with those of other Bishopricks; but they are small when compared with those of many noble proprietors. The same observation may be applied to the inferior Clergy. The wealth of the Durham Clergy is large when compared with that of other dignitaries; but it is upon a very moderate scale, when compared with the ordinary income of country gentlemen. The single income of Mr. Lambton alone.

* Vide Cove on the Revenues of the Church.

exceeds the aggregate income of the twelve prebendaries on the one hand; it exceeds also the enormous revenue of the Bishopric on the other. True it is that these dignitaries are Clergymen; and also Tories; and therefore ought to be reduced to the poverty of the Apostolic age. Your Reviewer is rather profuse of his Scriptural quotations upon this point; had he looked, however, a little farther into the writings of St. Paul, he would have found that the poverty of the primitive Church extended to all its members; nor is there any rule in this respect laid down for a Bishop that is not equally applicable to his flock. Your Reviewer has been ransacking Scripture, the better to revile the Clergy. Scripture has been cited, as we are told, by more personages than one, and with similar success.

"I do not find in Scripture that a Christian minister should live in poverty while his flock revels in wealth: but this I find, that whatever his revenue may be, he is to expend it in such a manner that '*men may see his good works and glorify his father which is in heaven.*' Now, Sir, from whom are an opulent Laity to take an example? From a man whom for his very poverty in the pride of their heart they despise? No, Sir, from a man who is placed in the same rank with themselves—who with a revenue much inferior to them, shall yet possess sufficient means to lead the way in every work of munificence and charity—who both by his preaching and by his practice shall teach them how the riches of a Christian ought to be expended.

"I have no desire, Sir, to see a race of proud and wealthy ecclesiastics; but at the same time I admire the establishment of a Church, whose revenues are so disposed as to admit a few ecclesiastics among the highest circles of the country—not to vie with a wealthy Laity in luxury and pomp; but to mark the rare and happy union of dignity and meekness, of splendour and purity, of opulence and charity. Such is the example which a wealthy Prelate is called upon to display: such is the example which has been eminently displayed by that very Prelate whose character in his old age, you would hold up to indignation and scorn. I know not the person of Bishop Barrington; but I know his virtues and his munificence.

Μωμήσεται τις μάλλον ἢ μωμήσεται." P. 35.

"As tithes appear to be the main object of his censure, I will first direct your attention to this branch of the Revenues. So far from tithes being a vexation to the tenant, in ninety-nine cases out of a hundred they are a source of advantage to him. When a tenant takes a farm, the tithe is considered in the rent which he pays to the landlord. Now, if, through the moderation of the incumbent, less than the actual value of the tithe is demanded, does he not pocket the

remainder? And is not such a tenant of titheable land in a better condition than a tenant of tithe-free land in the same parish? In fixing the rent of the tithe-free tenant the whole value of the tithe is added to the landlord's share; his tenant is, of course, in this respect, racked to the uttermost farthing. In those parishes where the mixture of titheable and tithe-free lands will enable you to make the comparison, you will find the tenant of the latter is notoriously in the worst condition of the two. The question, however, turns upon the moderation of the Clergy. Whom shall we bring as witnesses to their characters? Not their friends, nor their advocates? for the words of such you will be little inclined to trust. But I will bring before you witnesses whose words you cannot doubt—even the Edinburgh Reviewers themselves, who, in a late number, thus speak of the Clergy of our Established Church:

“To the credit of the Church of England, it ought to be mentioned that the Clergy seldom carry their claim for tithes to the full extent, and that they are, in general, much less rigorous in their demands than the lay-impropriators.”—*Edinburgh Review*, vol. xxiv. p. 71.

“Thus, then, through the intervention of clerical tithes, is the tenant enabled to enjoy a greater benefit from the land than if no such tithe existed.” P. 44.

“Before I conclude my observations upon the revenues of the Church, allow me to draw your attention to their expenditure. There is no part of our British property, either landed or funded, which is returned again to the country from which it springs, with more advantage than the revenues of the Church. Of these, as I have before observed, very little is converted by accumulation into unproductive capital; almost all of them are expended, and well expended either in the support of national trade, or in the promotion of judicious benevolence. While the peer or the commoner are consuming the produce of their estates at Paris or Geneva, Rome or Naples—aggravating thereby the distresses, and enriching the enemies of their country—the revenues of the Church are expended at home. If we find an English dignitary or incumbent lounging away his time or squandering his money abroad, we mark him as a renegade; and by that very mark he is distinguished from his brethren. Instances of this dereliction of principle and of duty are so rare, so very rare, that neither your Reviewer nor yourself, in the plenitude of your invectives, have thought it expedient to adduce them. But how is the income of a Clergyman expended at home? In the maintenance of his family and the education of his children in the best manner which his income will allow. A lawyer, a medical man, a merchant, or a tradesman is considered a very unwise man if he lives up to his professional income; a

Clergyman, on the contrary, is bound to do. To support his rank and character requires the sum total of his Clerical income, and often more. Every farthing therefore of the revenue which he derives from the Church is expended in these channels, which are the great feeders of national prosperity. Luxury and extravagance are seldom to be found among the Clergy; comfort and hospitality are their characteristics.” P. 51.

“But when I come to the charities of the Church, and of the Durham Clergy in particular, you, Sir, as a Layman will be astonished at their amount. Look, Sir, at the schools which Bishop Barrington has founded and endowed. These alone, in the eyes of one who is so zealous a patron of national education, ought to have established his character; and to have protected him in his declining years, from rudeness and malevolence. The munificence of this distinguished Prelate both in his diocese and out of it, is too well known and too widely felt to require the feeble aid even of just panegyric. Is there a single work of Christian Charity in the county of Durham in which the Clergy do not take the lead?” P. 53.

“There is not a Cathedral town in England, to which the same observation will not apply. Far be it from me to depreciate the generous spirit of the British Laity; but it is not too much to assert that this spirit, generous as it is, is kindled into action by the exhortation, by the activity, and most of all by the example of the Clergy.” P. 54.

“With the great question which is shortly to come before Parliament, respecting the commutation of Irish tithes, I do not wish to intermeddle. I would simply propose these two enquiries; from whom do you take the property, and to whom do you give it? You take it from a resident and a liberal Clergy; you give it, in most instances, to an absent and a careless landlord. The peasantry of Ireland will reap no benefit from the charge; the rents will be proportionably increased; and if they do not pay the tithe in one way they will in another—the only difference will be, that if they pay it to the landlord, the expenditure of the money will be most probably lost to the country. With respect to the immense revenues of some Irish Bishops I may be allowed to hazard one observation. Even the greatest enemies of the Irish Bench have allowed that the Episcopal estates are upon principle considerably underlet, and that they are capable of producing a much better revenue. From this system the tenantry must derive an advantage unknown to the tenantry of any Layman's property! Let these estates change their masters, and the tenants will soon find the difference between a Lay and an Episcopal landlord. It would be well for the advocates of the Irish population to pause,

before they recommend a measure, which must destroy almost the only tenure which is antago-
gous to the farmer. Upon the policy of any species of confiscation, I shall not enlarge. The property of the Clergy is not the only property in Ireland that is marked out for plunder—and most mistaken is the man, who thinks that by assisting a banditti in the robbery of his neighbour, he will purchase his own security." P. 55.

"From the revenues and the character of the Clergy, your Reviewer has travelled to the doctrines of the Church. He speaks of its near approaches towards the Romish Church. A grosser attempt Sir, was never made to impose upon the credulity of this 'enquiring' age, than to place the Churches of England and of Rome upon the same footing in the public estimation. In foundation and in principle, in doctrine and in practice, upon every controverted point, they are diametrically opposite. Between the Churches of England and Rome there never can be any compromise or convention. So far from any approximation or approach *littora littoribus contraria*. Look, Sir, at the confession of faith decreed in the Council of Trent, and you will find that to no one of its articles can any member of the English Church give his assent. There is no angle nor degree in his difference; his opposition is straight, direct, and irreconcilable.

"Much controversy," says your Reviewer, 'is known to exist respecting the degree in which Transubstantiation is rejected by the Catechism of the Church.' There is no degree at all in the matter; the rejection is absolute and without reservation. The Romanist asserts that the substance of the bread is actually changed into the body of Christ. This is Transubstantiation. The Lutheran believes that the body of Christ is really present in the bread, though the substance is not changed. This is Consubstantiation. The Church of England maintains that the bread still remains bread without any change or addition whatsoever—and that as such it is a sign or token only of the spiritual body of Christ. In a Sacrament, our Church tells us, there are two parts, the outward visible sign and the inward spiritual grace; let us take them as they appear in the Sacrament of the Lord's Supper.

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The body and blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper?

Q. What are the benefits whereof we are made partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine.

"Now so far from attaching any additional virtue to the outward sign, the Church supposes the possibility of its being received without any spiritual grace. For according to the XXIXth Article, unbelievers though they eat the bread in the Lord's Supper do not receive the body of Christ. Is there any virtue then inherent in the bread? None whatever. The Catechism expressly tells us that as our bodies are refreshed by the bread and wine, so are our souls refreshed by the body and blood of Christ. This very similarity precludes identity. The Redeemer of the world has been pleased for the wisest reasons to attach to each of his Sacramental institutions an outward sign. Now if any mysterious change were to take place in its substance, it would no longer be the outward sign, but it would become the thing signified—as it does according to the Church of Rome; whereas in the Church of England it is called an outward sign and it remains so.

"I will not suppose that the Reviewer is so ignorant of the Gospel or of its language as to imagine that the spiritual reception of the body of Christ, has any necessary connection with the act of eating the bread. The pious Christian will often in meditation and prayer feed upon this spiritual food; but never will he do it with so much effect as when, according to the command of Christ, it is represented by the outward elements. The Catechism then, so far from any degree of approach to the doctrine of Transubstantiation, contradicts it in terms; by separating the outward visible sign from the inward spiritual grace. Between the doctrines of the Churches of England and of Rome on this important point, there is not the slightest possible approach" P. 60.

On the subject of absolution, among other excellent remarks, is the following:

"According to the Church of England there is 'neither conveyed nor pretended to be conveyed' to the priest any power of absolution. It is not the power to absolve which is conveyed, but it is the commission to declare absolution from God. If the priest declare that absolution in an improper case and under improper circumstances, the absolution is good for nothing—if he withholds it improperly, it will not therefore be withheld by the Almighty. The priest is an ambassador from the Almighty; but if he shall presume to depart from the clear and decided instructions which are given him by his heavenly Master, the treaties which he makes will not be ratified, nor will his acts be valid. It is true that the Church considers the commission which was given to the Apostles in the words which the Reviewer has quoted, as continued to their successors. The difference consists in the degree of authority which is conferred.

The Apostles were inspired; and were therefore infallible judges of every case which might occur—the Priest of later ages is not inspired, he cannot therefore pronounce with *certainly* upon any case that may occur. When therefore he gives or withholds absolution, it is only according to the *apparent* fulfilment or rejection of the terms of the Gospel on the part of his penitent. His commission is doubly limited, first by the terms of the Gospel; secondly by the uncertainty whether his penitent has complied with them or not. His absolution therefore is, and must be, both declaratory and conditional. What authority then, you will ask, does his commission give to the Priest beyond any other man?—for, you and I may apparently do the same thing—viz. to declare absolution from heaven to a penitent if he shews true repentance and faith in Christ. The commission of the

priesthood is this—to declare the absolution officially, as the ministers, the servants, and the ambassadors of Christ. From the lips of a man commissioned by his heavenly Master, the sentence of absolution comes with more force and effect than from the lips of a common Christian. Of such consequence is the tender or the wounded conscience is the declaration of pardon and peace, that Christ has been pleased to entrust a certain order of men with the peculiar privilege of teaching, preaching, and pronouncing it. This is the commission given to the Priest in the Church of Christ, a commission which contains in it not one grain of that *impure* with which your Reviewer so petulantly charges it. It is a commission which Scripture gives, and reason approves.” P. 72.

(To be continued.)

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

WE have received some interesting reports from the Alford and Spilshy District Committee, and from that of Cowbridge. From these it appears that the amount of books and tracts issued from their local deposits, has been as follows.

	Bibles.	Testaments, Psalters, &c.	Prayer Books.	Other bound Books.	Tracts, half- bound, &c.	Total.
Issued in the seven preceding years, - - - - -	51 670	166 1019	197 1534	244 1662	1975 17112	2633 22027
Total issued from the commencement of the Institution in 1815, to Dec. 31st. 1822. - - - - -	721	1215	1731	1906	19087	34660

Extract from the Report of the Cowbridge District Committee.

Summary of Books Sold.

Welsh and English Bibles.....	200
Welsh and English Testaments....	291
Welsh and English Prayer Books..	371
Religious Tracts and School Books	457

Total.....1319

N. B. No return has been made of the Books sold at Merthyr.

Number of Schools supplied with Books.....29

Number of Children benefited.....1417

The number of Books sold and distributed gratuitously from Michaelmas, 1821, to Michaelmas, 1822, was 4819.

The number of Books disposed of since the establishment of the District Committee in November, 1814, has been,

Bibles.....	1120
Testaments.....	1802
Prayer Books.....	3393
Psalters.....	1213
Religious Tracts and School Books..	20,374

Making a Total of 27,942 distributed by the District Committee since its establishment.

Extract from the Eighth Annual Report of the Alford and Spilshy District Committee.

THE COMMITTEE, after returning their sincere thanks to the numerous Supporters of this INSTITUTION, beg leave to inform them that in the course of the year ending December 31st, 1822, Books and Tracts to the amount stated below have been issued from their local deposit, viz.

Summary of Books distributed gratuitously.

Prayer Books.....	8
Psalters.....	50
Religious Tracts.....	1252
School Books.....	2190

Total.....3500

*ty for the Propagation of the
 Gospel in Foreign Parts.*

On Friday, Feb. 21, the anniversary meeting of this Incorporated Society was held in the Vestry-Room of the Church of St. Mary-le-Bow. Present, his Grace the Archbishop of Canterbury, in the Chair; the Bishops of London, Bangor, Bristol, Chester, Gloucester, Lincoln, and Salisbury; the Archdeacons of Colchester, London, Middlesex, and St. Albans; and others of the Clergy and Laity. At 12 o'clock, the Lord Mayor arrived in state, attended by his Chaplain, the Sheriffs, and several Aldermen; on which business was suspended, and the Society followed his Lordship into the Church, where, after divine service, a Sermon was preached by the Lord Bishop of Bristol, from St. Matt. vii. 28, 29.

The Right Reverend Prelate, after some prefatory remarks, proceeded to point out the distinctive character, in point of manner, of our Lord's preaching, which he described to be short, sententious, and authoritative, (his Lordship made use of the term *dogmatical* in its technical sense to express it,) devoid of laboured proof, and delivered with the conscious authority of one that could sufficiently establish its truth, and ensure conviction by the exercise of miraculous power. This same power he stated to have been graciously extended to the Apostles; and thereby to have given to them an advantage in the work of evangelizing, which no missionary of the present day can hope to possess. The modern Missionary can neither pretend to give feet to the lame, nor eyes to the blind; he cannot heal the sick with a word, nor raise the dead to life; and hitherto he has had nothing to trust to under the Divine blessing, but his own ardour in the cause, and the force of his own preaching—means so wholly inefficient of themselves, when opposed on the one hand to the intellectual pride of the Brahmin, who is ready equally with the Missionary himself to acknowledge the grossness and folly of idolatry; and on the other, to the licentious indulgence allowed to the deluded Hindoo, and the attachment with which he clings to, and the dread which he has on many accounts of renouncing the superstitious faith of his fathers; that the wonder is, not so much that the modern Missionary has done so little, but that he should ever have made a single convert.

That authority, however, which had been hitherto wanting, and without which, in the absence of miraculous powers, success could not be anticipated, the Bishop

considered to have been at length supplied, in the establishment of a regular Church and a Missionary College, under the declared protection of the Government. 'From this time the Missionary may adopt a different language from what he could formerly do. Henceforth he may say to the Brahmin and his idolatrous followers, I come to you, not only with the words of truth, not only full of personal ardour, and ready to make every personal sacrifice for you, convinced as I am, of the importance of what I have to deliver; but I come farther, in the name of that Government under which you are living and enjoying so many blessings; in the name of that people whose superior civilization and knowledge, whose higher sense of morals, and strict and impartial administration of justice you admire and reverence; and who attribute all this their superiority over you to that very religion which I preach—a religion not only true in its doctrines, and pure in its precepts, but now visibly set forth among you with all the outward accompaniment of places of worship, and a regular and acknowledged ministry. The Bishop then proceeded to make some observations on the worldly views, and immoral conduct which has hitherto unhappily but too much marked the character of our countrymen resident in Hindoostan; and pointed out the happy effect which might be anticipated on *them* from the presence and watchful exertions of the Bishop and his Clergy, and the consequent additional weight and authority which a favourable change in *their* moral and religious habits generally, must necessarily impart to the preaching of the Missionary: and concluded an able, and clear, and elegant discourse with a high and merited eulogium on the talents and virtues of the late lamented Bishop of Calcutta, and an earnest prayer, that that Church, which was lately but a small seed, and still a tender plant, might, in God's own good time, and under his blessing, spring up and become a tree so great, that all the Gentiles of the East may lodge under the shadow of its branches.

The service being ended, the Society returned to the Vestry-Room, where business was resumed, and many interesting communications made by his Grace the President. These, with an account of Diocesan and District Committees recently formed at Exeter, Bishopwearmouth, and Greenwich, under the title of the "Blackheath District Committee," and Maidstone under that of the "Sutton Deanery District Committee," we shall have the pleasure of laying before our

readers in our next number. At four o'clock the Meeting broke up, and their Lordships the Bishops, with others of the dignified Clergy, repaired to the Mansion-House, where they were entertained by the Lord Mayor, according to annual custom.

LAW REPORT.

THE following decision is so important in its principle to the Clergy, and seems to have been so well considered, though proceeding only from an inferior Court, that we insert a report of it at some length, the authenticity of which may be depended on.

Consistory Court.—Diocese of Exeter.—Julian and others, v. Crago.

This was a suit brought to recover the value of the tithe of the rakings of barley and oats grown on the ground of the defendant, in the parish of Kea, in Cornwall. The result of the evidence was, on the one hand, that there was nothing fraudulent nor immoderate in the quantity of the rakings, and on the other that they were of sufficient importance to be made into bundles, while the bulk of the crop was still untithed and on the ground, and, in fact, carried home with the other nine parts. The question for the Court was admitted to be the general titheability of rakings. The case was twice argued by counsel. (Mr. Tancred for the promovents, and Mr. T. M. Stevens for the defendant,) before the Chancellor, the Rev. G. Martin, assisted by Mr. Coleridge. The Judge decreed for the value of the tithe without costs.

Before the sentence was read, he observed how much time and attention had been bestowed upon this suit, in consequence of the importance of the point at issue, and the difficulties in which conflicting decisions had involved it; and stated, that in proportion as further light had been thrown upon it by reference to authorities and by repeated discussion, the more fully he was convinced that it was his duty to pronounce the sentence which was about to be read. After referring to the doctrine laid down in various Text books, that "no tithe was due for rakings of corn, as being left for the poor," he observed, that in this doctrine which was perfectly reasonable, and fully justified by the general maxim, "*de minimis non curat lex*," the term *rakings* obviously applied to that which was missed by the rake, and not on the ground, and not to that which

was collected by the rake, and carried home. He asked, was it to be inferred, because what escaped the rake, and was left behind when the field was cleared for the poor to glean, was exempt from tithes, that therefore, what was collected by the rake, and carried home in as titheable a shape as the sheaves themselves, should be exempt also? Did it follow, because the maxim "*de minimis non curat lex*," was applicable to the scattered corn which the farmer left on the ground as not worth collecting, that it was therefore equally applicable to a quantity of corn gathered up by the rake, carefully bound into bundles, placed in mows, and carried to the farmer's barn? He then cited some old cases which sanctioned this doctrine of the Text-books, and the distinction he had drawn.

Pitt v. Harris. Rolle's Reports, 379.

Where a prohibition having been granted in a suit for tithe of rakings, Serjeant Finch afterwards stated in Court, that the farmer had made great gain of these rakings, for he had taken them home to his barn. Lord Coke said, "the prohibition is now gone, let him plead that matter, if he want a consultation." He observed, that this went strongly to shew that that fact, if proved, would, in the mind of the Chief Justice, be an answer to the prohibition in the further stage of the cause. So in *Bird v. Adams, Anderson, 199*, where the farmer prescribed only to pay the tenth of the *sheaf* corn, the Court held the prescription bad, for that could be nothing else but to pay the tenth of as much as the owner pleased, and no more; and that it was prescribing to pay a *part of tithes* in kind for the whole tithe of the same nature, which no Judge could hold to be valid. He then observed, that one of the first decisions on the other side, and one frequently referred to as an authority for the rule, that no tithe was due for rakings, (*Green v. Hunt*,) would not, if examined, establish the point, for there the defendant pleaded the doing something more to the Parson's share than the law obliged him, as a consideration for the exemption from tithe of rakings. To which case seemed applicable the remark of Gibson, who says, "that heretofore, tithes were thought to be due for rakings, *de jure*, is evident; from hence, that when suits were brought by incumbents for them, the plea of defendant was a *modus* of something done for the parson which he was not obliged to do, which plea had been unnecessary if rakings in their own nature, had not been titheable." He then

referred to a series of decisions on the other side, which had generally established the exemption of rakings of corn from paying tith; and lastly to a more recent decision of the Court of Exchequer as well as one of Lord Stowell in the Consistorial Court of London, (*Fillwood, v. Kemp*. Vol. I. p. 491.) which were distinctly against that exemption: all these cases he said had been fully discussed at the hearing of suits by counsel. He then concluded by stating that the question for him to determine, was whether he was to be governed by the authority of these latest decisions, consistent as they were with the original principle, that the tenth of the produce was the tithe owner's due, and opening as they did no door to any fraud; or whether he was to reject them altogether for the sake of going back to a series of earlier decisions, on the other side, which appear themselves to have deviated from the original principle of law, which are inconsistent with the original principle of the

tithe-owners right, and which open a wide door to fraud, against which it would be very difficult for the injured party to guard, or have redress for.

In this alternative he felt himself bound to give sentence for the plaintiffs; if he were wrong, he was subject to correction in the higher courts; and it would never be any thing but matter of satisfaction to him, that very important points should be settled by the decision of the highest authorities. Considering that the inducement held out to the defendant by the authorities in his favour, acquitted him of any vexatious desire of litigation; and that the suit had been conducted by the plaintiffs in a manner that had loaded it with unnecessary expence, by the introduction of charges which had not been substantiated, he should in these instances give no costs.

Proctor for the promovent, Mr. Ellard; for the defendant, Mr. Thomas Turner.

ECCLESIASTICAL PREFERMENTS.

THE REV. REGINALD HIEBER, D.D. rector of *Hodnett*, and incumbent of the chapelries of *Weston cum Redcastle* and *Moreton Say, Shropshire*, and preacher at *Lincoln's-Inn*, to the See of **CALCUTTA**.

Benson, G. L. to be a vicar choral of *Salisbury Cathedral*.

Bishop, H. vicar of *Ardleigh*, to the vicarage of *Great Clacton, Essex*; patron, **F. NASHARD, Esq. of St. Osyth Priory**.

Bluck, J. to the vicarage of *Gray's Thurock, Essex*; vacant by the death of the **Rev. M. WILSON**.

Burgess, W. to the consolidated vicarage of *Kirby Walton*, and *Thorpe-le-Soken, Essex*; patron, the **LORD BISHOP OF LONDON**.

Cape, J. M.A. of *Trinity College, Cambridge*, to the head mastership of the artillery and engineer seminary at *Ad-discombe, near Croydon*; patrons, the **EAST INDIA COMPANY**.

Curtis, W. vicar of *Leominster*, to be chaplain to the **BISHOP OF OXFORD**.

Davies, R. M.A. vicar of *Dixton*, to the rectory of *Stanton, Oxfordshire*.

Dickinson, W. H. B.C.L. of *Christ's College, Cambridge*, to be one of the domestic chaplains to the **DOWAGER LADY FORRESTER**.

Elers, C. of *Sidney Sussex College, Cambridge*, chaplain to **HIS ROYAL HIGHNESS THE DUKE OF CLARENCE**, to the vicarage of *Birkenhill, Warwickshire*; patron, the **EARL OF AYLESFORD**.

Greenway, W. W. of *Trinity hall, Cambridge*, domestic chaplain to the **Earl of Strathmore and Kingborne**, to the rectory of *Newbold Vernon*, and to the vicarage of *Shackerstone, Leicestershire*; patron, **G. GREENWAY, Esq.**
Kenshaw, R. P. B. M.A. of *Queen's College, Oxford*, to be domestic chaplain to the **MARQUIS OF SALISBURY**.

Jenkins, J. of *Whitton, Radnorshire*, to the rectory of *Knill, Herefordshire*; patroness, **Mrs. GARRETT WALSHAM, of Knill Court**.

Lempriere, J. D.D. to the rectory of *Newton St. Petrock, Devon*.

Lyon, R. M.A. of *Trinity College, Cambridge*, to the head mastership of *King's School, Sherborne, Dorset*.

Marsh, M. B. D. chancellor of the diocese of *Salurn*, to the prebend of *Beaminster Prima, Dorset*, founded in the cathedral church of *Salurn*; patron, the **LORD BISHOP**.

Nelson, J. to the rectory of *Mileham, Norfolk*; patrons, **W. MASON, Esq.**, the **Rev. G. NORRIS**, **T. SMYTH, Esq.** and **Mr. BARNWELL**.

Owen, H. L.L.D. Master of the Grammar School, at *Beccles*, to the rectory and parish church of *Beccles*; patron, the **EARL OF GOSFORD**.

Peters, J. W. to the rectory of *Quenington, Gloucestershire*; patron, **M. HICKS BEACH, Esq. of Williamstrip Park**.

Pratt, J. B.A. to the consolidated rec-

tories of *Binty* and *Themilthorpe*, *Norfolk*; patron, Sir *JACOB ASTLEY*, Bart.

Scobell, G. D.D. rector of *Brattleby*, *Lincolnshire*, and late fellow of *Baliol College*, *Oxford*, to the rectory of *Henley-upon-Thames*, *Oxfordshire*, patron, the LORD BISHOP OF *ROCHESTER*.

Stephens, L. P. M.A. to the rectory of *North Cray*, *Kent*; patron, Hon. THOMAS COVENTRY.

Sumner, C. R. to be one of the chaplains in ordinary to his Majesty; patron, the LORD CHAMBERLAIN.

Trotman, F. S. B.A. to the vicarage of *Dallington*, *Northamptonshire*, and to the rectory of *Stoke Geldington*, and *Gayhurst*, *Bucks*; patroness, Miss *Wright*, of *Sidmouth*.

White, W. M.A. to the vicarage of *Stradbroke*, *Suffolk*; patron, the LORD BISHOP OF *ELY*.

UNIVERSITY OF OXFORD.

Degrees conferred, January 27.

MASTERS OF ARTS.—R. Bracken, *Queen's college*, on Mr. Michel's Foundation; H. A. Pye, and R. Bird, *Magdalen college*.

February 1.

MASTERS OF ARTS.—F. Lee, *Magdalen college*; F. Vincent, *Brasenose college*.

BACHELORS OF ARTS.—G. S. Prior, *Queen's college*; R. Pole, *Baliol college*; R. Bricoe, R. L. Benson, W. H. Twemlow, W. Machean, and J. Lupton, *Christ church*; and T. Williams, *Oriel college*.

February 8.

MASTERS OF ARTS.—C. Wheeler, *Christ church*; F. Maudo, *Brasenose college*; B. D. Hawkins, *Pembroke college*.

BACHELORS OF ARTS.—E. Bosanquet, *Corpus Christi college*, grand compounder; T. Price, *Exeter college*; J. H. Harrison, *Merton college*; E. Wickham, *New college*; R. T. W. Mercer, *Trinity college*; H. Dashwood, *Trinity college*; C. R. Pomberton, *Christ church*; W. Grosley, *Christ church*; W. Thackeray, *Brasenose college*; J. Twigger, *Pembroke college*.

DOCTOR IN DIVINITY.—By diploma, Reginald Heber, M.A.

February 20.

MASTERS OF ARTS.—W. W. Stephens, *St. Mary hall*; J. Gould, *Baliol college*, grand compounders; J. T. Round, *Baliol college*; F. Winstanley, *St. Alban hall*; J. Stratton, *New college*; J. Walker, *New college*.

BACHELORS OF ARTS.—T. Wilkinson, *Queen's college*, incorporated from *Dublin*; D. Stone, *Exeter college*; T. Littlehales, *Christ church*; L. Tugwell, *Brasenose college*.

February 21.

MASTER OF ARTS.—J. Buchanan, *Wad. Adm college*.

February 3.

Messrs. Webster, White, and Whod, under graduate commoners of *Lincoln college*, were elected Exhibitors of the Society.

February 5.

Bradford Denne Hawkins, M.A. of *Pembroke college*, was elected a Fellow of that Society on the Tesdale Foundation.

February 13.

The Rev. Thomas Edyard Bridges, B.D. Fellow and Senior Bursar of *Corpus Christi college*, was unanimously elected President of that Society.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, February 7.

BACHELOR IN DIVINITY.—T. Hill, *Trinity college*.

BACHELOR OF ARTS.—W. E. Evans, *Clare hall*.

February 12.

BACHELORS OF ARTS.—G. Jackson, *Queen's college*; J. L. Tanner, *St. John's college*; W. H. Hill, *Emanuel college*; T. Tocke, *Pembroke college*.

February 19.

BACHELOR IN DIVINITY.—T. Turner, *Trinity college*.

MASTER OF ARTS.—J. Jones, *St. John's college*.

BACHELOR IN CIVIL LAW.—C. Grant, *St. Peter's college*.

BACHELORS OF ARTS.—S. Hazlewood, *St. John's college*; T. S. Seratton, *Christ college*.

January 24.

The late Dr. Smith's annual prizes of 25l. each, to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts, were adjudged to Mr. George Bidell Airy, of *Trinity college*; and Mr. Charles Jeffreys, of *St. John's college*; the first and second wranglers.

February 6.

The Rev. C. H. Gooch, B.A. of *Corpus Christi college*, was elected Fellow of that Society.

February 7.

Stewart Bruce, Esq. B.A. of *Dublin*, was incorporated in this University.

February 8.

W. Waring, B.A. of *Magdalen college*, was elected a Fellow of that Society.

February 19.

M. F. Martin, of *Trinity college*, a Scholar on the Foundation of Dr. Bell, was elected a Scholar on Lord Craven's Foundation.

MISCELLANEOUS INTELLIGENCE. BEDFORDSHIRE.

Died.—At *Woburn Parsonage*, aged 58 years, the rev. J. Parry, formerly of *Wadham college*, *Oxford*.

Died.—The rev. W. Mead, minister of *St. Mary-la-bonne Parish Chapel*, and rector of *Dunstable*.

BERKSHIRE.

Died.—At *Hagbourne*, in the 53rd year of his age, the rev. J. Schultes, 28 years vicar of that parish.

CAMBRIDGESHIRE.

Married.—The rev. James Devereux Hustler, B.D. F.R.S. fellow and late tutor of *Trinity college*, to Miss Eliza Mansel, daughter of the late Lord Bishop of Bristol, and master of *Trinity college*, Cambridge.

DEVONSHIRE.

Died.—The rev. J. Darke, rector of *Kelly*.

ESSEX.

Married.—At *West Bergholt*, the rev. A. Crichton, of *Badlesmere, Kent*, to Susan, eldest daughter of the rev. W. E. Sims, rector of *West Bergholt*.

HANTS.

Died.—Aged 52, the rev. Owen Marler, vicar of *Sidlesham* and *Pagham*.

HEREFORDSHIRE.

Married.—The rev. Charles John Bird, rector of *Mordiford* and *Dynedor*, to Rachel, third daughter of the rev. Edward Glover, of *Norwich*.

Died.—The rev. M. Davies, of *Aldenham, Herts*.

Died.—In the 92nd year of his age, the venerable J. Jones, D.D. Archdeacon of *Hereford*, rector of *St. Mary, Somerset*, and *St. Mary Mountham, London*, and vicar of *Shinfield* and *Swallowfield, Berks*.

HERTFORDSHIRE.

Died.—The rev. W. Ware, B.D. rector of *Lilley, Herts*, and of *Impington, Cambridgeshire*, and formerly fellow of *St. John's College, Cambridge*. The former rectory is in the patronage of the *Master and Fellows of that Society*; and the latter in that of the *Dean and Chapter of Ely*.

KENT.

Married.—The rev. J. Manly, of *Wrotham*, to Caroline Mary, eldest daughter of the rev. G. Moore, rector of *Wrotham*, and prebendary of *Canterbury*.

Married.—The rev. C. Chisholme, rector of *Eastwell*, and vicar of *Preston*, to Mary, second daughter of the late rev. R. C. T. Patterson, of *Iborden, Kent*, and rector of *Frinstead* and *Milstead*.

Died.—The rev. Charles Philpot, rector of *Ripple*, and vicar of *St. Margaret at Cliffe*, aged 63 years.

Died.—Aged 69, the rev. J. Andrew, of *Boughton Monchelsea, Maidstone*.

Died.—At *North Cray*, in his 86th year, the rev. T. Moore, rector of that parish, and of *Footscray* adjoining.

LANCASHIRE.

Died.—The rev. J. Foster, of *Carlington*.

MIDDLESEX.

Married.—At *St. Pancras*, the rev. H. West, rector of *Bermick*, and vicar of *Laughton, Sussex*, to Louisa, daughter of the late Sir R. Barker, Bart.

Died.—In *Bryanston-square*, the rev. Richard Roberts, D.D. late high master of *St. Paul's school*.

Died.—At his house, *Burton Crescent*, the rev. F. G. Partridge, late of *Hisleigh, Gloucestershire*, and rector of *Uley*, in that county.

NORFOLK.

Died.—The rev. Francis Swanton, B.C.L. formerly fellow of *New college*, and forty-five years rector of *Stratton All Saints, Oxford*. He took his degree of B.C.L. as long since as 1773. The living is in the gift of the *Warden and Fellows of the above Society*.

OXFORDSHIRE.

Died.—At the President's Lodge, *Corpus Christi college*, in the 89th year of his age, John Cooke, D.D. nearly 40 years president of *Corpus Christi college*, rector of *Wood Eaton* and *Begbroke*, and for about 50 years an active magistrate for the county. This venerable Divine, emphatically termed, the Father of the University, took his degree of M.A. on January 14, 1756; B.D. 1767; D.D. 1782; and was elected President in 1783.

SOMERSETSHIRE.

Married.—At *Wincanton*, by the rev. J. Radford, the rev. W. H. Markby, B.D. rector of *Dunford, St. Peter's* and late fellow of *Corpus Christi college, Cambridge*, to Miss S. Randall, of the former place.

Died.—On *St. James's Parade, Bath*, the rev. William Wright, late of *Cotterstoke, near Oundle, Northamptonshire*.

STAFFORDSHIRE.

Died.—The rev. J. Skinner, D.D. rector of *Poulshot*, and 43 years vicar of *Salisbury cathedral*.

SUFFOLK.

Died.—After a long and painful illness, in the 44th year of his age, the rev. J. Aspland, M.A. rector of *Earl Stunham*. He was formerly fellow of *Pembroke hall, Cambridge*; and in 1810, senior proctor of that University.

SURRY.

Died.—At *Richmond*, in his 71st year, the hon. and rev. Harbottle Bucknell, rector of *Pebmarsh and Halston*, and chaplain in ordinary to His Majesty.

YORKSHIRE.

Married.—The rev. H. A. Beckwith, M.A. vicar of *St. Michael-le-Belfrey's*, and the *Minster, York*, to Miss M. Pownall, of *Hatton-garden*.

Died.—The rev. James Dixon, vicar of *Ecclesfield*, and of *High Hoyland, near Barnsley*.

WARWICKSHIRE.

Married.—At *Stanmore*, the rev. C. Palmer, of *Ladbroke*, to the Lady Charlotte Finch, sister to the Earl of *Aylesford*.

Died.—At his seat at *Charlcoff*, aged 89, the rev. J. Lucy, a descendant of the *Lucy's*, so intimately connected with the early biography of *Shakspeare*.

WESTMORELAND.

Died.—The rev. W. Barton, rector of Windermere.

WILTS.

In his 93d year, the rev. S. Bruce, nearly 60 years vicar of *Inglesham*, and formerly of *St. Peter's college, Cambridge*. B.A. 1752; M.A. 1755.

JERSEY.

Married.—The rev. Edward Durell, M.A. rector of *St. Saviour*, in that Island, to Mary, youngest daughter of Thomas Anthoine, Esq. of *Longueville*, in the same Island.

IRELAND.

Died.—The right hon. and most rev.

Dr. Thomas Lewis O'Beirne, bishop of *Meath*, at his see house, *Ardracan, Navan*. Dr. O'Beirne was consecrated bishop of *Ossory* in 1795, and was translated to the bishoprick of *Meath*, in 1799. His Lordship was in his 83d year.

CALCUTTA.

Died.—At Calcutta, in September, 1822, the venerable Henry Lloyd Loring, D.D. *Archdeacon of Calcutta*.

Died.—At Calcutta, the rev. John Paget Hastings, one of the chaplains in the *East India Company's* service, on the *Bengal* establishment, eldest son of the rev. James Hastings, of *Martley, Worcestershire*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the Christian Dispensations. By the Rev. G. S. Faber, Rector of Long Newton. 2 vols. 8vo. 1l. 1s.

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POLITICAL RETROSPECT.

THE opening of a new Session of Parliament is always, (and long may it be so) an event of great interest to the public; but we have seldom seen attention excited in a more lively manner towards it than at the beginning of this month. The state of continental politics, the changes in the administration during the recess, the doubts which prevailed as to the line of conduct which they were disposed to adopt on many great questions, and the expectation that some early declaration would be made, all tended to make the 4th of February a day of the greatest interest.

The Speech delivered by Commission from the Throne was clear, and full of matter; on the subject of Spain it laid down principles honorable to the English nation, satisfactory to the feelings of the people, and yet expressed with a wise caution, calculated at once to give no unnecessary offence to the French Cabinet, and to postpone to the latest possible period the dreadful necessity of a war; and at the same time to uphold the high character of England as the rallying point of the freedom of the world. It said, that this country recognised no power in itself, or in any other nation, to interfere in the internal government of any other state, so long as the regulations of that government were not injurious to other states; that she had accordingly refused to take any share in the proceedings to that effect which had emanated from the

Congress of Verona; and had earnestly laboured, and continued earnestly to labour with the French government to prevent the invasion of Spain. Upon this head of the Speech Mr. Brougham delivered a long and most eloquent harangue; this gentleman has seldom contended in parliament with the generous feelings of our nature on his side; and it gave a glow and richness to oratory always ingenious, subtle, sarcastic, and brilliant. Those, however, who wish as well to the cause of the Spanish nation as Mr. Brougham, cannot but remember two things with regard to the speech and the speaker; it was not a statesmanlike speech, not calculated to benefit the cause it advocated: there was too much of personality introduced into it, too much of deadly insinuation; and by these qualities it may not only prevent its own circulation on the Continent, but also that of the equally determined but more temperate and dignified oration of Lord Liverpool. Of the speaker it was asked, was this the man, who, during the Peninsular war, was so dead to the far heavier wrongs of Spain, and who grudged every man and every shilling that was sent to her aid, because Napoleon was then her enemy, and sought to bless her with a brother of his own for her King. The speech, and the conduct of Mr. Brougham, are in truth but of little importance; the conduct of the country of last- ing and paramount: every one, we think must regard it with admira-

tion; on the one hand it beseeemed the Land of Freedom to declare that no internal arrangements, that were not prejudicial to other states, could warrant the interference of neighbouring powers; on the other hand a wise, a necessary attention to our own safety, demanded that every step which might in the result lead to a war, should be taken with the utmost precaution. It is on these two principles that the government have declared their determination to act; we have only to hope still that their determination, thus formally announced, may produce that deep impression on the two contending powers, which its wisdom and justice entitle it to make.

The state of the revenue was announced in the speech to be so flourishing as to enable the minister to diminish the burthen of taxation, and this has been followed up by the new Chancellor of the Exchequer, who, in a statement of unexampled perspicuity, has laid before the nation the state of its revenue, and relieved it of taxes to the amount of two millions. The reduction is to be made in the assessed taxes: and seems to us regulated on equitable and wise principles.

The distresses felt by the Agricultural interest were touched on with that sympathy, which no considerate man will deny them; but the Minister has announced, and we give him the greatest credit for the firmness and wisdom of the declaration, that he does not conceive it to be within the reach of any relief

from the Legislature: and that, after a most painful consideration, he is not prepared to submit any plan to Parliament for that purpose. If it were proper to laugh in a case, where thousands of our fellow-subjects are really suffering very severely, we could find ample matter for a smile at the simplicity with which Sir T. Lethbridge, and gentlemen of the same respectability, apply to ministers on this subject. Does Sir Thomas really think that the parliament is morally, as well as legally, omnipotent? Does he intend to ask ministers for a fine budding season for his orchards, or a dry autumn for his harvest? But he should recollect, that the spirit, which this questioning tends to excite among the farmers, is as dangerous in its consequences as it is groundless and fallacious in its commencement.

We wish we could close our retrospect here; but a few words must be added for Ireland, less cheering in their nature, less full of commendation. And yet, upon second thoughts, it would be impossible to enter upon that subject without adverting to what has been facetiously called the trial of the conspirators, and the conduct of the Irish attorney-general. That gentleman will, doubtless, avail himself of some opportunity in the ensuing month for explaining the principles on which he has acted. We will not prejudge him, for the sake of justice and the great respect we feel for his high character and undoubted talent.

NOTICE TO CORRESPONDENTS.

J. S.'s two communications have been received: if the latter he will perceive he has been anticipated.

C. P. Cler. Herts. an Upholder of the Established Church: *Basanistes*: have been received.

THE CHRISTIAN REMEMBRANCER.

No. 52.],

APRIL, 1823.

[VOL. V.

RELIGION AND MORALS.

ON MASTER SUNDAY.

1 THESS. iv. 14.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

THE most striking and attractive feature of the Gospel Dispensation is, that it reveals to us a future state, the knowledge of which is the one sufficient motive to a life of godliness and patience. The heathens, who had no assurance of this truth, and whose notions of a life to come, were uncertain and erroneous, grieved for their departed friends, as being separated from them for ever: and their sorrow was greatly aggravated by the reflection, that death was an eternal sleep. But such sorrow was unworthy of Christians, whose hopes were built on the resurrection of Jesus Christ; and therefore St. Paul says, "I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him."

If the true Christian be asked, what it is, which makes him so eagerly embrace the doctrines of the Gospel, and by means of them, maintain serenity of mind, amidst all the trials of this chequered state? he will say, that it is, because they reveal to him this most impor-

tant of all truths. The high and consolatory assurance of a future state, which Jesus Christ proclaimed in his doctrine, and confirmed by his own resurrection, is of such infinite value, both as a motive to holiness, and a safeguard against fear, that nothing can persuade him to relinquish it. He will say to the doubter and the unbeliever, "You persuade yourself that death is the end of all things; that the soul perishes with the body; that man is altogether the creature of this life; that there is no such thing as a resurrection, no judgment, no retribution. You persuade yourself of this; and what do you gain? a release from the obligations of piety and virtue; but no protection against the evils of sin or of sorrow. Without improving your condition, or your prospects in this life, you cast off all hopes of a beneficial change in another. You give additional force to all your griefs and pains, when you consider them as tormenting your present existence, and not as preparing you for a better. Leave me then in possession of my faith and my hopes. Let me still have a never failing source of comfort in the Gospel, which teaches me that my cares and trials are short-lived, but that I myself am eternal; that the friends, whose loss I deplore, are gone, as it were, but for a moment, for 'if I believe that Jesus died and rose again, even so them also which sleep in Jesus, will God

bring with him.' This hope I have, 'as an anchor of the soul, both sure and stedfast;' and it is because the Gospel teaches me this, which nothing else *can* teach, that I cling to it so firmly; and refuse to listen to any arguments, which would deprive me of my chief strength and consolation."

To the serious and reflecting man, no thoughts occur more frequently than those which concern his future state. In the spring time of life, while our health is strong, and our spirits abundant, the present world appears under so bright and smiling an aspect, that we can less wonder that it should so often engross the attention. But we cannot pass many years, without seeing and feeling a great deal, to remind us of the perishable nature of the body: we are soon brought to acknowledge that the day must come, when the scenes which are now so brilliant, shall fade into darkness; when life will have passed away like a vision of the night, and this frail tenement of flesh must be put off like a garment: and then what is to become of the soul? Such reflections are very awful; especially when they occur for the first time. Nature itself shrinks from the idea of death: the soul dreads the dissolution of that frame to which it is united by so many ties. The pangs and struggles which commonly accompany the separation of body and soul, are in themselves sufficiently formidable. The near prospect of a departure from all the comforts and endearments of this life, the thought of friends to be left behind; these are natural subjects of dread and apprehension; but they are not the worst. It is the future, which makes death so formidable; that dark and undiscovered country which lies beyond the grave, in which the remainder of an endless existence is to be passed. In utter doubt and uncertainty as to the future life, how miserable must have been the condition of man! Born into life naked and helpless,

struggling through it with difficulty, seeing vice unpunished and virtue unrewarded by the world, if he had no resting place for his hopes in another life, he would have but small comfort in this. From this state of uncertainty and apprehension, we have been delivered by the Gospel of Jesus Christ. The fundamental doctrine of that Gospel, the doctrine upon which all its influence rests, is the resurrection of the dead; and the proof of it is the resurrection of Christ. "Now is Christ risen from the dead; and become the first fruits of them that slept. For as in Adam all die, so in Christ shall all be made alive." As surely as death is common to all mankind, in consequence of the transgression of Adam, and each man dies, an inheritor of *his* sinful, fallen nature, so surely shall all men partake of the resurrection of Christ, in consequence of their relation to him as their Redeemer. The resurrection of Christ is the sure pledge and earnest of our own; when he rises from the tomb, the fetters of death with which we are bound, are burst asunder, and the gates of eternal life are opened. So argues the Apostle—That God "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained."—Jesus Christ, "whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 31.) This truth being thus ascertained by the great concluding miracle of Christ's ministry, all doubt as to our future state is done away. We know all that is necessary to guide our practice, and to satisfy our hopes. We have enough to alarm and to comfort us; "If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

Of you who now hear me, I trust there is not one, of whom it can be asked, in the words of St. Paul, "If Christ be preached, that he rose from the dead, how say some among

you, that there is no resurrection of the dead?" When the final separation of body and soul takes place, and the earthly tabernacle of flesh is consigned to the ground out of which it was made, the process of decay destroys its texture; and in a few years it is no longer to be distinguished from the earth in which it moulders: but as God giveth to the seed which is sown, its own body; so, when the appointed time shall come, He will raise us from the dead, giving again to every man his own body: so that the same man, both in body and soul, shall stand before him at the last day. But although the same body will be raised, it will be in a glorified state; free from mortality and earthly taint: "It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness: it is raised in power: it is sown a natural body, it is raised a spiritual body." In short it will then be so purified from its grosser substance, that it will resemble the glorified body of the Redeemer, "who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself."

Contented with this assurance, let us forbear from inquiring too minutely into the exact mode of our resurrection, nor suffer the difficulties which must attend such an inquiry to perplex us and shake our faith. At that glorious day we shall be other creatures, and shall have other faculties, adapted to the comprehension of those truths, which now surpass our present limited understanding. "Beloved," says St. John, "it does not yet appear *what* we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is," and be transformed "into the same image, from glory to glory."

What comfort and encouragement will the pious Christian derive from

the knowledge of his Saviour's resurrection, when considered in this point of view? We feel, by sad experience, that the bodies with which we are now clothed, are the great incumbrances to us in running the race that is set before us. "The thoughts of mortal man are miserable, and our devices are but uncertain, for the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind, that museth on many things:" (Wisd. ix. 14, 15.) Its passions and its pains alike unfit us for the discharge of our religious duty; and the best of us finds it a hard matter not to be the slave of his body in some sin or other. But the time will come, when the body will no longer be a cause of disquietude or difficulty: its struggles with the spirit will be over; and it will be obedient to our better part. Sickness and sorrow then will be no more: no pinching cold nor poverty; no burning heat, nor hunger, nor thirst; there will be nothing to vex our bodies or discompose our souls; both shall for ever live in one unclouded day of happiness and peace. A blessed prospect for those, who in this life struggle with want and misery, with pain and disease, with disappointment and sorrow! Looking first to the cross, and then to the sepulchre of Christ, they find enough to admonish and to comfort them. Do I suffer? it is no more than my sins deserve. They crucified my Saviour—no wonder then if they are a source of pain to me. And if it be ever so much, what is it compared with *his* sufferings, who died upon the cross innocent and uncomplaining? Lord Jesus! couldst Thou endure so much for us miserable sinners; and shall I, unworthy as I am, refuse to bear with patience my lesser burthens? And what if the worst befall me; let my worldly prospects be never so dark and hopeless, let affliction beset me in all its varied shapes; let the grave open to receive me, why should I be

dismayed? Lo! where the angel of the Lord descends from heaven, and rolls back the stone from the door of the sepulchre—the Saviour rises from the dead! His sufferings ended, his great work accomplished! He was crucified—he is risen again. He opens for me the gates of life, through which I shall ere long enter into that more perfect state, “the rest that is reserved for the people of God:” “If we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.” Am I now doomed to languish in obscurity? I shall then be called forth from my grave, and raised with joy and triumph, and with a splendour far surpassing all earthly pomp and solemnity. “The Son of man shall come in the clouds of heaven, and all his holy angels with him; and he will send them with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.” How joyful will that solemn trumpet-sound be to the true disciples of Christ! with what gladness shall the glorified spirit rejoin the glorified body; that body which during life it mortified and kept under, with a view to preparation for that day? Then will be thrown open the gates of that heavenly city, which, if our Saviour had not risen from the dead, must for ever have remained closed to mankind. “I saw,” says St. John, “the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away.”

The resurrection of our Saviour establishes the great and awful truth, that this life is but the entrance and first state of our whole existence; a short and gloomy passage to the realms of endless day. He ended upon the cross a life of suffering, severe, though short. He rose from the tomb, to ascend into heaven, and to sit for ever on the right hand of God. What is the inference which we should draw? The Apostle teaches us: “If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth.” As the serious thoughts of our being subject to death should moderate our desires for the things of this world; so on the other hand, the certainty of a life to come should make us above all things anxious to obtain its rewards.

As our bodies, no less than our souls, are to appear hereafter in the judgment to be the instruments of glory or of torment, let us here use them as instruments of improvement and preparation; and consider them not with reference to their present state, frail and perishable as they are, and destined soon to crumble into dust; but with a view to that glorified state, in which “~~the just~~ shall shine forth as the stars of the firmament,” with a splendour which will have no end. Let us bear in mind that with these very hands, which are now too often made the ministers of sin, we shall in the judgment, cover our faces with shame and confusion; that with these very eyes, which gaze with desire or envy upon the deceitful things of this world, we shall hereafter look upon the glories of the Lord of Life; that our “Redeemer liveth, and he shall stand at the latter day upon the earth; and though after our skin, worms destroy this body, yet in our flesh shall we see God.”

The history of our Saviour’s resurrection, and the prospect of our

own, should often be present to our minds. Let us contemplate *Him*, rising triumphant over sin and death, and now sitting at the right hand of God; waiting for that great and solemn day, when the souls of all mankind are to be summoned before him for their doom. As for *ourselves*, let us consider, if we were at this time to be cut off from the land of the living, what appearance we should make when the trumpet of the Archangel should sound, and a voice from heaven proclaim, "Arise ye dead, and come to judgment?" The very best of us, I fear, would have too much cause to tremble; let us pray that we may every day have less; that we may derive the full benefit of all that Christ has done and suffered for us in his life, his death, and his resurrection; that having obeyed him as our divine Instructor, loved him as our crucified Redeemer, and adored him as our heavenly Lord and Master, we may have no cause to fear meeting him hereafter as our judge.

It is thus, that by retiring occasionally from the ordinary pursuits of life to contemplate the great events of our Saviour's ministry, in connexion with the doctrines which he taught, we shall qualify ourselves by degrees for the contemplation of Him in glory. Let us

from time to time turn our backs upon the world, and follow him to the mount of God; let us behold him humble in condition, meek and lowly, yet beneficent and kind; without sin, yet earnest in prayer: omnipotent to save, yet submitting to the lowest degree of humiliation at the hands of sinful men; full of the graces of the Spirit, yet vexed with agony of mind: the Lord of Life, yet subject to death; yielding himself to Him that subdueth all things under him, yet breaking the fetters of the grave, and leading captivity captive. Then let us remember, that it was all for us; and that in proportion as we believe and live accordingly, is all this work of mercy effectual to its end. Imagine now the Lamb who was sacrificed for you, sitting upon his throne, in the kingdom of his glory, and saying, "It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life, freely. He that overcometh shall be mine, and I will be his God, and he shall be my son: but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

B.

BIBLICAL ILLUSTRATIONS.

BAREFOOT ON HOLY GROUND.

Exodus iii. 5.

"And he said, draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

This custom is practised by the Siamese when they approach their princes and governors, to whom a deference, amounting nearly to adoration, is constantly paid. An observant traveller mentions it in his audience before the Berkham or Chancellor of Siam. "We turned

towards the house where he gives public audience, and appears with all his pomp and splendor. We ascended a stony staircase, and then *pulled off our shoes.*"—*Kämpfer's Japan*, Vol. i. p. 17.

COTTAGES FOR WATCHING VINEYARDS.

Isaiah i. 8.

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

The following is a common practice among the peasants of Hindos-

tan, particularly in the uninclosed districts.—At the commencement of the rainy season, they plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top sufficiently large to shelter a single person from the inclemency of the weather. There, amidst heavy rain and tempestuous winds, a poor solitary being is stationed day and night, to protect the crop from thieves of various descriptions. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain.—It is to a custom similar to this that the Prophet, no doubt, alludes in the above passage.—*Faber's Oriental Mem.* Vol. ii. p. 450.

RAINBOW.

Genesis ix. 12.

“ And God said this is the token of the

covenant which I make between me and you; and every creature that is with you, for perpetual generations.”

MOSES here informs us that the bow in the cloud was instituted as a token of a covenant, and to the tradition of this covenant Hesiod * plainly alludes, when he calls the bow the great oath, *μεγαν ορκον*. He says, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were guilty of an untruth. On such an occasion, Iris, the great oath of the gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.

* Παῦρα δὲ θαύμαντος θυγάτηρ πόδας
ὥκ' ἴρις
'Αγγελίας πωλεῖται ἐν' εὐρέα νῶτα
θαλάσσης
'Οππότε ἴρις ἐξ νεῖκος ἐν ἀθανάτοισιν
ὄρηται.
Καὶ ὅς τις ψεύδεται 'Ολίμπιαι
ἔοματ' ἐχόντων,
Ζεὺς δὲ τε Ἴριν ἐπεμψε θεῶν μίγαν
ὄρκον ἐνέικαι
Τηλόθεν ἐν χρυσίῳ προχόῳ πολυώ-
νυμον ὕδωρ --

Hesiod. Theog. 780—5.

ECCLESIASTICAL HISTORY.

Sketches of the Ecclesiastical History of Great Britain.

No. XVI.

King Stephen.

FROM the death of Anselm to the elevation of Thomas a Beckett, there is no great or well known name to be found among our English prelates. The principal sees were filled by men who are not remembered in the general history of their country; and, the transactions in which they bore a part are more remarkable for their ultimate effects than for the celebrity which attended their progress.

The introduction and establishment of a legate from the Pope, the separation of the legate's office from

the primacy, the temporal influence and strength of the bishops, their castles, their revolts, their intrigues and their sufferings are mentioned much more frequently than their preaching or their prayers; and, our account of this dismal age must be prefaced by an admission, that Christianity both theoretical and practical was at a very low ebb.—All, or nearly all the corrupt doctrines of Rome had gained a firm footing in Britain. The cruelty and licentiousness of the higher ranks were excessive, and it is reasonable to presume that the lower, of whom nothing is positively known, were affected in the usual manner by bad example, and bad instruction. The prisoners who were captured in the

civil wars of this period were maimed and tortured in the most savage manner. As a proof of the general depravity, it will be sufficient to mention one fact.—The shipwreck and death of Richard, son of Henry the first, is described by modern writers in the most pathetic language. Henry of Huntingdon, a contemporary, declares that the prince and his companions were addicted to the most scandalous vices, and that the vengeance of an offended God was signally displayed in their destruction. The same historian informs us that the character of king Henry himself was freely and faithfully drawn by the people at large. They admired his wisdom, his eloquence, his success, and his wealth; they condemned his covetousness, cruelty and lust; but, looking back to his behaviour at a considerable interval from his decease,* they perceived that his worst acts of tyranny and oppression were light and tolerable when compared with the conduct of his successors. The practices most severely felt, and most bitterly complained of, were the extortion of the courtiers, and the corruption of the judges. The king seldom continued long at the same place, but held his court on different fes-

tivals, at not less than twenty different towns or castles. Windsor, Oxford, Northampton, Dunstable, Gloucester, Winchester, and many other places were honoured in their turns by a royal visit, and exposed to the rapacity of royal purveyors. The forest laws were executed with great strictness and severity*, and fresh tracts of land were continually added to those domains upon which it was death to trespass. The crime of debasing the coin appears to have been in common use, and was not suppressed without difficulty. The celibacy of the clergy began gradually to prevail, except in cases where a permission to marry was obtained from the king. Henry the first persuaded the bishops and abbots to remit the cognizance of offences against the prohibitory canons to the civil power; and, the first use which he made of this new prerogative was to license the marriages of those priests who consented to pay handsomely for the privilege. The misconduct and disgrace of John, Cardinal of Crema, who appeared about this time in the character of legate from the Pope, tended to postpone the period at which celibacy was strictly enforced. He made a peregrination through the bishopricks and abbies, and returned to London heavily laden with the gifts of the Church,—there he presided at a solemn council, and expressed himself with especial vehemence against the abominations of a married clergy. But the respect of Henry of Huntingdon for historical truth compels him to add that Cardinal John, of Crema, was detected on the same day, in a scandalous intrigue, and compelled by the general indignation to return as speedily as possible to Italy. Huntingdon justifies his relation of this adventure by the example of Moses—*what did*

* Huntingdon gives a curious account of the operations performed upon the corpse of Henry I. He died in Normandy, and was buried a month afterwards at Reading. In the mean time, says the historian, “*Corpus allatum est Rotomagum, et ibi viscera ejus, et cerebrum, et oculi consepulta sunt. Reliquum autem corpus cultellis circumquaque desecatam, et multo sale aspersum, coriis taurinis reconditum est causâ fetoris evitandi qui multus et infinitus jam circumstantes inficiebat. Unde et ipse qui magno pretio conductus caput ejus dividerat, ut fœtidissimum entraheret cerebrum, quamvis linteaminiibus caput suum obvolvisset, mortuus tamen eâ causâ pretio male gavius est. Hic est ultimus e multis quem rex Henricus occidit.*” The writer proceeds to moralize upon the transitory nature of earthly things, and concludes by saying, “*disce contemnere quicquid sic determinatur, quicquid sic annihilatur?*”

* Huntingdon thus quaintly describes the establishment of a Park, at Woodstock: “*Inde ivit Rex ad Woodstock ad locum insignem, ubi Rex cohabitationem hominum et ferarum fecerat.*”

not conceal the wickedness of the Patriarchs; and hopes that those who are displeased at his honest narration have no intention of following the Cardinal's example.

King Stephen's accession to the throne was sanctioned by the archbishop of Canterbury, and all the prelates.—They had previously sworn allegiance to the Empress Matilda, and the only excuse set up for their conduct was a pretended death-bed testament of Henry I., by which he was said to have revoked his former settlement, and bequeathed his crown to Stephen. The real motive for supporting that prince was the power and popularity which he had enjoyed as one of the principal English peers, and a hope that he would prove grateful to his benefactors. He commenced his reign by swearing that, upon the death of his bishops he would not retain their sees in his own hands, but consent immediately to a canonical election, and to the investiture of the bishops elect; secondly, he promised to relinquish the woods, both belonging to clergy and laity, which had been seized by his predecessor Henry; and thirdly, he repealed the *Danegelt*, or annual tax of two shillings on every hide of land, which his ancestors had been accustomed to receive. By means of these concessions the authority of Stephen was universally acknowledged; but, at the same time the barons and prelates were encouraged and enabled to render themselves more independent of the crown, than was consistent with public safety. Castles arose rapidly on all sides. The bishop of Salisbury, who had filled the office of prime minister during the reign of Henry, distinguished himself by the number and strength of his fortifications, and refused to surrender them upon the king's summons. He and his principal adherents were seized and imprisoned, and their fortresses occupied by Stephen; to oppose this outrage, Henry, bishop of Winchester, brother to the king,

and armed with legantine power by the Pope, convened a synod at Winchester, which was attended by Theobald, archbishop of Canterbury, and the great body of the clergy. The assembly were much pleased at the moderation of Henry, when they found that his commission from Rome had been received some months before, but not produced or acted upon in consequence of his forbearance. As this was the first separation of the legantine from the metropolitical power, we may doubt, whether the assembly or the historian assigned the true cause for Henry's behaviour. In all probability the Bishop of Winchester obtained his nomination from the Pope, either at the instance of his brother, or of the Empress Matilda; it would be allowed to lie dormant, in the former case, until Stephen stood in need of its support; in the latter, until the clergy and barons were ripe for revolt. On either supposition, it is remarkable, that so important an innovation should have been smuggled secretly into the country, and only produced in a moment of confusion and violence, when men would be unable or unwilling to resist it.

Stephen was summoned to appear at his brother's tribunal, and answer for the imprisonment of the bishops of Salisbury and Lincoln. Deputies, representing the monarch's person, attended, and were received.—They were reminded that their master owed his crown to the Church, not to the army,—that bishops were amenable to ecclesiastical jurisdiction, but could not be punished by a civil magistrate. The king was requested to submit to the authority of the canons, and assured that nothing should be undertaken by the synod, of which the court of Rome, the court of France, or Count Theobald, brother to Stephen and Henry would disapprove. The king's deputies replied, that the bishop of Salisbury was in correspondence with Matilda, and was paving the way for her accession to

the throne,—that he had been seized by Stephen, not in his episcopal, but in his civil character, as a subject and minister of the crown; and, that the castles had been surrendered by their respective occupants upon a promise that they should not be called to account for their misconduct. The legate, however, still contended that the bishops must be held innocent untill an ecclesiastical judge had examined and condemned them. The decision was postponed at the request of the king, in order that the archbishop of Rouen might be consulted. Upon the arrival of that prelate, he expressly declared, that it was uncanonical for a bishop to be in possession of castles, and that if such a custom prevailed by the indulgence of the king, the necessity of the state would be a sufficient reason for violating it, and surrendering the keys to their proper owner. Mention was immediately made of an appeal to Rome, to which it was replied upon the part of Stephen, that his subjects might repair to Rome at their peril,—their return to England he would take care to prevent. The king's excommunication did not follow: partly from an unwillingness to take such a decided step without the sanction of the apostolic see; and, partly through fear of the naked swords which were exhibited by the adherents of Stephen. The consequence that did ensue was the landing of Matilda. It took place about a month from the termination of the council, and led after several alternations of good and bad fortune to the capture of Stephen, and the temporary elevation of the Empress to the throne from her father. She swore in the presence of the legate to entrust him with the principal share of the government of England; and, especially, with the power of nominating to all bishopricks and abbies. Her natural brother, Robert of Gloucester, and the other leading supporters of her claim pledged

themselves to the same effect; and, on these conditions, she was received and acknowledged as queen; first, by the legate and his attendants, at Winchester; and, subsequently, by the two archbishops, and the whole body of the clergy.

A council was, subsequently, held at Winchester; the legate presided, and explained his reasons for abandoning Stephen. He accused his brother of having broken the oath by which he promised to administer justice to his subjects, and protect the Church; on this account God had forsaken him, and given him into the hands of his enemies. The throne was vacant, and no peace or happiness could be expected in England untill it was well and legally filled; therefore, having consulted the English clergy, to whom it principally belonged to elect and consecrate a king; and, having supplicated the divine blessing upon their councils; the daughter of the pacific, glorious, rich, good and incomparable king Henry, was declared their lawful mistress, and promised their fidelity and maintenance. The *Londoners* who were attached to Stephen, remonstrated against his imprisonment, but to no purpose. An emissary from his queen made an equally fruitless appeal to the humanity of the legate, and the Empress; and his liberation was at length procured by the success of a new revolt. Matilda's imperious temper gave general offence,—the legate secretly encouraged his brother's adherents. On the renewal of hostilities,—Robert, of Gloucester, was made prisoner, and Stephen and he were exchanged for each other. During the short remainder of the reign, the clergy took no very distinguished part in public transactions.

A council was held at London, by Theobald, archbishop of Canterbury, and successor to Henry of Winchester, in the legantine commission; it led to an extension of the power of Rome. No less than

three appeals to the Pope were made in this assembly, and a custom which had been recently introduced, was thus permitted to gain firm footing in the country,

The horrors of civil war, and the cruelties practised by the Scots upon their invasion of the northern districts, furnish ample matter for the lamentations of the contemporary historian. Churches and churchmen were plundered and destroyed with as little ceremony as the property or persons of the laity; and in truth, though the want of an asylum was a dreadful grievance to humanity, the clergy, who engaged so openly in political and military transactions, had no reason to complain of bearing a share in the calamities of war. It does not appear that they made any progress in the instruction or amendment of their flock. The peculiar duties of the Christian priesthood were suspended, by general consent, until the return of tranquil times. The clerical characters of that age, in whom we now take any interest, are not the archbishops, bishops, and abbots who were of no individual, and of no ecclesiastical importance, though they happened to be possessed of much political power; nor the parochial priesthood, of whom little is certainly known; but they are the humble and industrious monks who chronicled the history of their day, and whose works are still the

sources of much information and amusement.

Malmesbury and Huntingdon were contemporaries of king Stephen, and their respective narratives terminate with his death. Little praise can be bestowed upon their style, or their general fitness for the historian's office. In their accounts of the earlier ages, we have abundant proof of credulity and ignorance. But the picture brightens as they arrive at their own era, and is distinguished by great fairness, good feeling, and good sense. Nor can we reflect without gratification upon the remarkable fact, that in this the darkest hour of the English Church, when she was a tool in the hand of popes and kings, when she had divested herself, in great measure, of her sacred character, and acted the part of umpire between contending claimants of the crown, enough of learning and ability still remained to make her children the only writers in the nation, and to lay a foundation in the useful diligence of the monks, for that strength which she no longer derived from the high character of her prelates. It is to be lamented, that our principal writers have not adhered more closely to these trusty guides, instead of deceiving themselves and misleading their readers, by relying upon fables of a later date.

ECCLESIASTICAL ANECDOTES.

"WHAT prayers?" asked the friend of the dying Herbert, on his being requested to pray by him; "O, Sir," replied Herbert, "the prayers of my mother the Church of England; no other prayers are equal to them."

"The chiefest recreation of this pious man," says good Izaak Walton, "was music, in which heavenly art he was a most excellent master; and did himself compose many divine hymns and anthems, which he set

and sung to his lute and viol: and though he was a lover of retiredness yet his love to music was such, that he went usually twice every week on certain appointed days to the Cathedral Church in Salisbury, and at his return would say, 'That his time spent in prayer and Cathedral music elevated his soul, and was his heaven upon earth.' But before his return thence to Bemerton, he would usually sing and play his part at an

appointed private music meeting; and to justify this practice, he would often say, '*Religion does not banish mirth, but only moderates and sets rules to it.*'"

In one of his walks to Salisbury, "he saw a poor man with a poorer horse that was fallen under his load; they were both in distress, and needed present help, which Mr. Herbert perceiving put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, 'That if he loved himself he should be merciful to his beast.' Then he left the poor man: and at his coming to his musical friends at Salisbury they began to wonder that Mr. George Herbert, which used to be so trim and clean, came into that company so soiled and discomposed: but he told them the occasion. And when one of the company told him, 'he had disparaged himself by so dirty an employment,' his answer was, 'that the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, *I would not willingly pass one day of my life without comforting a sad soul, or shewing mercy.* And I praise God for this occasion: and now let us tune our instruments.'"

SOME ACCOUNT OF LADY JANE GRAY.

(From the Phenix, Vol. II. P. 27.)

"Some worthy Parcels or excellent Essays of the never-enough to

be imitated Vertues, of that most admirable, wise, learned, and religious Lady, the Lady Jane Gray, Daughter to the Duke of Suffolk, and unfortunate Wife of the Lord Guilford Dudley, Son to the Duke of Northumberland, coming in an old ancient printed Copy unto my Hands, as it were half forgotten in the World; or like a curious Monument, whose well-carv'd Figures and rare Architecture the Dust and Cobwebs had injuriously defac'd: I could not, out of Clarity and Christian Love to a Mirror of such Excellence, but with my best Art and Industry polish and cleanse a Perfection so noble, holy, and worthy all good Mens Imitations. For proof whereof, that every judgment may stand stedfast in the opinion of her perfection, I will here deliver unto you—

"*A conference between the Lady Jane Gray, and Mr. Feckenham, four days before her death, touching her Faith and Religion.*

Feck. What thing is requir'd in a Christian?

Jane. To believe in God the Father, in God the Son, in God the Holy Ghost, three Persons and one God.

Feck. Is there nothing else requir'd in a Christian but to believe in God?

Jane. Yes: *We must believe in him, we must love him with all our Heart, with all our Soul, and all our Mind, and our Neighbour as our self.*

Feck. Why then Faith justifyeth not, nor saveth not?

Jane. Yes verily, *Faith*, (as St. Paul saith) *only justifyeth.*

Feck. Why St. Paul saith, *If I have all the Faith of the World, without Love, it is nothing.*

Jane. True it is, for how can I love him I trust not, or how can I trust in him whom I love not? Faith and Love ever agree together, and yet Love is comprehended in Faith.

Feck. How shall we love our Neighbour?

Jane. To love our Neighbour is to *feed the Hungry, clothe the Naked, and to give drink to the Thirsty, and do to him as we would do to our selves.*

Feck. Why then it is necessary to Salvation to do good Works, and it is not sufficient to believe?

Jane. I deny that I affirm that Faith only saveth; but it is meet for all Christians, in token that they follow their Master Christ, to do good Works; yet may we not say, nor in any wise believe, that they profit to Salvation: *for altho we have done all that we can, yet we are unprofitable Servants; and the Faith, we have only in Christ's Blood and his Merits, saveth.*

Feck. How many Sacraments are there?

Jane. Two; the one the Sacrament of Baptism, and the other the Sacrament of the Lord's Supper.

Feck. No, there be seven Sacraments.

Jane. By what Scripture find you that?

Feck. Well, we will talk of that hereafter: but what is signified by your two Sacraments?

Jane. By the Sacrament of Baptism I am wash'd with Water, and regenerated in the Spirit, and that Washing is a Token to me that I am the child of God: The Sacrament of the Lord's Supper is offer'd unto me as a sure Seal and Testimony that I am, by the Blood of Christ which he shed for me on the Cross, made Partaker of the everlasting Kingdom.

[Here follows, in the original, a debate somewhat intricate, on the question of Transubstantiation. Feckenham then resumes the argument.]

You ground your Faith upon such Authors as say and unsay both with a breath, and not upon the Church, to whom you ought to give credit.

Jane. No: I ground my Faith upon God's Word, and not upon the Church; for if the Church be a good Church, the Faith of the Church must be try'd by God's Word, and not God's Word by the Church, neither yet my Faith: Shall I believe the Church because of Antiquity? or shall I give credit to that Church which taketh away from me a full half part of the Lord's Supper, and will let no Layman receive it in both kinds, but the Priests only themselves? which thing if they deny to us, they deny us part of our Salvation: And I say that it is an evil and no good Church, which altereth the Lord's Supper, and both taketh from it, and addeth to it. You may learn of St. Paul how he did administer it to the *Corinthians* in both kinds, which since your Church refuseth, shall I believe it? God forbid!

Feck. That was done by the Wisdom of the Church, and to a most good intent, to avoid an Heresy which then sprung in it.

Jane. O but the Church must not alter God's Will and Ordinances for the colour or gloss of a good intent; it was the error

of King *Sau*, and he not only reap'd a Curse, but perish'd thereby, as is evident in the Holy Scriptures.

"To this Mr. *Feckenham* gave me a long, tedious, yet eloquent Reply, using many strong and logical Persuasions to compel me to have lean'd to their Church; but my Faith had arm'd my Resolution to withstand any Assault that Words could then use against me: Of many other Articles of Religion we reason'd, but these formerly rehears'd were the chiefest and most effectual. Subscrib'd,

Jane Dudley.

"This catechising Argument between the Lady *Jane* and Mr. *Feckenham* was held in the *Tower* publicly, before divers worthy and noble Personages; in all which she bore her self with such a modest Humility, yet so honourably stout in all things, which either concern'd her God and her Religion, that she ravish'd and stole unto her all the Hearts of her Auditory.

"After, this Saint-like Lady withdrew herself into her private Bed-chamber, where she employ'd herself in most devout Prayer till the night before her Death; at what time she took a fair New Testament in Greek, on which, after she had read a while, offering to close up the Book, she found in the end thereof some few Leaves of clean Paper unwritten: which as it were awakening and inciting her Zeal to some good and charitable Office, she took Pen and Ink, and in those waste Leaves wrote a most learned and godly Exhortation; which as soon as she had finish'd it, she clos'd up the Book and deliver'd it to her Servant to bear unto her Sister the Lady *Katherine* as the last Token of her Love and Remembrance, which was with great diligence perform'd. The Tenor of the Exhortation was this which followeth:—

"An Exhortation written by the Lady *Jane Dudley* the night before her Death, in the End of the New Testament in Greek, which she sent to her Sister the Lady *Katherine* Gray.

"I have here sent you (my dear Sister *Katherine*) a Book, which altho it be not

outwardly trim'd with Gold, or the curious Embroidery of the artfullest Needles, yet inwardly it is more worth than all the precious Mines which the vast World can boast of. It is the Book, my only best and best lov'd Sister, of the Law of the Lord: It is the Testament and last Will which he bequeath'd unto us Wretches and wretched Sinners, which shall lead you to the Path of eternal Joy: And if you with a good mind read it, and with an earnest desire follow it, no doubt it shall bring you to an immortal and everlasting life. It will teach you to live, and learn you to die: It shall win you more, and endow you with greater Felicity than you should have gain'd by the possession of our woful Father's Lands; for as if God had prosper'd him, you should have inherited his Honours and Manors; so if you apply diligently this Book, seeking to direct your Life according to the rule of the same, you shall be an Inheritor of such Riches, as neither the Covetous shall withdraw from you, neither the Thief shall steal, neither yet the Moths corrupt. Desire with *David*, my best Sister, to understand the Law of the Lord your God; live still to die, that you by Death may purchase eternal Life, and trust not that the tenderness of your Age shall lengthen your Life; for unto God, when he calleth, all Hours, Times and Seasons are alike, and bless'd are they whose Lamps are furnish'd when he cometh, for as soon will the Lord be glorified in the Young as in the Old.

"My good Sister, once again more let me intreat thee to learn to die; deny the World, defy the Devil, and despise the Flesh, and delight your self only in the Lord; be penitent for your Sins, and yet despair not; be strong in Faith, yet presume not, and desire with *St. Paul* to be dissolv'd and to be with Christ, with whom even in Death there is Life.

"Be like the good Servant, and even at midnight be waking, lest when Death cometh and stealeth upon you like a Thief in the night, you be with the Servants of Darkness found sleeping, and lest for lack of Oil you be found like the five foolish Virgins, or like him that had not on the Wedding Garment, and then you be cast into Darkness, or banish'd from the Marriage. * Rejoice in Christ, as I trust you do; and seeing you have the name of a Christian, as near as you can follow the steps, and be a true Imitator of your Master Christ Jesus, and take up your Cross, lay your Sins on his back, and always embrace him.

"Now as touching my Death, rejoice as I do, my dearest Sister, that I shall be deliver'd of this Corruption, and put on Incorruption; for I am assur'd that I shall, for losing of a mortal Life, win one that is immortal, joyful and everlasting; the which I pray God grant you in his most blessed Hour, and send you his all-saving Grace to live in his Fear, and to die in the true Christian Faith. From which in God's Name I exhort you that you never swerve, neither for hope of Life, nor fear of Death; for if you will deny his Truth to give length to a weary and corrupt breath, God himself will deny you, and by vengeance make short what you by your Soul's Loss would prolong; but if you will cleave to him, he will stretch forth your days to an unmeasur'd Comfort, and to his own glory: To the which glory God bring me now, and you hereafter, when it shall please him to call you. Farewell once again, my belov'd Sister, and put your only trust in God, who only must help you. *Amen.*

Your loving Sister,

Jane Dudley."

LINES FROM THE MARTYR OF ANTIOCH.

Thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown.
From the burthen of the Flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.

The toilsome way thou'st travelled o'er, and borne the heavy load,
But Christ hath taught thy languid feet to reach his blest abode;
Thou'rt sleeping now, like Lazarus upon his father's breast,
Where the wicked cease from troubling, and the weary are at rest.

Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ and the Holy Spirit fail—
And there thou'rt sure to meet the good, whom on earth thou lovedst best,
Where the wicked cease from troubling, and the weary are at rest.

"Earth to earth" and "dust to dust," the solemn ¹riest hath said,
 So we lay the turf above thee now, and we seal thy narrow bed :
 But thy spirit——soars away among the faithful blest,
 Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us, whom thou hast left behind,
 May we untainted by the world, as sure a welcome find ;
 May each, like thee, depart in peace to be a glorious guest,
 Where the wicked cease from troubling, and the weary are at rest."

MISCELLANEOUS.

THE following is an extract from a scarce but valuable little work of that most practically pious and eminent Divine Bishop Ken. The work is entitled, *Ichabod, or the five Groans of the Church*, and abounds in all that animated and flowing eloquence which is so characteristic of this writer. The greater part is happily no longer applicable to the present times: great changes have taken place for the better; yet there is much that deserves to be preserved, and cannot be read without interest and profit. The Church is introduced as passionately bewailing her case, and thus expostulating with her children,

"What could I have done that I have not done? Have I not taught the truth of God sincerely, giving milk to babes, and stronger meat to them that were able to bear it, and the Oracles of God to all in a Language they best understood? Have I concealed any part of God's sacred Counsel from you? Have I not set forth with all plainness and freedom the blessed fulness and excellencies of my Lord Jesus Christ, in such a manner and measure as I received from the Word and Spirit? Have I not administred all the Ordinances of God faithfully? Have I not enjoyed and taught all virtue and all grace, carefully recommending to my Children *whatsoever things are good, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; every holy Duty, every necessary Rule, and every imitable Example*; with all the Advantages of sound Knowledge, and powerful Preaching, which at once was able to inform the weakest, to reclaim the most erroneous, to reform the most debauched,

to satisfy the most curious, and to silence the most refractory? Have not I prepared with much study and industry, with many prayers and tears, with long Education, and diligent care, reverend Bishops, orderly Presbyters, able Ministers, workmen that need not be ashamed, duly ordained, and called after an uninterrupted and Catholick succession through all Ages, agreeable to that original Institution which was from Jesus Christ, the great High-priest, the true Prophet, the sovereign King of the Church, the chief Preacher of righteousness, and Bishop of our souls! Have I not, I say, taken an holy care of a succession of Ministers about holy things, who might divide the Word aright by solid Preaching, might wait upon God solemnly by a devout and discreet Praying, might convince Gain-sayers by acute Disputing, might instruct the world by exact Writing, might maintain Peace and Order by wise Governing, might reform the world by holy living? Hath it not been my care and endeavour to keep up the soundness power and life of Christian Religion? Have not I laboured that my good people might every where have what is necessary and wholesome for their souls good in devout Prayers, in holy Sacraments, in powerful Sermons; whereby I desired (God knoweth) to preserve wholesome and saving truth, to promote true holiness, to set up an holy decency, to maintain the wholesome form and power of godliness, in truth, peace, order and unity? Have not I held forth an holy Light Rule and Life, in the plain parts of Scripture every year read; in the Articles every year acknowledged, in the Creeds and Catechism every year explained, in the *Liturgy* constantly used, whereby poor souls had a plain, easie and sure way to Heaven, through an unfeigned Faith, sincere Repentance, a Catholike Charity, a devout Humility, a good Conscience, and an holy obedience to God and man, according to the will of God, unto all well-

pleasing? Do not I take care to instruct the ignorant diligently, to comfort the weak-hearted tenderly, to raise up them that fall compassionately, to visit those that are sick charitably, to relieve those that want mercifully, to bury my dead that sleep in Jesus solemnly, to punish those that do amiss severely, to restore them that have gone astray pitifully, to instruct them that oppose themselves meekly, to frame a way of Peace, Order, and Communion, (in which Brethren might happily dwell together in unity) prudently, rationally and discreetly?"

"He was a wise, holy, and reverend Son of my bosome, who said, *That in the greatest maturity of his Judgement, and integrity of his Conscience, when most redeemed from juvenile Fervours, popular Fallacies, vulgar Partialities, and secular Flatteries, he declared to the present Age and Posterity, that since he was capable to move in so serious a search, and weighty a disquisition as that of Religion is; as his greatest designe was through God's grace to find out and persevere in such a profession of Christian Religion as hath most of truth and order, of power and peace, of holiness and solemnity, of divine verity and Catholick antiquity, of true charity and holy constancy: so he could not (apart from all prejudices and prepossessions) finde in any other Church or Church-way, ancient or modern, either more of the good he desired, or less of the evil he would avoid, then he had a long time discerned, and upon a stricter scrutiny more and more in the frame and form, in the Constitution and settled Dispensation of the Church of England. No where, saith he, diviner Mysteries, no where sounder Doctrinals, holier Morals, warmer Devotionals, apter Rituals, or comlier Ceremonials. All which together, by a meet and happy concurrence of piety and prudence, brought forth such Spiritualls and Graces, both in their Habits, Exercises and Comforts, as are the Quintessence and Life, the Soul and Seal of true Religion; those more immediate and special Influences of Gods holy Spirit upon the Soul, those joynt Operations of the blessed Trinity, for the Justification, Sanctification, and Salvation of a Sinner.*

"Can you blame my Government, that ancient and Catholick Government of godly Bishops; which is so agreeable to Right Reason, so suitable to the Principles of due Order and Policy among men, so consonant to the Scripture-wisdom both in Rules and Patterns, so conform to the Catholick and Primitive Way of all Chris-

tian Churches throughout all Ages, and in all places of the world? Would you have me against all charity, modesty, humility, or equity, to fall away from the Apostolical way of all famous Churches and religious Christians? to cast off the *ἐθὺς ἀρχαίων, καὶ παρὰδόντων*? the *βαλθμον ἱερών, nec conciliis institutum, sed semper retentum, & non nisi autoritate Apostolicâ institutione*? the *Apostolici seminis traduces Episcopus*? that *universam successionem Episcoporum*? those *successiones ab initio decurrentium Episcoporum*? that *ordinem Episcoporum qui in Johannem stat auctorem; that toto orbe decretum*? Shall not I enquire of the former Age, and prepare myself to the search of my Fathers? for I am but of yesterday, and know nothing. Shall not they teach me, and tell me, and utter words out of their hearts? Shall not I stand in the way, and ask for the old way, which is the good way, and walk therein?

"Would you have me give offence to the whole Christian world, which either is or would be governed by Bishops, as the most Apostolick, Primitive, and Universal Way? Would you have me disown the right succession of the power Ministerial, conferred by Episcopal hands unto this day? Shall the Jewish Church have the Heads of their Tribes as Bishops and Rulers over their Brethren the Priests and Levites, and the Christian Church (in imitation of them, as in other particulars, so in this) have their Apostles, Evangelists, their Pastors and Teachers, without reproach, and may not I? O it is certain that what is once well done in a regular publick way, is ever after done as to the permanency of that virtue that is always in a great and good example. Shall I lay aside Primitive and right Episcopacy, which hath such grounds from Scripture, both as to the divine wisdom so ordering his Church among the Jews, as also by the Example, Precept and Direction evident from our Lord Jesus Christ, and the holy Apostles in the New Testament, who preferred worthy persons for their Piety, Zeal, and holy Gravity, to exercise a Christian authority over Ministers and people for their souls good, which might consist with charity and humility, for the preservation of the Churches peace and purity in the best and primitive times; such grave persons as for their Age, were Fathers; for their innocency, Saints; for industry, Labourers; for constancy, Confessors; for zeal, Martyrs; for charity, Brethren; for their light, Angels; and venerable for all Excellencies! And I own no other Bishops but such in whom

are remarkable the vertues of the most ancient and imitable Bishops; the Industry of St. Austin, the Courage of St. Ambrose, the Devotion of St. Gregory, the Learning of Nazianzen, the Eloquence of St. Chrysostome, the Mildness of St. Cyprian, the Love of St. Ignatius, the Constancy of St. Polycarp, the Nobleness of St. Basil; and those who come nearest the Apostolical Pattern, and resemble the most of any Christians or Ministers, the Grace and Glory of our Lord Jesus Christ. I endeavour that my Bishops may be among Christians the most faithful; among Men, the most civil; among Preachers, the most painful; among Orators, the most persuasive; among Governours, the most moderate; among Pious Men, the most fervent; among Professors, the most forward; among Severe Men, the most exact; among Sufferers, the most patient; among Perseverants, the most constant: the most compleat every way, and perfect unto every good work. These I take care should be duly chosen, should be esteemed with honour, and revered with love. My Rule to them is, That they should over-rule with vigilance, should rule with joynt counsel, neither levelled with younger Preachers and Novices, nor exalted too much above the Grave and Elder. I allow these men an honourable competence, with eminencie, wherewith they may exercise a large heart, and liberal hand, which may conciliate a general respect, and deserve the common love. My direction to them is, that their vertue and piety may preserve the authority of their places, and this in the order, peace and dignity of the Church, that they may be the Touchstone of Truth, the Loadstone of Love, the Standard of Faith, the Pattern of Holiness, the Pillars of Stability, and the Centres of Unity; such as the *Erroneous may hate, the Factious envy, good men may love, and bad men may fear.*

"Can ye blame my Doctrine, approved by the Reformed, and agreeable with the Primitive Church? a Doctrine according to godliness, teaching all men that denying all ungodliness and worldly lust, they should live righteously, soberly and godly in this present world.

"Do you finde fault with my Devotion in the Publick Worship of God, by Confession, Prayers, Praises, Psalms, and other holy Oblations of a Rational and Evangelical Service, offered up to our God by the joynt piety of all my children, (the κοινὰ εἶχα, the μία δέησις, the *Communis oratio*) where nothing is expressed as my minde, which I thought not agree-

able with the minde of God's Spirit in the Scripture? Nor do I know any part of it to which a judicious Christian might not in Faith say Amen, taking the expressions of it in that pious and benign sense which the Church intended, and the words may well bear. Indeed the whole composure of my Lyturgy is (in my judgement) so wholesome, so holy, so compleat, so discreet, so devout, so useful, so savoury, so well-advised, that I finde nothing in the eighteen Lyturgies composed in the Eastern and Western Church, that is excellent, but is in this of mine; and many things which are less clear or necessary in them, are better expressed or wisely omitted here; the whole being so ordered, as might best inform all peoples understandings, stir up their affections, and quicken their devotions, in a wholesome form of sound words: such as *Moses, David*, the Prophets, and the Lord Jesus left behind them, solemnly recorded in the Scriptures. So that according to the Primitive care, I first laid down Scripture-grounds in the Creeds and Confessions, and then I enlarged and fixed my Lyturgies and Devotions as near as I could to the majesty, solemnity, exactness, unanimity and fulness of publick Prayers upon all holy publick occasions, so plainly, that the devout soul knows well what it should desire of God; and so affectionately, that it earnestly desires in it, what it knoweth God alloweth; and so uniformly, that it peaceably goeth along with the Congregation, with one minde and one heart, *in the unity of the spirit, in the bond of peace.*

"Is it the Rites and Ceremonies I impose that displease you? Alas, I finde the God of Heaven, which we worship in England, enjoying more Ceremonies on his own people, and forbidding no holy custome to any Christians, in order to advance the decency and order of his service, or Christians mutual edification and joynt devotion under the Gospel. Our blessed Saviour bath by his Spirit guiding the Pens and Practices of the Apostles, sufficiently manifested the power and liberty given the Church, and the Governours of it, for the choice and use of such decent Customes, Rites and Ceremonies, (not as divine institutions upon the consciences, but as humane injunctions upon the practices) as agree with godly manners, and the truth of the Gospel, and may best serve for order, decency, peace, solemnity, and mutual edification of Christians, agreed upon by publick consent; in which every ones vote is personally or virtually included. It's true, as the Lyturgy, so the Ceremonies have something

of *Rome* in them : for to deal plainly, I did freely and justly assert to my own use and Gods glory whatever upon due tryal I found to have the stamp of God's truth and grace, or the Churches wisdom and charity upon it. I would not refuse any good I found amongst them, because it was mixed with some evil ; but trying all things, I held fast that which is good, being intent upon the great ends of piety, devotion and charity. It's true, I enjoyn my people an inward worship of soul, in spirit and in truth, before God ; but withal, I enjoyn outward worship of the body, (which is but a reasonable service to God that made the body) exemplary and significant before men, in such habits and gestures as may most conduce (by the advice of the whole Church : for the private spirit of the Prophets, in those things, ought to be subject to the publick spirit of the Prophets) to reverence, devotion, and edification, in knowing, humble, meek and quiet spirits, rightly discerning the innocent nature of such things not prohibited, and so indifferent; and the Christian liberty allowed to them, to use those things indifferent when commanded, and to lay them aside when not commanded. However, let the many Obligations to unity by the true Faith you joyntly profess, give you more satisfaction, then the occasions of dividing the Ceremonies in which you differ, give you offence : so that you may not upon so small occasions, in such small matters, sacrifice to your private passion and perswasion the publick peace and prosperity of the Church : especially since I never heard of any sober Christian, or truly godly Minister, who (being in other things prudent, unblameable, and sincere) did ever suffer any check of conscience meerly upon the account of having been conformable to, and keeping communion with me : nor did they ever complain of Ceremonies, Lyturgie and Episcopacie, as any dams to their real graces, or to their holy communion with God's blessed Spirit ; but admired them as the united influence, the joynt consent, the combined devotion of all good Christians in this Nation, who publickly agreed with one minde and in one manner to serve the Lord, in a way allowed by the most pious of Princes, practiced by the best Nobility, owned by the wisest Gentry, maintained by the most learned Clergy, and embraced by the best sort of Commons. I allow onely such Ceremonies as make religious Duties not more pious, but more conspicuous ; not more sacred, but more solemn ; not more spiritual and holy, but more visible, imitable and exemplary ; to

quicken my children, to allure others, to instruct and edifie all.

" Are ye offended with my Canons and Injunctions ? Is it fit that a few men whom Order and Policy hath made inferior to others, as the Rulers and Representatives of the whole society, should prefer their own private Opinions and Judgements before the well-advised Results, the learned Counsels, the pious Endeavours, and solemn Sanctions of so many, eminent for piety, prudence, integrity, publick influence, and just Authority ?

" Are my solemn Fasts and Feasts your grievances ? those solemn remembrances of Gods mercy to men in Christ, celebrated with prayer, praises, preaching, and communicating to God's glory, and all sober Christians improvement, according to the known president of the Jews, and the general practice of the Christian Church ? What harm is there if some good men observing a day, observe it to the Lord ; and others not observing a day, observe it not to the Lord ?

" Do I not allow you a just liberty to do such things constantly and cheerfully which are most proper and advantageous to the nature and excellency of men ? to think what is true, to do what is fit, and enjoy what is just in reference to God, others, and your selves ? I have taken from you no liberty but that of *doing evil* : you are at liberty to enjoy all the comforts, privileges, and Ordinances which Christ hath instituted, in an holy order, and regular way, for private or publick good : and to hope for that reward and crown which God the righteous Judge hath promised those that persevere in well-doing. My highest aim is, that you may have liberty to exercise a good conscience, void of offence towards God and towards man, that they may willingly in all things live honestly.

" Are ye displeased with my Members ? They pursue after the knowledge of, and communion with God, in order to a rational, religious, spiritual, gracious, perfect and unchangeable life ; enjoying themselves in the blessed enjoyment of God, the enjoyment of whom satisfieth all their desires, rewards all their duties, requites all their sufferings, compleats all their happiness ; yea, crowns and perfects true Religion. They endeavour that on earth, which they hope for in heaven ; viz. a right knowledge and a willing performance, which as reasonable creatures they owe for ever to God their Maker, Preserver and Redeemer in Christ. With this religious frame and temper, of which themselves onely are conscious, they prepare for a glorious and

bleased immortality, with a sincerity of heart, and uprightness of conversation, which hath no other Rule but Gods Word, no other End but Gods Glory, no other Comfort but the Constancy of this Disposition to their Lives end. They look for one common Salvation, they use one common Sacrament, they profess one Faith and Rule of Holiness, they have one Gracious Temper, the same inward sense of Duty and Devotion; they walk in the same order with the Catholick Church over the face of the earth.

"Do you envy me my Patrimony and Maintenance, what the Law of God allows me, what the Gospel hath provided for me, what the piety of elder times hath bestowed upon me, what good Kings, Peers and people of their own endowed me with, *freely honouring the Lord with their substance*, that they that served the Altar, might live by the Altar? O why may not my children who attend the Gospel, live by the Gospel, since they attend a Ministry as venerable in its Mysteries, as clear in its Doctrine, as glorious in its chief Minister *JESUS*, as painful to its Ministers, and as comfortable to pious and devout souls, as the Ministry of the Law? Why are you offended that they of my children that are taught, should communicate to them of my children *that teach in every good thing*?

"Do you envy my just Power and Authority, whereby with the wisdom, gravity and integrity of such men as are invested with that power, I may check all abuses and disorders in the Church: and by a well-ordered Discipline, I may recover my self to my former glory and renown, for which I was spoken of throughout the world?

"Do you except against the private infirmities, the personal failings of my Bishops and Ministers, as less strict and unblameable in their lives, less painful in their calling, less prudent in their undertakings, or less compassionate in their Government? though all the world knoweth that within me Learning flourisheth, Knowledge multiplyeth, Grace aboundeth, excellent Preaching thriveth, Sacraments are duly administered, the fruits of Gods Spirit are mightily diffused, hospitable Kindness is exercised, Christian Charity is maintained, plain-heartedness and good works are eminent; though I know the Christian world cannot shew men more eminent than some of my Clergy are for well-weighted Knowledge, for Christian Courage and Patience, for sincere Piety, for indefatigable Industry, for Care and Vigilancy, for exemplary Vertue, for

sound Doctrine, useful Writing, prudent Governing; for a firm Constancy, for fatherly Instructions, charitable Corrections, and imitable Conversations; who guide the people without any allowed licentiousness in Conversation, any uncleanness in Devotion, any irregularity in Administration: in all which, according to the sacred direction of Gods Word, according to the heavenly assistance of Gods Spirit through Faith in Jesus Christ, they teach them to worship the only true God, who is blessed for ever; as the admirable instruments of Gods glory, and the good of mens souls: teaching them a fruitful and effectual Faith, a sound and judicious Knowledge, an hearty and sincere Love, a discreet and prudent Zeal, a severe and through Repentance, fervent and devout Prayers, godly and unfeigned Sorrow, spiritual and unspeakable Comforts, well-grounded and firm Hope, heavenly and holy Conversation, a meek obedience and submission in the general frame of Christian mens carriage. Though I have men famous for greatness of Learning, soundness of Judgement, gravity of Manners, and sanctity of Lives; yet among my ten thousand Ministers, it's likely some may do amiss. If when there were but three men in the world, one was a Murderer! if among *Noah's* sons, one of three was disobedient; if among *Jacob's* children, of two one was prophane; if of twelve Apostles, one was a Devil, another dissembled, and a third denied his Master; if among the Asian Angels, there is none but was to be reprov'd; if among the few Primitive Preachers, there was a *Demas that loved the present world*; a *Diotrephes that loved the pre-eminence*: among my so many thousand Clergy, it's not likely but that some may fall short of the severe exactness required in all Ministers, who ought to be patterns in good works.

"7. Do you resent my Endeavours for Unity and Uniformity? Alas, I desire only that men sincerely worship one true God, and profess the Faith of our Lord Jesus Christ, that they may be partakers of the gifts and graces of the blessed Spirit, and may have an holy communion with that adorable Trinity, and with one another in love and charity, as Christians, enjoying the noblest life, the sweetest society, and most heavenly fraternity; imitating God, emulating Angels; Children and Servants of Christs family, Candidates of Heaven, Expectants of happiness, Partakers of grace, and daily preparing for eternal glory: that all men who have been called, baptized and instructed by lawful Ministers here, in the mysteries and duties

of the Gospel, may make a joynt and publick profession of the Christian Faith, and Reformed Religion, in the name, and as the sense of the whole Nation, grounded upon the holy Scripture, guided also and administered by that uniform order, due authority, and holy Ministry for Worship and Government, which according to the minde of Christe, the pattern of the Apostles, and the practice of all primitive Churches, hath been lawfully established by the wisdom and consent of all Estates in this Kingdome, for God's honour, the Churches safety, the publick peace, and the common good of souls."

To the Editor of the Christian Remembrancer, on the proper Way of reading "Catholic and Apostolic" in the Nicene Creed.

SIR,

WHEN the late Rector of our Parish, who was with us more than forty years, used to read the Nicene Creed, he always said *Cátholic* and *Apóstolic*, laying the accent on the antepenultima in both words. But our new Rector, though he still says *Cátholic*, pronounces very emphatically *Apostólic*, thereby indicating, that the other pronunciation is wrong. This has created much dispute in the Parish: for while many are unwilling to believe, that our late Rector, who was an eminent Divine, could be so mistaken, there are others, who say, our present Rector is so very learned, that he must be right. The pronunciation of *Apostólic* is certainly new in this Parish: but if it is the true pronunciation, we ought to prefer it. Though I am not unacquainted with Greek, I do not venture to give an opinion on this difficult question. And the only two gentlemen in our neighbourhood, who are qualified to talk on the subject (the Rector of course excepted) have not yet been able to come to an agreement. Unless therefore, Mr. Editor, you will have the goodness to interfere with your judgment and authority, the dispute in our Parish about *Catholic* and

Apostolic may never end. But I cannot request you to decide between two disputants, without previously informing you of their respective opinions. For this purpose I will report to you, as well as I am able, a conversation, which passed between them a few days ago, in my presence. As names are of no consequence, where arguments alone must decide, I will call one of these gentlemen Mr. A, the other Mr. B.

The conversation began by Mr. A. asking Mr. B. whether he approved of the pronunciation *Apostólic*. Certainly, says Mr. B. for *Apostolic* comes from the Greek word *Ἀποστολικός*, and therefore must be pronounced like the word from which it is derived. I perceive (said Mr. A.) that you pronounce the Greek word, as if it were accented *Ἀποστολικός*, whereas the accent is on the last syllable, and the word is written *Ἀποστολικός*. To this Mr. B. replied, that the Greek accent had nothing to do with our present mode of pronunciation, that whatever might have been the practice of the ancient Greeks, or whatever might be the practice of the present Greeks, we had long rejected in this country the pronunciation by Greek accent, and always pronounced Greek, according to Greek quantity. There you are wrong again said Mr. A. for Greek, as pronounced in this country, is no more pronounced according to Greek quantity, than it is according to Greek accent. We pronounce both Greek and Latin according to *Latin* accent. We follow the rule of Quintilian, in pronouncing Greek words, though he gave it only for *Latin* words*. At this remark Mr. B. seemed much surprised, when Mr. A. rejoined, that he would not press him upon that point, but would argue from the *common* pronunciation of *Ἀποστολικός* in this country,

* Mr. A. mentioned the Book and the Chapter, where Quintilian gives the rule for *Latin* accent. I cannot charge my memory with numbers, but I think it was the 1st Book and the 5th Chap.

whatever the rule might be, which determined it. Then said Mr. B. if you allow that we may pronounce *Ἀποστολικός* with the accent on the antepenultima, you must admit, that *Apostolic* should have the accent on the corresponding syllable, and be pronounced *Apostólic*. There, said Mr. A. you argue too hastily: for we have many words derived from Greek and Latin, in which the *English* accent is very different from that of the original: and custom, which is the chief guide in regard to language, authorizes such difference*. I think, continued Mr. A. that our Rector himself would be much surprised to hear himself called in English a great orator, though he would not object to be called "grandis orator," when addressed in Latin. Here the disputants were again at a stand, till Mr. B. collecting himself observed, that according to the reasoning of Mr. A. the established pronunciation of Greek and Latin words was no rule for the pronunciation of the English words derived from them. This, said Mr. A. is not exactly my meaning. Due attention should be paid to the derivation of words, whether Greek, Latin, Saxon, or French. I contend only, that our English pronunciation does not *wholly* depend on the pronunciation of the words in the languages, from which we borrow. As we are immediately concerned with Greek derivation, I will confine myself to Greek examples. Are not then the words philanthropy, misanthropy, symphony, cacophony, diagonal, hexagonal, with many more which might easily be quoted, pronounced in opposition both to Greek quantity, and to Greek accent. In all these words we make *o* in the penultima short, whereas the corresponding *o* in the Greek is long; and the Greek accent neither does, nor can, fall upon the syllable, which is accented in English.

* Here Mr. A. quoted from Horace.
Quem pence arbitrium, &c.

Well then, replied Mr. B., as you lay so much stress upon *usage*, which in the examples you have quoted, determines the English pronunciation in *opposition* to the Greek, I will likewise appeal to usage. And if I can shew, that usage is in favour of *Apostólic*, you must then allow that I have the best of the argument. For our English pronunciation will then *agree* with the Greek, at least as we ourselves pronounce the word *Ἀποστολικός*. Having no means of knowing, whether they, who pronounce *Apostólic*, are sufficient in number to constitute usage, I will go at once to Dr. Johnson, who has placed the accent on the penultima, which he would not have done, had it been contrary to usage. I am old enough (replied Mr. A.) to remember the time, when Johnson's Dictionary had not long been published. And, as I frequented in my early days many Churches in London, I know, that the Clergy were then in the habit of saying *Apóstolic*. The practice therefore of saying *Apostólic* may rather be derived from the accent in Johnson's Dictionary, than be considered as Johnson's *warrant* for so placing it. Indeed Johnson has made only two quotations, containing the word *Apostolic*, one of which being prose decides nothing as to accent, and the other, which is in verse, decides *against* him. He quotes from Dryden the two following lines:—

Or where did I at sure tradition strike,
Provided still it were *Apostolic*?

You see, therefore, that Dryden, who is no mean authority, pronounced *Apóstolic*. And, as his authority is the only one, which Johnson has given, in respect to pronunciation, I leave you to determine, whether Johnson had *usage* in his favour, or whether in marking the accent he was guided solely by the Greek word *Ἀποστολικός*. But on the latter supposition you cannot appeal to him, when the question is at issue, whether our pronuncia-

tion of Ἀποστολικός shall determine our pronunciation of Apostolic or not.

When the disputants had got thus far, I concluded that the controversy could never be brought to a decision. And Mr. B. himself, who had strenuously contended for Apostolic *exclusively*, admitted that it was *optional*, whether we should lay the accent on the penultima, or on the antepenultima. In this state of uncertainty I was preparing to take my departure, when Mr. A. resumed the conversation, in the following manner. If, said he, I should allow, that the pronunciation is optional, when the word Apostolic is used by itself, I could on no account admit of such an option, when it is used in company with the word Catholic. There is such a thing, said Mr. A., as *consistency*, which no good reader will disregard. And consistency requires, that when the two words, Catholic and Apostolic, are placed *together*, we should pronounce them both according to the *same rule*. As you have already informed me, that Apostolic comes from Ἀποστολικός, I must ob-

serve in my turn, that Catholic comes from Καθολικός. If, therefore, Ἀποστολικός necessarily produces Apostolic, Καθολικός must in the *same place* necessarily produce Catholic. Unless, therefore, we are grossly inconsistent, we must either say, Catholic and Apostolic, or Catholic and Apostolic. Whether for the sake of Apostolic, (continued Mr. A.) you will go so far as to depart from the *universal* custom of pronouncing Catholic, whether you will in future speak of the Roman Catholics, and talk of Catholic emancipation, is a question which you will determine for yourself. But, unless you are prepared to go this extraordinary length, you must renounce the pronunciation of Apostolic in the same breath with Catholic.

Here Mr. B. was silent. And, as Mr. A. himself left us in a dilemma, between Catholic and Apostolic, or Catholic and Apostolic, I request you Mr. Editor, to determine, which side of the dilemma should be taken.

I am, yours, &c.

ANGLICANUS.

March 18, 1823.

WE give the following, from a recent publication, entitled, "Relicts of Literature, by Stephen Collet, M.A."

COUNTESS OF PEMBROKE'S EPITAPH.

The well known epitaph of the celebrated Countess of Pembroke, the sister of Sir Philip Sidney, has been generally ascribed to Ben Jonson. The first stanza is printed in

Jonson's Poems; but it is found in the MS. volume of Poems, by William Browne, the author of "Britannia's Pastorals," preserved in the Lansdown collection, British Museum, No. 777; and on this evidence, may be fairly appropriated to him, particularly as it is known that he was a great favourite with William, Earl of Pembroke, son of the Countess.

On the Countess Dowager of Pembroke.

"Underneath this sable hearse
Lies the subject of all verse;
Sidney's sister! Pembroke's mother!
Death, ere thou hast slain another,
Fair and learn'd, and good as she,
Time shall throw a dart at thee!

“ Marble piles let no man raise
 To her name for after days;
 Some kind woman, born as she,
 Reading this, like Niobe,
 Shall turn marble, and become
 Both her mourner and her tomb.”

To the Editor of the Remembrancer.

SIR,

As you gave us in your last Number some valuable and interesting extracts from a reprinted Sermon of Cuthbert Tunstall, Bishop of Durham, the following short account of its Author, taken from the old English quarto, and latin folio edition of Godwin's Catalogue of English Bishops, may not be unacceptable to your readers.

I am, &c.

1530.—Hen. VIII. 22.

In the see of Durham a notable man succeeded to Cardinal Wolsey, and one no lesse famous for his vertues, than the other for his fortune, Cuthbert Tunstall, Bishop of London. Hee was borne at Hatchford, in Richmondshire, and was the illegitimate son of one Tunstall, a gentleman of a very ancient house. He was a very rare and admirable man, in whom, I think, no man will blame or reprehend any thing but his religion. (In quo, nisi quod Pontificæ religioni fuerit addictior, nemo haud temerè quisquam quicquam opinor reprehenderet. Ed. fol.) There was scarce any kind of good learning in which he was not excellent. A very good Grecian, well seene in the Hebrew tong, a very excellent rhetorician, a passing skilful mathematician, (famous especially for arithmetike, whereof hee writ a worke much esteemed) a great lawyer (in that faculty hee proceeded doctor) and a profound divine, as divers his workes yet extant doe very well testifie. But his greatest commendation of all is, that which I finde given him out of Sir Thomas More, that, as there was no man more adorned with knowledge and good literature, no man more severe and of greater integrity for his life and manners, so there was no man a more sweet and pleasant companion, with whom a man would rather choose to converse. (Tunstallo ut nemo est omnibus bonis li-

teris instructor, nemo in vitâ moribusque severior; ita nemo est usquam in convictu jucundior.)

In regard of these manifolde good parts, the Archbishop of Canterbury, William Warham, not onely made him vicar-generall, but also commended him so effectually unto the king, as he thought good to employ him in many ambassages of great waight, and divers temporall offices of no lesse trust. He was first Master of the Rolles; then, (as I finde recorded) Keeper of the Privy Seale, made Bishop of London the ycare 1521, and translated to Durham Mareh 25, 1530.*

Being yet at London, he bestowed much money in furnishing a certain library in Cambridge (ubi* ferunt educatum) with good books, both written and printed. Hee built from the ground a most beautiful porch or gatehouse (with a chapel annexd thereunto) of faire stone, in the castle of Durham, and added to the said castle certaine gates with iron bars, and portcullises. He brought water thither with a conduit, whereas beforetime it was served with well water. He made the gatehouse at Alnewike, and built the Tolebooth in the market of Durham, all of stone, with divers edifices neare the hinder part of the said Tolbooth, which he gave also to the city of Durham. Lastly, he repaired with great charge Norham Tower, and the third part of Tinebridge.

Having continued in this see the space of one and twenty yeares with great honour, Dec. 20, 1551, he was committed unto the Tower of London (religionis causâ, et tanquam læsæ majestatis reus, eò quod aliorum conjurationem sibi cognitam non revelavit) and remained prisoner there all the rest of the raigne of king Edward, viz. nineteene months. In which time, amongst many other horrible sacriledges (whereunto the nonage of the king gave opportunity) meanes were found that the bishopricke of Durham should be dissolved by act of parliament. This morsell was ready dishd, and in certaine hope already swallowed, when it pleased God to punish the devouring covetousness of

* Aulæ Regiæ Socias. Ed. Fol.

those times, by taking away that admirable young prince King Edward. Queene Mary that succeeded, tooke this bit from the trencher* of those raving Atheistes, and by like authority, the first yeare of her raigne, restored it unto the former estate, and the olde bishop both to his liberty and the possession of the same. Queene Mary dying, for his contumacy and disobedience unto the Queene Elizabeth now deceased (cum juramentum de primatu regio, (quod non solum suscepit ipse sub Henrico Octavo, sed suscipiendum acriter contenderat scripta ad Cardinalem Polum ea de re epistola bene prolixâ,) suscipere jam recusaret) he was justly deprived of his bishopric, in the month of July 1559. He was then committed unto the custody of Parker, afterwards Archbishop of Canterbury, who entertained him most kindly, and seemed very glad of his company. But he enjoyed it a very little while, for within fower monethes after his deprivation, viz. Nov. 18 following, being eighty-five yeares of age, hee departed this life at Lambith, where he was first consecrated almost forty years before. His body was buried in the chancell of the parish church there, and covered with a faire marble stone, upon which is engraven this epitaph, written by Doctor Haddon :

Anglia Cuthbertum Tunstallum mœsta requirit.

Cujus summa domi laus erat, atque foris.

Rhetor, Arithmeticus, Juris Consultus, et Æqui,

Legatusque fuit, denique Præsul erat.
Aunorum satur, et magnorum plenus honorum,

Vertitur in cineres Aureus iste Senex.

To the Editor of the Remembrancer.

SIR,

I OBSERVE in your last number an extract from a work entitled "A Tour through the Southern Provinces of India, &c." relating the discovery of a remarkable error in an Edition of the Arabic Bible lately circulated among the inhabitants of Egypt and Syria.

As this account seems calculated to produce an impression unfavor-

able to the character of our Religious Societies in England, from whom a careful investigation into the merits of the Versions or Editions of the Scriptures circulated by them may justly be expected, you will permit me I trust, to offer a few words in explanation on the subject.

The Edition of the Arabic Bible in which the error referred to (روح winds for *Spirit*) occurs, is that printed at Newcastle in 1811, under the patronage of the Venerable and excellent Bishop of Durham. It is a reprint of the text of Walton's Polyglott. What motives may have induced the selection of that text I cannot say, but it appears probable that the comparatively imperfect information which our countrymen then possessed respecting the state of the Eastern Christians, their opinions and habits, their necessities, and the means of supplying them, must be assigned as one principal reason for a choice which was certainly unfortunate. The case above mentioned is not a solitary instance of mistake; the whole Pentateuch is replete with errors of various magnitude and importance, and the other books are by no means free from them. The Edition however, having been completed under so high a sanction, and by the labors of men, the purity of whose motives was unimpeachable, and the soundness of whose judgment, so far as it had facts to work upon, was deservedly respected, the directors of our great religious institutions felt no hesitation in supplying themselves from this source with the Arabic Scriptures. And thus the Society for Promoting Christian Knowledge, (at the suggestion of the above-mentioned Prelate, Ed.) and the British and Foreign Bible Society, obtained and circulated *

* About fifty copies only were ever circulated by the former Society. ED.

numerous copies of this Version, and at length the whole of the copies remaining in hand, were transferred to the latter Institution, by the truly liberal prelate and his coadjutors. So far all seemed to be well: but time soon brought to light the mistake that had been committed. The reports of Missionaries and of travellers, religious, scientific, and literary, gave proof that this Version was neither faithful to its original, nor acceptable to the people for whose use it was destined; and to former testimonies of this kind, that under consideration has now been added. These representations have produced the effects which might have been desired from them. Inquiries were instituted into the subject, and it appearing that the Edition of the Arabic Bible printed at Rome by the *Congregatio de Propaganda Fide*, though not free from blemishes, was yet incomparably more faithful than the Polyglott Text; and moreover, that it was the only Edition which the Christians of Syria and Egypt would receive or acknowledge; steps were taken without delay by the British and Foreign Bible Society, for executing a reprint of it. This work is now completed: the New Testament has already been put into circulation, and the most gratifying testimonies are received of its acceptance among the Eastern Christians.

Thus Sir, I trust the evil complained of has been, to a great extent at least, remedied.

I am, Sir,

Respectfully Yours,

CANTABRIGIENSIS.

March 19, 1823.

Go shew thyself to the Priest: Safe Advice for a Sound Protestant, by L. Womock, D. D. A. S.—Eccclus. 11. 7. Blame not before thou hast examined the truth:

Understand first, and then rebuke. London: Printed for Robert Clavel, at the Peacock in St. Paul's Church-yard. 1679.

“The occasion of this Paper was a Discourse upon the cleansing of the Leper, (Matt. viii. 1—4.) and particularly that head of Application which was managed as followeth: We do stedfastly believe that every man must give an account of himself to God; and is it not then, at least advisable, that he should shew himself unto the Priest; that he may be the better prepared for that account? I know the law of *Moses* does not bind us, in its Authority; but yet, it may direct us, by a parity of reason. As that Law was a dispensation by the hand of *Moses*, so it was peculiar to the Jewish Nation. But as the *Moral* part of that Law (being the Law of Nature, in Print, and set forth for better information) is of perpetual use and obligation; so the *Ceremonial* part, having a shadow of good things to come, does invite us earnestly to look after the substance, wherein we may possibly be concerned.

“The Apostle tells us, that under the letter of a Carnal Ordinance, many times, there lies hid a Spiritual signification. And this very Leprosie of the body did represent another, much more malignant, noisom, and pernicious, the Leprosie of Sin, that overspreads and defiles the soul. Now, was there a Ministry of divine institution to take Cognizance of that, to inspect the person so infected, and to give judgment of his condition? And is there no provision made in this case of spiritual Leprosie? Was God more careful then of his peoples bodies, than he is now of their souls? No certainly: Christ came a Physician for the soul, and applied himself to sinners, and their Ghostly maladies. *The whole have no need of the Physician, but the sick; I came not to call the righteous, but sinners to repentance**. Christ is a Priest for ever; and though for that reason he can have no successor: Yet, because, in the execution of that Office, he sits now in heaven, he was pleased to appoint his substitutes to administer here in his Church on earth. *As my Father hath sent me, even so send I you; And he that receiveth you, receiveth me; and he that heareth you, heareth me*†. And unless we value our health more than our salvation, we will, no doubt, be as forward to shew ourselves unto the Priest, upon a

* Matt. 9. 12. Mark 2. 17. Luke 5. 31.

† Matt. x. 40. John xx. 21. Luke 10. 16.

Spiritual, as those Jews were, upon their Carnal account. And this is especially requisite in three Cases,

“(1.) To inform our Judgment.

“(2.) To assure our Conscience. And

“(3.) To credit our Communion.

“Conference with the Priest is requisite;

1. To inform the Judgment. Many times, doubtful cases do arise, and the difficulties which do occur, in the conduct of a Christians life, are not few, nor to be neglected. And what Oracle can we so prudently appeal unto, as that Sacred faculty, whose skill and learning is design'd on purpose to minister to such as stand in need of their instruction and conduct? *For the Priests lips should keep knowledge, and they should seek the Law at his mouth: for he is the Messenger of the Lord of Hosts**. If it were so in those days, much more under the dispensation of the Gospel, wherein the *Veil* is taken from the face of the Priest; and his *Ministration* does so far exceed in glory. (2 Cor. 3. 9. & 13.)

“2. Conference with the Priest is very requisite to assure the Conscience. A little guilt does afflict and trouble a tender Conscience; and a scruple, many times (where really there is no such guilt at all, as is imagined) may much disquiet it. Now, to have assurance from a better judgment than my own; or (if not a better) from a judgment, clothed with a Sacred Office and Authority; to have my doubts cleared by the discourses of a prudent pious person, and my jealousy of guilt taken off by a solemn absolution; this, one would think, should bring in a considerable satisfaction. He that duly weighs the circumstances, with which the power of the Keys was delivered by our Saviour, cannot but be convinced, that there is more solid comfort in that Ministry than is ordinarily imagined. You may read attentively the bequest, *John* 20. 20, 21, 22, 23.

“3. It is requisite to shew our selves to the Priest, to credit our Communion. The Apostle has laid down this Canon; *If any man that is called a Brother* (a Christian by Profession) *be a fornicator, or covetous, or an Idolator, or a railer, or a drunkard, or an extortioner* †, I would not have you give so much scandal to the Church, or so much countenance to such a person, as (out of design or choice) to eat with him. A man known to be of a loose Conversation in any single, or more instances of wickedness though he has not been delated to his Superiours, nor presented, or accused before any Court of

Judicature, yet being conscious to himself of scandal given to the Church whereof he is a Member, it will very well become him, as an humble, as an ingenuous, as a penitent and serious person, to shew himself to the Priest, as well to obtain his advice and prayers, as his approbation and encouragement, and for the satisfaction of those with whom he does communicate. He that denies the usefulness of such addresses upon this threefold account, doth evacuate the use of the Ministry almost, to all intents and purposes.

“If he denies the first, to what purpose are our Catechisings, and our Sermons, unless he makes it his business to frequent them, not to inform his judgment, but to censure the discourse, and traduce the Preacher? If he denies the second, what becomes of the benefit of Absolution, of good directions and advice, with all Ghostly comfort, administred, towards the peace of afflicted Consciences? If he denies the third, he takes away one of the best expedients to prevent the scandal of an indiscriminate and free admission to the Lords Supper.

“But not to reflect upon the Sentiments or Censures of rash men (whose passions are governed by their interest, and their judgments by their passions,) let us learn, what were the sober thoughts of such as were most zealous of a prudent and pious Reformation. We will begin with *Hermannus* Archbishop of *Colen*, in his worthy attempt to that effect. Where he saith, ‘That private Confession and Absolution are to be retained in the Churches; not that there is any necessity of the particular enumeration of sins: But because, (that Catechising) that Instruction and Consolation, which does accompany this wholsom practice, is very profitable, and, to many, very necessary; that they may testify their hearty sorrow for their sins past, and their firm purpose of amendment for the future; and that they may not be left in the dark, and doubtful of their pardon and forgiveness.” Next we will observe the *Augustan* Confession, tendred with all humility (in the year 1530.) to the Emperor *Charles* the Fifth, from which the very Name and Title of *Protestants* was derived, their address ending with these words, *De quo hic etiam solemniter & publice Protestamur*. In that Confession they do highly extol ‘the power of the Keys, and the benefit of private Absolution; that it does declare

* “*Mal.* 2. 7.” † 1 Cor. 5. 11.

* “*Bonnæ* 1545. *Cap. de Conversione a peccatis*, m. fol. 6.”

‘and apply the Gospel to terrified Consciences: And this application it makes, not only to all in general, but to every single person in particular, as our Saviour Christ affirms, *Thou hast gain'd thy Brother.*’ That ‘this Absolution is therefore to be retained in the Church; and that the voice of the Gospel in this Ministry is to be believed as a voice from Heaven. And seeing Confession does make way for the benefit of this Absolution, and forasmuch as the Rite and Custom thereof does preserve, in the people, the understanding of power of the Keys, and of the Remission of sins; and besides, seeing that Conference, there had, is of great advantage for mens instruction and warning; Therefore’ say they, ‘we do diligently retain the use of Confession in our Churches; yet teaching them withal, that the particular enumeration of sins is not necessary of divine right, nor as mens Consciences to be burdened with it,’ &c. To this Confession subscribed, *John Duke of Saxony Elector, George Marq. Brandenburg, Ernest Duke of Lunenburgh, Philip Lantgrave of Hess, John Frederick Duke of Saxony, Francis Duke of Luneburgh, Wolfangus Prince of Anhalt, the Senate and Magistrates of Nurenburgh, the Senate of Kentlingen.*

In the Confession of *Saxony* offered to the Council of *Trent*, 1551, they declared thus, ‘Concerning private Confession to be made to the Pastors, we do affirm that the custom of private Absolution is to be retained in the Church: And we do constantly retain it for many weighty causes; though we teach also, that a particular recital of all sins, is neither of divine command, or possible; but apt to make faith the more feeble, and pious minds the more doubtful.’

In the Confession of *Wittenbergh* * (of 1552,) they declare, ‘Though they do not think the enumeration of their sins before a Priest, of necessity to Salvation, nor of any merit toward the remission of sins: Yet they take care, as far as may be, that Confession of sins in general may be retained in their Churches for two reasons: The first, that the more ignorant sort of people may, by that way of Conference, be the better admonished and instructed in all things necessary: The other, That upon this occasion, the Gospel of Christ, touching the remission of sins, may be particularly applied, and the assurance of Absolution be either apprehended, or confirmed.’

* “The Translator into English refers it to *Auspurge*, ut *infra* 1586.

“In the Confession of *Bohemia* † they declare, ‘That though they do not injoyn, nor require a particular enumeration of sins, yet they teach that Penitents should have recourse to the Priest, (whom the English Translation ‡ calls, the ‘Physician of their souls’) to confess their sins to God before him, and (as that Translator wordeth it) to declare their grief, trouble, and remorse; to take advice and counsel, how they may avoid sin for the future, and to seek for absolution and pardon by this Ministry of the Keys, which is Christs Institution. They teach men also to magnific this Absolution, and undoubtedly to believe what this power of the Keys promiseth, seeing it is the voice of Christ himself, and exprest by his command, *Receive ye the Holy Ghost; Whose sins ye remit, they are remitted, &c.*’ and they would have them know that by this power and Ministry of the Keys, and the authority of Christs Word, all their sins are pardoned.’ To leave Foreiners,

“Let us see what the Advice and Practice of the Church of *England* is: (1.) She is very positive in her Order, Rules, and Canons, that all Persons should shew themselves unto the Priest, to be Catechized, and to hear Sermons, for the Information of their Judgments. But (2.) as to such as find themselves disquieted in mind and conscience, it is rather a matter of advice than of command; for thus she does invite and persuade them to apply themselves for their own benefit.

“And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience; therefore if there be any of you who cannot quiet his own Conscience, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the Ministry of Gods holy Word, he may receive the benefit of Absolution, together with Ghostly counsel and advice, to the quieting of his Conscience, and avoiding of all scruple and doubtfulness §. Nor is the Church of *England* less tender or cautious in her advice and order at the *Visitation* of the Sick; for the *Rubrick* before the Absolution runs thus: ‘Here shall the sick person be moved to make a special confes-

† “1555.”

‡ “Edit. by *Tho. Thamas* at *Cambridge*, 1586.”

§ “The first Exhortation before the Communion.” || “John 2.”

‘fession of his sins, if he feels his Conscience troubled with any weighty matter. After which Confession the Priest shall absolve him (if he humbly and heartily desire it.)’

“I confess, that in the third case, that of Scandal, her Rules and Canons are more strict; and it would be much for the honour of God, and of our Profession, if the iniquity and looseness of these times would allow us to be no less strict in the observation and practice of them. The Rubrick is this, ‘If any one that offers to come to the holy Communion be an open and a notorious evil liver, or have done wrong to his Neighbour, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall advertise him, in no wise to presume to come to the Lord’s Table, till he has openly declared his repentance, and given satisfaction to the offended Congregation, and the party whom he hath wronged. The like order the Curate is to take with such as live in habitual hatred and malice *.’ These are the terms and ends, for and upon which the Church of England sends her Members for their advantage and remedy to the Priests Office. And whether the Presbyterian Party be more modest and gentle in their Requiries we shall now consider.

“Not to look so far back as their *Directory*, and their *Humble Advice to the Parliament*, in their *Grand Debate* by the Kings Commission †, amongst their *Exceptions* against some passages in the *Liturgie*, they desire the Ministers power both to admit and keep from the Lords Table, may be in these words, ‘The Minister shall admit none to the Lords Supper, till they have made a credible profession of their Faith, and promised obedience to the Will of God, and that all possible diligence be used, as is for the instruction and reformation of scandalous offenders, whom the Minister shall not suffer to partake of the Lords Table, until they have openly declared themselves to have truly repented and amended their former naughty lives ‡.’ And not satisfied with a weeks warning for the Sacrament, they expostulate thus, ‘Is there leisure of self-examination, and restitution, and satisfaction, and going to the Minister for counsel to quiet his Conscience?’ In their *Reformation of the Liturgie* they say thus, ‘They only are to be invited to the

‘Lords Table, and to come, that truly repent, and believe, and unfeignedly consent to the terms of the covenant *.’ Then follows an odd Paranthesis (‘though all are not to be invited thus to believe and repent, and so to come’) but those are to be admitted, by the Pastors, if they come, who, having the use of reason to understayd what they do, and examine themselves, have made a personal profession of Faith, Repentance, and Obedience.’ And treating of Catechizing, and the approbation of those that are to be admitted to the Lords Supper, they give this order; ‘Let the Minister either go to their houses, or rather appoint the persons (of several Families) in their courses, to come to him for personal instructions, where he may confer with those, who are unmeet to be Catechized publicly, or unwilling to submit to it, and there let him acquaint them with the substance of Christian faith and duty †. And they add this caution, ‘But let him not in publick or private meddle with impertinencies, nor sift people to know things unfit, or unnecessary to be discussed.’ And a little after their order is very strict and positive, in these and many other words. ‘Let none be admitted by the Minister to the Sacrament of the Lords Supper, till, being instructed in the Christian Religion, they do openly make a credible profession of their own faith, and promise to be obedient to the Will of God ‡.’ And they add, ‘A profession is credible when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in Word or Deed.’ And a little after, ‘It is not private persons only, but the Pastors of the Church, that must approve of this Profession. Therefore before any are admitted to the Lords Supper, they shall give a good account of their Knowledge, Faith, and Christian Conversation conformable thereunto, unto the Pastors of their respective Congregations, or else shall produce a certificate, that they have been approved or admitted to the Lords Supper in another Congregation, of which they were Members, and that by an allowed Minister, upon such approved profession as aforesaid.’ And they close their charge with these words, ‘Let no Minister be enforced to admit any himself to the Lords Supper, who hath been clauclularly and irregularly approved. Those that after this Approbation prove

/* “See the Rubrick before the second Service.”

† “Page 14. & 15.” ‡ “Page 124.”

* “Page 48. f.”

† “Page 66.”

'scandalous offenders, shall not by the Minister be suffered to partake of the Lords Table, until they have openly declared themselves to have truly repented and amended their former naughty livers.' Thus much for the Presbyterian Brethren.

We see then, that this Lesson *Go shew thyself to the Priest*, is a Doctrine, which all Parties find themselves more or less concerned in. The Church of Rome imposes it with a very strict Severity, to the overcharging and ensnaring of tender Consciences: and makes use of it to very wicked ends and purposes; to fish out mens tempers and inclinations; that as occasion serves, they may employ them to destroy Priuces, and subvert States and Kingdoms. Examples whereof we have in *William Parry*, and *Edward Squire* in the time of Queen *Elizabeth*. The Presbyterians exact the same duty with no less zeal (I hope to no ill intent) but with an imperious rigour.

The Church of *England* does advise and order the practice of it, to these effects, i. e. To prevent Scandal, to promote Repentance, to advance Instruction, and to administer both caution and comfort to the Penitent; or (to use the words of our most excellent Litany,) *To strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet.*

And to make it (like the yoke of a meek and gracious Master) the more practicable, light, and easie, she puts it on with as much moderation, gentleness, and lenity as is imaginable. Whether the Discourse above recited be not of this temper, and calculated for the very same Meridian, I leave the judicious Reader to determine.

Some men perhaps may think it savours as much of the Presbyterian, as others do of the Popish Doctrine; yet really it is neither the one nor the other: But the genuine Doctrine of the Church of *England*, according to Antiquity, and the best Reformed.

Nevertheless it hath been suggested that the said Doctrine was Popery, or wheel'd apace towards it. This suggestion I shall not impute to design or want of Charity: But to a mistaken zeal, or Godly jealousy, awakened in the Insinuants, by the iniquities and bloudy practices of the Popish Party. And to clear the Innocency of my own Doctrine, I shall only appeal to the Protestants of *Foreign Churches*, foremen-

tioned, with the *Requiries* of the *Presbyterian Brethren*, so strictly insisted on since his Majesties happy Restauration; and particularly I shall produce Mr. *Richard Baxter* (never taken for a friend to Popery) to be my *Compurgator*. In his *Nosegay* * presented to Mr. *Joseph Caryl*, this is his positive and avowed Doctrine, 'Let me be bold to tell my Brethren of the *Ministry*, that though I deny them to have *Credit* or *Authority* against the known Word of God, yet so great is their *Credit* and *Authority*, even as *Teachers* and *Guides* of the Church, in causes agreeable to the Word, and in causes to the People doubtful and unknown, and in causes left by the Word to their determination, (the Word determining them but generally) that I think the *ignorance* of this Truth hath been the *main Cause* of our sad *Confusions* and *Schisms* in *England*, and that the *Ministers* have been guilty of it, partly by an over-moderate concealing their Authority, and partly by an indiscreet opposition to the *Papists* Error of the Authority of the Church; And I think till we have better taught, even our *Godly* people, what *credit* and *obedience* is due to their *Teachers* and *Spiritual Guides*, the Churches of *England* shall never have *peace*, or any good or Established Order. I say again, we are broken for want of the knowledge of this truth; and till this be known, we shall never be well bound up and healed.'

The Reader will please to take notice, that this is so far from *Popish Tyranny*, that it is our *Presbyterian Moderation*, and Mr. *Baxters* own *Sober Sadness*; and he thought it a Truth of so great importance, that he set a hand in the *Margin* to remark it, and point it out to every Reader, as most worthy of his observation. And such as would see more of his thoughts in this point, he refers them to what he has written on it, in his *Method for peace of Conscience*, and in the Second Part of his Book of *Rest*, and in the Preface to that Part.

The Premises well considered, I am apt to believe, the Judicious Reader will conclude, that to adhere stedfastly to the sober and prudent establishment of the Church of *England*, is very *safe Advice* for all *Sound Protestants*.

SACRED POETRY.

THE MAN OF SORROWS.

(Isaiah liii.)

THOU wast oppress'd my Saviour and my God!
 A dreary path thy painful footsteps trod!
 Thou wast despis'd of them whose ranc'rous hate
 Turn'd from the lowly meekness of thy state!
 A man of sorrows thou, to suffering born,
 Did'st bear the blow, the mockery of scorn,
 And, like the patient lamb, to slaughter led,
 To shame and grief didst bend thy sacred head!
 And we esteem'd thee, in thy sufferings still
 Afflicted by thy heav'nly Father's will:
 But 'twas to bear our burdens thou didst yield,
 And by thy stripes were our transgressions heal'd.

O King of Glory! did thy life-blood flow
 To save from ruin and eternal woe?
 Thou gav'st thy soul, for us an offering made,
 Thy precious blood our dear-bought ransom paid,
 And for thy sinful creatures thou didst drain
 That bitter cup of agony and pain.

O, by thy passion's depth in that dread hour,
 That saw thee whelm'd by Hell's tremendous pow'r,
 By the large sweat-drops falling from thy brow,
 When thy meek head did to its burden bow,
 By the sharp thorns thy bleeding temples wore,
 And by the cross thy dying form that bore,
 Lord, at my pray'rs, thy Spirit's help impart,
 To cleanse the faults of a polluted heart!
 Root from my bosom each corrupting sin;
 Infuse the law of holiness within:
 Teach me to heav'n and happiness the way,
 Thy Gospel how to love, and how t' obey:
 To God and thee my ransom'd soul to give,
 And, by the power of thy death, to live.

C. P.

HYMN OF THE CHRISTIAN MARTYRS

ON THEIR WAY TO DEATH.

Hallelujah! Lord our God!
 Now our earthly path is trod;
 Past are now our cares and fears,
 And we quit this vale of tears.
 Hallelujah! King of kings!
 Now our spirits spread their wings,
 To the mansions of the blest,
 To thine everlasting rest.
 Hallelujah! Lord of Lords!
 Be our last and dying words,
 Glory to our God above,
 To our murderers peace and love.

Martyr of Antioch.

REVIEW OF NEW PUBLICATIONS.

Sermons preached before a Country Congregation. By William Bishop, M.A. Rector of Upton Nervet, Berks, and late Fellow of Oriel College, Oxford. 12mo. 180 pp. Rivingtons. 1823.

THESE Sermons are strictly what their title would lead us to expect, village Sermons. They are simple without being homely, and brought down to the comprehension of the most ignorant without their sinking to the common fault in such cases of being low, and too familiar. They are short and plain; abounding in much pious and practical exposition of the Scriptures, and earnest exhortation; and are consequently peculiarly fitted for the use of the poor and private families. There is nothing enthusiastic in them; and yet every word evidently comes warm from the heart of their Author. They speak *home* to every man's conscience, declare fully the whole Gospel in all its distinctive doctrines and precepts, and convey them in language at once warm, affectionate, impressive and forcible. The subject matter may be collected from the following table of contents.

The disobedience and fall of man, Eccles. vii. 27. 29. Redemption of mankind by Jesus Christ, Rom. vii. 24, 25. The aid of the Holy Spirit essential to Christian obedience, Acts xvi. 14. The three witnesses on earth, the spirit, the water, and the blood, 1 John v. 8. To bear our cross, a necessary part of Christian duty, Luke xiv. 27. No compensation for the loss of the soul, Mark viii. 36. The inestimable value of the soul, Mark viii. 37. Confession of sin the first step towards amendment of life, 2 Sam. xii. 7. Mercy the prevailing feature of the Gospel, John viii. 10, 11. The delay of repentance dangerous, Luke xix. 8. The duty of training

up children in religious habits, Prov. xxii. 6. The guilt of swearing, Matt. v. 34. The necessity of speaking truth on all occasions, Gen. xxvii. 13.

It would be tedious to enter into a detailed examination of each particular Sermon; and our object is not so much a review, as a simple declaration of our opinion of the value of these sermons, and a wish to introduce them to the notice of our readers, by the selection of a few of their more prominent passages.

In the first Sermon we meet with the following practical reflection on the goodness of God, in allowing man to eat of every tree of the garden with only with one exception.

"We see here the goodness and bounty of God towards Adam in permitting him to take without restraint of all other fruit: he might not only satisfy his hunger, but please also his taste; so little is the Almighty disposed to deny his creatures any reasonable indulgence, and so much does he consult for their comfort and enjoyment! He is not a stern and severe taskmaster, who takes pleasure in crossing the innocent wishes of his creatures, and pronounces every gratification sinful. Far, far from it! his aim is to render the ways of religion 'the ways of pleasantness;' and the rules which he lays down are all intended for this very purpose, if man will but listen to him, and follow the guidance of God rather than the dictates of his own will." P. 2

The immediate consequences of the disobedience of our first parents are then plainly and forcibly stated and thus practically applied.

"But the consequence of guilt soon overtook them; and the Devil, who had led them into sin, left them to bear the weight of the punishment, rejoicing in the mischief which he had caused.

"They heard the voice of the Lord God walking in the garden in the cool of the evening;' but, alas! they heard it no longer with pleasure: they feared to meet their gracious Master, whose command they had broken, and whose anger therefore

they justly dreaded. Adam and Eve, we are told by Moses, 'hid themselves from the presence of the Lord God among the trees of the garden *.'

But this was a vain attempt to escape from the presence of an offended God. 'The Lord God called unto Adam and said unto him, Where art thou?' The guilty Adam, trembling and confused, yet not daring to disobey his Maker a second time, made this weak excuse, which brought with it an evidence of his guilt; 'I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself †.' But he had met his Maker before without fear, though he was then, as now, naked: the real difference was, he was then innocent, and now guilty. God proceeds to draw the confession of his sin from his own words: 'Who told thee that thou wast naked ‡?' Thou never madest this discovery before; how hast thou made it now? 'Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' Mark here, my brethren, the cowardice and selfishness of sin. Though Adam loved his wife with the fondest affection, and, in his state of innocence, would probably have suffered any evil, rather than bring trouble upon her, as soon as he fell into sin, he became fearful and ungenerous: he thought only how he might deliver *himself* from the wrath of an angry God. 'And the man said, The woman whom thou givest to be with me, she gave me of the tree, and I did eat §.'

"Behold then the guilty pair standing before the Lord of heaven and earth, and waiting, in fearful expectation, the sentence which they well knew, would be pronounced upon them. Behold them in this state, and think what must be your own condition when you appear at the judgment-seat of Christ, not alone as they were, but before the eyes of millions. Think how you will endure the presence of your Almighty Judge, if you have to reflect that, like Adam and Eve, you have broken his law, and thought scorn of his commandments; and this, not in a single instance, (as was the case with them,) but through the whole course of your lives!" P. 5.

The whole is thus summed up, and faithfully applied.

"Here then, my brethren, you have the history of Adam's fall laid before you, in the words of the Holy Spirit, from the

Bible. You see that Adam, with all the advantages which he possessed, with a nature as yet unstained by sin, could not keep his innocence, but fell a prey to the arts of the devil. From the time of his disobedience he forfeited the protection which had hitherto supported him, and his descendants in every age have not only to struggle with inclinations that invite them to sin, but have also the same active and malicious enemy to resist who prevailed over the first parents of mankind: for, as I have before observed, St. Peter describes our adversary the Devil 'as a roaring lion, who walketh about seeking whom he may devour;' and warns us to be on our guard, that by watchfulness and sobriety, but especially by earnest prayer, we may be secured against his power.

"As long therefore as you depend upon *yourselves* only for guidance and protection, you cannot possibly *find* the path of duty, much less can you hope to *walk* in it. As the text declares, 'men have sought out many inventions:' we have each a way of our own, which is contrary to God's will, and we can never please him till we make our daily study to enquire what the will of God is, and set ourselves seriously to do it in the daily business of life. God, as I have often told you, does not require you to quit your present line of life. If it is an honest and useful way of earning a maintenance, you may regard it as that calling to which he has appointed you. It is not then a *change* of employment which he expects, but that you shall conduct yourselves in that employment, whatever it be, as the servants of God: that you shall be honest, sober, and diligent: that you shall receive every good you enjoy as the gift of God, and make the best use of it: not indulging 'in riot and drunkenness, not in chambering and wantonness, not in strife and envying;' but that you shall be temperate, sober, and chaste, in obedience to the commands of a crucified Saviour, which St. Paul expresses by this strong language, 'put ye on the Lord Jesus Christ*'; take his commandments for your daily rule of life and conduct, and make them by constant use to sit as easy upon you as the clothes you wear. Instead therefore of looking after forbidden indulgencies, which war against the soul, and will hinder you from partaking of the benefits purchased by Christ for all who obey him and make his will the great object of their lives, attend faithfully to the duties of your calling, for his sake

* Genesis iii. 8.

† Ibid. iii. 10.

‡ Ibid. iii. 11.

§ Ibid. iii. 12.

* Rom. iii. 14.

whose servants you are, and who died to make you his. Let husbands and wives, parents and children, masters and servants, relations, friends, and neighbours, 'do justly, love mercy,' and walk humbly with God. Instead of considering *only* what ye shall eat, and what ye shall drink, and wherewithal ye shall be clothed; instead of looking no farther than this, or 'providing for the flesh to fulfil the lust thereof,' study how you may 'grow in grace, and in the knowledge and love of our Lord Jesus Christ.'

For your encouragement you have the assurance of Jesus Christ himself, that 'if you will ask forgiveness of God in humble and earnest prayer, he will pardon you, for the sake of his beloved Son; if you will seek the assistance of the Holy Spirit, you shall find it; if you will knock at the door of divine mercy, it shall be opened unto you.'

"O taste therefore, and see how gracious the Lord is! 'blessed is every one that putteth his trust in him, and keepeth evermore his commandments.'" P. 12.

The second Sermon presents a clear and animated statement of what our Redeemer has done and suffered for us, what he expects from us, what he has promised to us, and what therefore, if we are wise, we shall not neglect by the grace of God on our own parts to do.

"At the time when Adam and Eve had offended God by eating of the forbidden fruit, that gracious Master, in his wrath remembering mercy, promised a Deliverer in language which, though then imperfectly understood, has been made plain to us by the birth of Jesus Christ.

"He came into the world, first to teach mankind what God requires of them; to set before our eyes, in the clearest manner, the various duties which belong to us; and he brought these duties under two leading heads; namely, that we should love God with all our heart, and mind, and soul, and strength; and that we should love our fellow-creatures as ourselves; which love we are to shew by doing to others what we should wish and expect others to do to us.

"Christ having proved himself to be a teacher sent from God, by giving sight to the blind, making the deaf to hear, the dumb to speak, the lame to walk, and by raising the dead to life, gave himself up to suffer death upon the cross, that all who believe in him, and prove their belief

by keeping his commandments, 'should not perish, but have everlasting life.'

"To make known to all mankind that he had prevailed over the power of the Devil, who had brought death into the world, by inviting Adam and Eve to offend God, Christ rose from the dead the third day after he had suffered on the cross, and declared that, in the same manner as he had risen, all who were in their graves should come forth from the dust of the earth.

"But then, as the blessings which he purchased by his death were intended for those *only* who serve him faithfully, he has also assured us that they *only* who have done good shall rise to everlasting happiness. All who have lived a careless or a sinful life; who have paid no regard to the will of God, nor had him in their thoughts, will rise indeed from the dust, but not to happiness, not to the joys of heaven; they will be cast into hell, there to dwell evermore with the Devil and his

For at the end of the world Christ will come, attended by thousands and ten thousands of angels, to judge all mankind. He 'who knoweth the very secrets of the heart' will call us all to a strict account, not only for what we have done which we ought not to have done, but for what we have left undone also which we ought to have done; and he will sit in judgment not only on our actions, but on our words, and even our very thoughts. How much therefore does it concern us all to gain the favour of this great Being, whose power none can escape, and who has threatened to pour out his wrath upon the obstinate sinner, while he promises blessings, without number and without end, to those who will listen to him and seek to please him in the daily duties of that state of life unto which he has been pleased to call them!

From the fourth Sermon we select the opening, as containing a very practical explanation of 1 John v. 8, together with the concluding part of the Lord's Supper.

"The three that bear witness to Jesus Christ upon earth, and seal up the truth of his promises to us, are (1) the water in baptism, by which we are cleansed from the filth of our sins; (2) the blood of Christ, recalled to our thoughts at the Lord's Supper by means of the bread and wine, which blood was shed to procure the pardon of our sins; (3) and the Holy Spirit, who teaches us to regard the two sacraments of Baptism and the Lord's

Supper, as the means appointed by Christ himself to help forward our deliverance from the guilt and punishment of sin: now these three, the spirit, the water, and the blood, agree in and make good one and the same truth concerning Jesus Christ, the only Saviour and Redeemer of mankind*.

"We see here three things brought together, which ought therefore to be considered, not separately and by themselves, but as belonging to each other, and as only appearing in their proper character when united. I mean the aid of the Holy Spirit, Baptism, and the Lord's Supper." P. 45.

"The last thing mentioned in the text is the Sacrament of the Lord's Supper.

"You read, that 'Jesus Christ, the night on which he was betrayed, took bread, and, when he had given thanks he brake it, and gave it to his chosen disciples, (or followers,) saying, This is my Body which is given for you, (this is intended, in other words, to remind you of my Body which will shortly be offered for you on the cross,) do this in remembrance of me. Likewise after supper he took the cup, and, when he had given thanks, he gave it to them, saying, Drink ye *all* of this, for this is my blood of the New Testament which is shed for you, and for many, for the remission (or forgiveness) of sins. Do this, as oft as ye shall drink it, in remembrance of me †."

"Now would Christ at that solemn hour, when he had before his eyes the death which he was about to suffer, when he had it in his thoughts 'to finish the work which his Father had given him to do,' would he, at such a time, have dwelt, as he did, on any subject which was not of great importance? By saying to his disciples, 'Drink ye *all* of the cup,' he gives, in fact, the same command to his servants in every future age. We declare then, on the authority of Christ himself, that it is the bounden duty of every Christian to partake of the Lord's Supper. To draw back from it therefore, is to disobey your Lord and Master. Doubtless the Lord's Supper will be of no service to those who prepare not themselves to receive it by a firm trust in Jesus Christ, by sorrow for their past sins, joined with a steadfast resolution of amendment, and by brotherly love towards all mankind; nor will Bap-

tism profit any who keep not the promises and vows made for them at the holy font. In truth, the death of Christ will be of no benefit to those who refuse to do his will; it were better for such men, far better, that they had never been born. But the Sacrament of the Lord's Supper will be of the greatest service to those who examine themselves and so prepare to 'eat of that bread and drink of that cup.' Do not mistake so far as to think that it is left to our choice whether we will partake of it or not: Christ *calls upon us* to partake of it: if therefore we refuse his invitation, and seek not to acquire that frame of mind which is to fit us for receiving this Sacrament as we ought, we set up our own will against the will of our heavenly Master, and prove ourselves disobedient servants.

"That we feel the obligation which lies upon us to partake of this Sacrament, we shew plainly enough when we eagerly seek for it in sickness, as soon as the disease threatens our life. We are unwilling to go out of the world without having, once at least, obeyed the dying command of a crucified Saviour. Why then during the season of health, when the fears of death have not yet taken hold of us, why should we not in health give Christ this proof of our ready and cheerful obedience? Do we wait till our spirits are broken by old age? But who will promise that we shall live to that period? Let us then, in the prime of life, approach the holy table of our Redeemer, in obedience to his dying command.

"He has a claim upon our obedience, because he is appointed by God the Father to be our King; and of his kingdom there will be no end. He has a claim upon our gratitude, because he consented to die that we might live for ever. He has a claim upon our belief and confidence, because he hath spoken the truth, and delivered to us the words of eternal life. When he commands us therefore to 'eat of that bread and drink of that cup,' which are to remind us of his body nailed to the cross, and the blood streaming there from his wounds, how can we draw back from his loving invitation, and refuse to appear before him?

"What would a master say of that servant, who though repeatedly ordered to do the same thing, should as often refuse to do it? Would he not consider this repeated refusal as a sufficient reason for dismissing him from his service? How, in fact, could he stand acquitted for continuing to employ one who had broken, wantonly broken, the bond of obedience, which he

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* See D'Oyly's and Mant's Family Bible on this verse.

† Matt. xxvi. Mark xiv. 22. Luke xii. 19. 1 Cor. xi. 24.

had taken upon himself when he entered into his service ?

" If you have hitherto thought lightly of your ingratitude in disobeying so plain and positive a command, intended moreover for your lasting benefit, reflect upon the subject again. Be not led away by the example of others, for you are warned that you must not follow a multitude to do evil * : and remember, that, though they may lead you astray, you will yourselves have to answer for every neglect, as well as for every transgression, of duty.

" The text joins together the Holy Spirit, Baptism, and the Lord's Supper. They are three witnesses for the truth of the Gospel upon earth, and they will either speak for or against every Christian at the day of judgment. They are parts of one great scheme, and what Christ has brought together we must not attempt to put asunder.

" It is in vain to say that you mean no affront to Christ, that you have a high respect for the Sacrament of the Lord's Supper, and that you draw back because you are not prepared to receive it. Why then do you not set about the necessary preparation? When Christ calls you, will you tell him that you are not ready? and, though again and again invited, will you still refuse to come? This surely is not the conduct of a true Christian; this is not the conduct of one who would present himself before God 'with a humble, lowly, penitent, and obedient heart.'

" Shew therefore your reverence of your Saviour, your gratitude towards him, your love of him, not by words, but by deeds. Hold back nothing from him which he requires at your hands. Say with Samuel, 'Speak, Lord, for thy servant heareth it.' And with David, 'In the volume of the book it is written of me that I should fulfil thy will, O my God; I am content to do it, yea, thy law is within my heart †.' P. 52.

The fifth on bearing our cross, contains the following feeling appeal to every pious and grateful heart, together with a useful application of the text to all classes and descriptions of persons.

" Ask now yourselves, my brethren, whether you would not be encouraged in the midst of difficulties, if you thought that some dear friend looked on and be-

held with joy your honest struggles to do your duty? Would not his praise cheer you, and make you more desirous than ever of holding out, and coming off successful in your endeavours? And will not the thought of being approved by God be welcome to us, if we learn to love him, as we ought, to look upon him on all occasions, and to take the greatest delight in gaining his approbation? When we reflect moreover on his goodness, first in creating us, and then in providing for us the means of pardon and everlasting happiness by the death of his Son, what powerful reasons have we to love him with all our hearts, and to put our whole trust in him?

" Indeed, this only is wanting to make all men sincere and earnest Christians; we could not be other than such if we really loved God, for his favour would then be necessary to our peace; we could know no enjoyment, while we had cause to fear that he was displeased with us.

" Laying then the foundation of every duty in the command of God, and striving after an earnest wish to perform each command by learning to love him, let us enquire on each occasion what his will is.

" The duty demanded of us in the text is to 'bear our cross;' to bear, that is, any hardships which may befall us in the path of our duty, with cheerful submission to the will of our heavenly Father and his Son Jesus Christ.

" Each has his cross, which is, in fact, his trial; something that calls for patience and submission, whether it arise from without or within; whether, in other words, it springs from any circumstances which belong to his particular situation in life, or from his temper, or from the state of his health.

" They who are far advanced in years, feel the infirmities of age; their strength now fails them, the activity of former years is gone by never to return: they are subject to pain, and those things which formerly yielded pleasure have now lost their power of producing enjoyment. Their eyes grow dim, their ears become dull of hearing, their limbs are stiff and feeble, and the body bends under its own weight.

" This is the cross which those have to bear, whose years have increased upon them till 'their strength becomes often but labour and sorrow.'

" Here, as in every other instance, the duty is cheerful submission to the will of God; they have had their season of health and strength; and as the evening follows the morning, youth must be succeeded by

* Exod. xxiii. 2.

† 1 Sam. iii. 10.

‡ Psalm xl. 10.

old age. It would be as unreasonable for the old to complain of their age, as it would be in any one to murmur because the morning or noon did not last for ever, but gave way, in turn, to the evening.

"But if age has its trials, it has its comforts also. The old have to look back on difficulties overcome, or at least gone by, which still await the young. 'Man is born to trouble as the sparks fly upward *.' How many struggles have the aged passed through, which will not return! How many dangers have gone over their heads, which the young have yet to undergo before they reach old age; and when these last have arrived at that period, they will still have their trials!

"If their youth has been spent soberly and in the fear of God, can we look on the old without regarding them as passengers on the ocean, who, after having met with many storms and tempests, see 'the haven before them where they would be.' 'The hoary head is a crown of glory, when it is found in the way of righteousness †.'

"If, on the other hand, their youth has been spent in evil courses, the old ought to make the best amends in their power, by giving themselves up, in the evening of their days, to the service of Almighty God and his Son Jesus Christ. Let not their infirmities and feebleness hinder them from making their peace with God by submission to his holy will. Let them take up their cross, and follow Him who died to save them, in meekness, and patience, and with hearts lifted up from earth to heaven: let them pass the short time which remains to them in this world, as strangers 'who look for a city not made with hands eternal in the heavens.'

"There are some, who, though not old, feel the infirmities belonging to age, from frequent sickness. Pain, when it continues week after week, and month after month, is undoubtedly a sore trial. But then it draws off the sufferer from many of those snares which health and a flow of spirits bring with them: it invites them to serious reflection, by teaching them how vain are the boasted advantages of the present life! how ill they deserve to be prized by us, as they often are, above those blessings which support us in sickness, and smooth the bed of death. When his strength faileth, and faintness seizes upon the sufferer, even then, as long as the power of thought remains, how soothing it is to have a 'conscience void of offence

towards God and man!' To all such a bright prospect opens, through the death of Jesus Christ upon the cross; they may lift up their eyes to the heavens by a firm belief in their Saviour's promises, and look forward to the time when pain and sorrow shall pass away for ever. 'They who sow in tears, shall reap in joy: he that now goeth on his way weeping, and yet beareth good seed, shall doubtless come again with joy, and bring his sheaves with him *.' For to those who bear their sufferings with patient submission to the will of God, a reward is laid up in heaven which man cannot take from them.

"Poverty is another trial—the poor have to bear their cross. Though their very poverty frees them from many cares and troubles which belong to the rich, they have still sufferings to endure. Yet patience will lighten their weight, by disposing the poor to make the best of them. Nothing contributes so much to take off the edge of suffering, as the habit of cheerful resignation. We bend, by degrees, the pole to the form which we wish it to take; and the mind in like manner bends by degrees to the burthen which it has to support. But this is not all—God, whose eyes are constantly upon all his servants, will be ever ready to help those whom he beholds humble and patient, and resigned to his holy will. Lazarus the beggar, after having endured, without murmuring, the sufferings which fell upon him, was taken by the angels, after death, into Abraham's bosom—was carried, that is, to a place of joy and everlasting happiness.

"God, who permits his servants, for the trial of their obedience, to be visited with difficulties and troubles of various kinds, does not willingly afflict the sons of men—afflicts them, not from disregard to their feelings, but for their profit, that they may be saved at length in the day of the Lord, for the sake of Christ, by submitting themselves to the will of God, and bearing with cheerful resignation whatever may befall them. The poor in this world may yet be rich in faith—may believe in Jesus Christ, as the Saviour of all who serve and obey him, and may also do those things which are pleasing in his sight.

Let each, therefore, keep in mind, that sufferings of some kind are the portion of all: they are trials with which God is pleased to visit us. To fret, and complain, and murmur, while it only increases the evil, becomes also a resistance to the will and purpose of God. They who will not bear their cross, cannot be the servants of

* Job. v. 7.

† Prov. xvi. 31.

* Psalm cxxvi. 6, 7.

Christ—they give him up when they grow impatient, and rail against their lot: whereas the true Christian, in obedience to the command of his great Master, strives by prayer and watchfulness to ‘possess his soul in patience *.’” P. 76.

We have only room for the following picture of the sincere Christian, as he passes on through the humble business of the day, and of the prize that through the merits of his Redeemer awaits him hereafter in heaven.

“When he wakes in the morning, his first duty he feels to be a thanksgiving to God for having carried him through the past night in safety, and a prayer for protection through the present day. He then enters upon his daily work with an honest desire of doing justice to his employer, by giving him the full measure of his time and strength. Aware that the eye of his future Judge is constantly upon him, he does not slacken in his diligence, but follows his employment contentedly and with cheerfulness. He takes the food which God has enabled him to earn by the sweat of his brow, and eats it with thankfulness. At the close of the day he returns to his home, and rejoices to find himself once more in the bosom of his family. Here he lays hold of every opportunity to check strife and each selfish feeling, by encouraging brothers and sisters to be kind to each other, and to give up their own wishes for the sake of promoting the wishes and comforts of the rest. He is never better pleased than when he can see in his children a desire to make each other happy, and he blesses God for having implanted such a disposition in those, whose welfare lies so near his heart. Before he lies down to rest, he returns thanks to heaven for the support which has been bestowed upon himself and his family through the past day, praying God to continue over them all the same watchful care and protection, and he teaches his children to follow so wise an example. Does not a day thus spent furnish matter for cheerful reflection as often as one looks back upon it? There is nothing here of noisy joy—nothing which hurries on the spirits to a pitch of giddy mirth—but there is a calm and sober pleasure, on which the mind delights to dwell, and which we may humbly trust God himself beholds with approbation. This is to journey on through time with eternity full

before us: days thus passed are written down by Almighty God in the book of life.” P. 90.

“A prize is set before us by the Lord Jesus, which is richer than earth possesses; a prize described to us as ‘a crown *,’ and ‘an eternal weight of glory†.’ In some parts of Scripture the happiness of heaven is represented under the figure of a feast: in others we are told, that a great multitude of all nations, and kindred, and people, and tongues, shall be assembled before the throne of God, clothed in white robes, with palms in their hands§. The white robes point out the righteousness of such as wear them—the palms are borne as signs of rejoicing and triumph, and they mark those who bear them as conquerors, as having prevailed by the blood of Jesus Christ over that great enemy of mankind the Devil.

“The faithful Christian, when admitted into heaven, will join the company of ‘just men made perfect,’ and enjoy the happiness of conversing with them for ever. He will be freed from all pain and sorrow—the tear will be wiped from every eye—the understanding will be enlarged, so as to see clearly what now ‘we behold as through a glass darkly’—the heart will be warmed by those kind and generous feelings, which on earth yield the purest pleasure we can enjoy, and which will no longer become faint and languid from the perverseness of our own heart, or be chilled by the ingratitude of others. The happiest moments of our lives here, those moments which pass so quickly away and are gone, will be far exceeded by the bliss which will there last for ever. There will be no need of night to give rest after fatigue, for weariness will there be unknown; no change of scene will be required to refresh the worn spirits, for cheerfulness and joy will there prevail without end, and without decay.

“Conceive then a person on earth to be gifted with perpetual youth, with unshaken health, with a strong and active understanding, with a warm and generous heart—conceive him to be surrounded with friends, who love him and whom he loves, possessed of every thing which fortune can bestow, and assured, moreover, that these should never be taken away from him—conceive, above all, that the precious Author of these blessings should be constantly present to him—that he should see him, converse with him, and know for a certainty that his favour would never be for-

* “2 Tim. iv. 8. 1 Peter v. 4. Rev. iii. 11. vi. 2.” † “2 Cor. iv. 17.”

‡ “Rev. xix. 9.” § “Rev. vii. 9.”

feited—conceive, a person placed under such circumstances, and you will yet have but a faint and imperfect notion of the joys which God has laid up for his faithful servants in heaven.

"Are not here, my brethren, sufficient reasons to make us watch over our souls? If then we value peace of mind, and would secure the comfort of a lively hope for our support under the vexations and disappointments of life—if, moreover, we would lay up for ourselves, through the mercies of Christ, an unfading treasure in the heavens—the way is open to each; we must set God *always* before us, and seek to make ourselves acquainted with him, by taking his will for the daily rule of our lives. Our first question in every instance must be, not what I am *inclined* to do, but what does my *duty* require of me? And if we feel that we are at any time leaning towards inclinations, while duty lies on the other side, let us not fail to ask ourselves in sincerity of heart, 'What shall a man give in exchange for his soul?' P. 93.

The remaining Sermons afford passages of equal merit and interest; and we recommend the whole volume to our readers, as a small but valuable collection of plain and useful and truly scriptural discourses.

Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily. By the Rev. J. J. Blunt. Murray. 1823.

ARINGHUS in his work on Subterranean Rome, (as cited by Dr. Middleton) observes, that

"The wisest Popes, and Governors had found it necessary in the conversion of the Gentiles, to dissemble and wink at many things and yield to the times, and not to use force against customs, which the people were so obstinately fond of, nor to think of extirpating at once every thing, that had the appearance of profane, but to supersede in some measure the obligation of the sacred laws, till these converts convinced by degrees, and informed of the whole truth by the suggestions of the Holy Spirit should be content to *submit in earnest* to the yoke of Christ."

In this age when the zeal for conversion has awakened itself "like a giant" from sleep, with a giant's strength indeed, but sometimes, it is to be feared, with that want of wise discretion, which in our imaginations we so commonly connect with a giant's strength, the question suggested by this passage is one of the deepest practical importance to the cause of true religion. Since the primitive ages of Christianity, faults have undoubtedly been committed by her missionaries in both extremes; on the one hand the ignorant Pagan has been called upon with an ill-timed scrupulosity to surrender usages harmless in themselves but dear to him by immemorial associations, while hard and comparatively speculative doctrines have been pressed upon minds which really wanted the power of understanding them so as to embrace them; on the other, a principle of adaptation and compromise has been acted upon, which evading the real difficulty of conversion has multiplied only nominal converts; Christ and the Saints have succeeded not merely to the place, but to the estimation of Jupiter and the Olympians, as they had overturned the dynasty of Saturn, who himself had moved from their thrones Cælus, and Terra with all the mysterious powers of elder Titanism. The ill-success of those who proceeded on the former principle was to be expected and deplored; the victories of the latter were utterly valueless; they laid the foundation of Christian worship in fable, the same spirit grew with its growth, and the time never came of which Aringhus speaks so self complacently in the passage cited above, when the *whole* truth was to be told, and by the suggestions of the Holy Spirit the people were to *submit in earnest* to the yoke of Christ.

When a proper opportunity shall offer, we shall be glad to enter specifically upon this question, deeming it as we do of great and press-

* Letter from Rome, Ed. 5. P. 121.

ing importance; but at present our limits forbid us to do more than advert to the different state of things in this respect at present existing in the Churches of England and Rome. A learned Italian, with whom we were conversing upon the very book, which stands at the head of these remarks, observed to us, that Mr. Blunt had done no more in Italy and Sicily, than he himself with similar opportunities could do in England. The observation was ingenious, but fallacious; undoubtedly we retain in this country many of the superstitious usages of our Pagan and of our Romish forefathers; no one who notes at all attentively the customs of the lower orders, especially in the remoter provinces, can doubt for a moment of this; but the distinction, is that we do not retain them *as part of our religion*; the peasant fires at his apple trees, hangs misletoe in his kitchen, or nails a horseshoe over his door; for wherever ignorance is in any degree, there superstitious will remain, and human nature, especially unsophisticated nature, clings to the usages of old time; the sensible Pastor duly appreciates these things, and discourages them by mild reasoning, or good-natured ridicule; but if these usages are to be set on a footing with the superstitions of the Italians, we must suppose the Clergyman in his canonicals attaching religious importance to them, heading the procession with torchlight and psalmody, accompanying the act with prayers, and perhaps in a sermon vouching the authenticity of it by numerous miracles and special interpositions of Heaven. A moment's thought suffices to convince us of the importance of this distinction; no doubt half the waggoners in the kingdom have numerous fancies and wild superstitions about their horses; *this* appearance is lucky for them, *that* unlucky: the Clergy do what they can to remove these weeds by the gradual advance of culture and true

religion; but what would be said if they celebrated a yearly festival for "the benediction of horses," and if the Pastor of each parish at the Church-door in his surplice sprinkled with holy water all the cattle in it, receiving too from each owner a gratuity for the benefit conferred proportionable to his zeal and ability*.

From the nature of things a warfare must always exist between the two churches. So long as the Church of Rome adheres to ceremonies, practices, and doctrines, which we conscientiously believe to be adverse to the truth, and pernicious to morality, it is not even desirable to bring about peace and union. Only let the dispute be carried on with mildness and liberality, with perfect charity towards individuals, with a free acknowledgment of the virtues of many, and there can be no sin—there may be some profit—and there must be great security in such a controversy. We cannot say, that the tone in which Dr. Middleton wrote, is at all what we should wish to see imitated by a writer of the present day; he is learned and acute, but most unnecessarily coarse and personal. Mr. Blunt, a man of less talent and acquirements, writes in a far better spirit; if it be possible, he is even a little *too* anxious to divest his book of a polemical appearance; he disclaims any intention of making an attack on the Church of Rome, and begs that his Essay may be considered *literary* only; but we do

* Modern Rome has dedicated a yearly festival peculiar to this service, called in their vulgar language, the "Benediction of horses;" which is always celebrated with much solemnity in the month of January; when all the inhabitants of the city and neighbourhood send up their horses, asses, &c. to the convent of St. Anthony, near St. Mary the Great, where a priest in surplice at the church door sprinkles with his brush all the animals singly as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. *Middleton, 141.*

not see that by this moderation he has at all weakened his argument in the body of his work; successfully following the line marked out for him by his Precursor he has added many more very striking and interesting proofs of the *Pagan origin* of by far the greater part of the *peculiar* rites and superstitions of the *Romish Church*.

The nature of the argument, which is entirely an induction from particulars, prevents this from being superfluous, though so much had already been done by Middleton. A few coincidences between religious rites would barely raise a suspicion; if the number be increased, the suspicion grows to a presumption, and every fresh instance advances us a step towards conviction. We therefore feel obliged to Mr. Blunt for his Essay, and however he may have intended it, we shall take leave to consider it as a useful auxiliary in a cause, which the thoughtless only can ever consider as of less than vital importance.

The plan of his Work may be given in a few lines: it opens with a general view of the progress of polytheism in ancient Italy, and its tendency to go on from day to day increasing the number of the gods by a subdivision of their powers and functions. The natural consequences of this were on the one hand a diminution of their supposed distance from mankind, and a proportionate diminution of the respect of mankind for them, evidenced by the frivolous subject-matter of their prayers, by the motives used to influence those to whom they were addressed, and the indignation when their prayers were not granted. This is compared in all its parts with the polytheistic worship of saints in modern Italy.

“The general effects, (says he) of this unhappy system have been to degrade the worship of the Deity, to swell the calendar with saints, to extend the influence of charms, to instigate pilgrimages, to clothe

the altars with votive tablets, and to give currency to numbers of miracles which have not a shadow of testimony to their truth. In short it has made the countries of Italy and Sicily what they are, emblems of the churches in them, replete themselves with beauty, yet serving as vast magazines for objects calculated to excite the devotion of the superstitions, the pity of the wise and good, and the scoffs of the profane.” P. 5.

The comparison thus briefly proposed is followed out in detail through many succeeding chapters. Our narrow limits forbid us from travelling so far with Mr. Blunt as we could wish, but we will try to give an analysis of the part in which he points out the conformity between the gods and the saints of Rome, in their numbers, their lives, the places and objects over which they preside, and their miraculous powers. The numbers of the gods of Rome, (the “*turba Deorum*” is Juvenal’s contemptuous phrase) the profusion of temples in towns, and chapels in the country to the rural powers, and the frequency of the festivals, which Virgil seems to complain of as interfering with agriculture, and Augustus found it necessary to diminish by retrenching *thirty* at a blow, are all circumstances familiar to the merest schoolboy; and a glance at the Roman calendar, or a week’s travelling in Italy will satisfy any one how entirely they apply to the *Saints of Romish worship*. If again our reason be shocked at the tales of Diana and Endymion, Bacchus and Ariadne, Venus and Adonis, &c., what shall we feel at hymns wherein Christ, and St. Rosalia are the persons spoken of, and it is said,

Nunc te liliis, nunc te rosis

Sponsus ornat odgrosis.—

Or again,

Quis tamen laudes recolat, quis hujus
Virginis dotes sibi quam pudicis

Nuptiis junctam voluit superni.

Numen Olympi.

But we forbear to press this far-

ther; indeed we are content to forego somewhat of the strength of our argument, rather than commit to our pages the monstrous legends respecting St. Catherine, whom Roman Catholics scruple not to consider as the actual wife of our blessed Saviour.

Again the partiality of the Roman Deities to mountains, (that same prejudice for "high places," which the Old Testament and the earliest profane writers testify to have prevailed so universally in the East) and the sanctity attached to fountains by reason of their supposed residence there must be familiar to every reader of the Latin Poets. These local prejudices remain in full force: the Madonna has numerous Churches on the brows of the highest hills, indeed the peasants will inform the traveller that three mountains out of four have sacred appellations, Sta. Croce, Sta. Paolo, S. Giovanni, S. Quirico, (into which *necquicquam* memoratus Eryx is now transformed*:) so as to fountains the modern Italian believes that the Madonna at one, S. Calogero at another, or St. Paul at a third heal the sick and restore the lame; and their respective chapels near are filled with crutches and votive offerings commemorative of the benefits received by their special interference. The fourth ground of comparison between the Roman deities and the Romish saints, that of their respective supernatural powers is still more complete than the preceding. If each Roman individual, and each city had its tutelary god, so each Italian looks to some guardian

saint for protection of himself and his country: Horace says of Apollo

*Hic bellum lacrymosum, hic miseram
famem*

*Pestemque a populo et Principe Cæsare in
Persas atque Britannos
Vestrâ motus ager prece.*

And the inhabitant of Palermo prays to S. Rosalia.

*Nunc o Virgo gloriosa
Candens liliis, rubens rosa
Audi preces, audi vota
Quæ profundit gens devota
Terræ motum, pestem, bellum
Procul pelle, nec flagellum
Appropinquet civitati
Quæ tuæ fudit pretati.*

So S. Caietan delivers Naples from a plague, and S. Petronius from the devil in the shape of a large sow, which was as pernicious as the famous Erymanthian boar, until it met with this ecclesiastical Hercules.

We are compelled to abstain from pursuing these remarks any further, but we cannot close them without recommending the book to all classes of our readers. Even the most learned may find something new in it; it does not indeed pretend to the character either of deep thought, or very minute scholarship, but it is an elegant instructive essay, written in a tasteful manner, and with a liberal feeling. The passage with which the book concludes has higher merit, and it will leave so good an impression of the author, that we will end our notice by citing it.

"I here bring to a close an essay which has occupied the hours I could spare from other avocations since my return to the land of my birth. In preparing it for the press I have found many delightful recollections revived; recollections foreign indeed to the subjects of these pages, yet in my mind intimately associated with them: the purple light upon the hills; the vineyard and orange grove; the fountain half hid with ilex; the mouldering temple; the spot where the poet sung, and the orator spoke, and the patriot fell; inconveniences surmounted; accidents escaped; kind-

* It was an universal opinion among the Heathens that the Gods in a peculiar manner loved to reside on eminences or tops of mountains: which Pagan notion prevails still so generally with the Papists, that there is hardly a rock, or precipice, how dreadful or difficult soever of access, that has not an Oratory, or Altar, or Crucifix at least planted on the top of it. *Middleton, P. 135.*

nesses received; charities drawn forth; friendships formed or cemented by common pursuits, and common interests, and common toils, by mutual assistance, and mutual forbearance, and mutual concession. If it were possible that my reader could peruse the book with feelings in these respects similar to my own, I should await his verdict with greater confidence. As it is, however, I trust, that it may excite in him, if not the same, yet other associations equally pleasing; that an attempt to illustrate those authors which have been the study of his boyhood, may at least serve to carry him back to scenes of that golden age, with all its attendant mirth, and hope, and ardour, and singleness of heart: and that appeased by the fond memory of times past, he may look with a favourable eye upon a work which has been the means of awaking that memory, and pardon the want of greater merit in the essay itself."

A Letter to Henry Brougham, Esq. M.P. upon his Durham Speech, and the Three Articles in the last Edinburgh Review, upon the Subject of the Clergy. 8vo. 104 pp. 2s. 6d. Rivingtons. 1823.

(Concluded from our last.)

"With respect to the article upon the Bishop of London and his Charge, there appears to be but one opinion. It has been pronounced by every man of good sense and good feeling, to be at once a wanton and a weak attack upon one of the most amiable Prelates that ever graced the English bench. His Lordship in the course of the Summer had published a Charge, which made a considerable impression upon the public mind. Its practical and discriminating views of the state of Religion in the country, its elegant and persuasive language, and above all, its mild and unaffected piety had given it a much wider circulation among the Laity, than generally falls to the lot of Episcopal charges. These, and these alone, were the circumstances of provocation, under which both the Charge and its author were selected as the victims of Edinburgh malevolence.

"The Reviewer first speaks of the disappointment which his friends have sustained 'since his great and rapid elevation in the Hierarchy.' I am not afraid, Sir, to meet this statement in the face of the public with a positive and a flat denial. With his friends I have no concern—it is to the public that I appeal for a decision upon the point at issue between us.

"When Bishop Howley was elevated to the See of London, he was unknown to the great body of Laity and Clergy with whom he was hereafter to act. In the course of nine years he has established his character upon a basis much too solid even for the terrors of your eloquence to shake. So meekly has he borne his faculties upon him, so gentle have been his manners, and so amiable his deportment, that even the envy naturally attendant upon a sudden elevation, has long since died away. He is a man without an enemy; and I will do the Reviewer himself the justice to believe, that in this rancorous attack upon one of the best of men, he is actuated by no personal malice, but only by a general hostility to all that is amiable and good in our Ecclesiastical Establishment. In the discharge of the numerous and complicated duties of his See, Bishop Howley has shewn an activity and discrimination which mark no ordinary mind; and if you doubt the purity of his motives, look, Sir, at the disinterested disposition of his best patronage. His public munificence is unrivalled, and his private charities are untold.

"When the Reviewer speaks of the 'friends of the Bishop,' he little knows perhaps their number and their warmth. There is not a worthy and a conscientious Clergyman in the Diocese of London, but he is the friend of Bishop Howley. The poorest Curate among them would be the first to vindicate the cause and to uphold the name of a superior so loved and honoured. This is not the language Sir, either of friendship or of adulation; it is the language of the whole Diocese, and of every one in it, whether he be clerical or lay, who has had the means of forming a judgment upon the character and conduct of the Prelate in question. Whatever disappointment may have been felt with respect to Bishop Howley, has been felt not by the friends, but by the enemies of the Church which he adorns." P. 78.

"I cannot dismiss the Reviewer without one remark upon his bold attempt to revive a charge against the Bishop, which he ought to know, as well as you do, to be utterly destitute of foundation. He accuses the Bishop of 'proclaiming in the House of Lords, that by the constitution of this country the king is exempt from all moral blame; thus perverting the maxim which protects the Sovereign from personal responsibility, into the monstrous doctrine, that nothing which he does, as an individual, can actually be wrong.'

"The Bishop, as the Reviewer ought to know, did not say that reigning sovereigns are exempt from all moral blame: but the Bishop said, that if it be admitted, that the king is politically incapable of the highest crimes, he is, *a fortiori*, politically incapable of the lower; that if he cannot be brought to trial for a great offence, much

less can he be brought to trial for the politically small offence of adultery. When a subject sues for a divorce, he lays himself open to the recriminating charge of adultery, the proof of which offence will annihilate his suit : but against the king no such offence can legally be proved, because there is no court before which he can constitutionally be tried. He is, therefore, *politically* incapable of the crime—*morally* he is capable, morally he is answerable for the offence. There is a tribunal before which kings and demagogues, bishops and reviewers, must hereafter bow in fear and in truth—a tribunal which neither the majesty of power can escape, nor the clamour of a mob insult.

"This was the view which that amiable and much injured Prelate took of the case. That this was his view, you well know : the Reviewer, probably from pure ignorance, has mistaken and misrepresented the case : when you next meet him, be candid enough to set him right. If he should be inclined to take another turn, and to dispute the Bishop's *real* view of the question, refer him to the following passage in the Commentaries, and inform him, upon your authority as a lawyer, that such is the doctrine of the English Constitution.

"To these several cases, in which the incapacity of committing crimes arises from a deficiency of the will, we may add one more, in which the law supposes an incapacity of doing wrong, from the excellence and perfection of the person ; which extend as well to the will as to the other qualities of his mind. I mean the case of the king : who, by virtue of his royal prerogative, is not under the coercive power of the law ; which will not suppose him capable of committing a folly, much less a crime. We are, therefore, out of reverence and decency, to forbear any idle inquiries, of what would be the consequence, if the king were to act thus and thus ; since the law deems so highly of his wisdom and virtue, as not even to presume it possible for him to do any thing inconsistent with his station and dignity ; and therefore has made no provision to remedy such a grievance." *Blackstone's Commentaries*, b. iv. c. 2.

"Upon the third article in the Edinburgh Review, upon the Bishop of Peterborough and his Questions, I shall not trouble you with a single remark ; but I shall refer you to the Bishop's manly and luminous speech for his best defence. I have no desire to depreciate the drollery of your reverend and facetious friend, nor

'To choke a gibing spirit,
Whose influence is begot of that loose
grace
Which shallow laughing readers give to
fools.'

Out of his talent, whether it be for farce or tragedy ; every one has a right to turn a

penny : I would only advise your friend to confine himself to farce ; for if he should attempt to play a more serious part, his facts and principles may perhaps be rudely questioned. There is a sort of prejudice also against a man who turns upon his own profession. 'Tis a dirty bird,' &c.—You know the proverb, and you may not be at a loss to discover its application." P. 99.

"The Church of England is assailed on every side, her doctrines are misrepresented, her dignitaries are reviled, her property is threatened, because she has refused to sacrifice her ancient principles of loyalty and of good faith, to the caprice of a mob, or to the virulence of their leaders. But the assault upon the Church is a prelude only to an assault upon the State. While I write, the contest has already commenced between property and no property, between law and anarchy, between constitutional liberty and revolutionary despotism. The landholder, the fundholder, the possessor of any and of all securities, whether real or personal, begin to tremble. The Church stands first in the list of victims—do not think to bribe the besieging army with her plunder—Cobbet and Co., like Brennus of old, will kick the beam. On the contrary, every grain of influence which the Church or its dignitaries possess, must be put in requisition for the aid of the State ; without that influence neither the laws nor the constitution can stand.

"Remember, Sir, that every sarcasm which you so undeservedly throw out against the revenue of the Church or its possessors, will fall hereafter with double force upon every other rank and property. The time may come, Sir, and shortly come, when a statesman, like yourself, will bitterly lament the hour, in which he raised the howl of popular indignation against a pure and an unoffending Church ; and amidst the confusion and misery which he has contributed to create.

*Magni cum optaverit emptum
Intactum Pallanta.'*

A Remonstrance, addressed to H. Brougham, Esq. M.P. by one of the "Working Clergy." Pp. 54. Rivingtons. 1823.

THIS is a pamphlet of equal ability with the former, and on the same subject, though pursuing a somewhat different line of argument. It must be cheering to every true friend of the Church to find such able champions coming forward so promptly and effectually in her de-

fence. We commence our extracts with this opening address to Mr. Brougham.

SIR,

"I should deem it necessary to offer you some apology for the liberty which I take, in bringing your name before the public, were it not already invested with a notoriety which renders all such excuses superfluous. Of the motives which induce me to come forward at the present juncture, I need give no other account than this, that I am a clergyman of the Church of England. The time is now come, when we are called upon to stand up in defence of our rights, and of that which is still more valuable to us, our character as a Christian Ministry. That there exists at this moment a conspiracy, or something equivalent to a conspiracy, against the Established Church, can hardly be doubted. Missiles of every kind are daily hurled against her, from the sophistry and misrepresentations of the Edinburgh Reviewers, down to the shameless and wilful falsehoods of the Morning Chronicle, and the ribaldry of Benbow and Carlile. But I cannot bring myself to believe, that any man of real principle and talent, gifted with political sagacity like your's, can willingly lend himself to such a miserable faction. For yourself, Sir, we have your recorded and deliberate opinion, that neither the extirpation of Christianity, which is the avowed object of some, nor the overthrow of a rational, learned, and tolerant establishment, which is the secret wish of others, will advance the moral character or civil prosperity of your country.

"My object in addressing you on the present occasion is to request your powerful intercession with the conductors of the Edinburgh Review, over whom you are generally believed to have all the influence, which may be supposed to belong to the most voluminous and eloquent of their contributors. That you are intimately connected with them, cannot be doubted: for not only have you been the constant theme of their panegyric, but many of their leading articles have been mere echoes of your speeches and reports. That journal has of late assumed a tone of hostility towards the Church of England, and dealt out with an unsparing hand invectives and calumnies, which, I am persuaded, cannot have received your sanction, and the repetition of which, I hope you may be persuaded to prevent.

"It may perhaps excite surprise, that I should call upon *you* to intercede in behalf of an establishment, towards which you are reported to entertain no very friendly views. But I feel that I am entitled to invoke your aid; and if refused it, to deny you the credit of consistency. It so happens, that you have enjoyed peculiar opportunities of witnessing the exact and conscientious man-

ner in which the English Clergy discharge one part at least of their duties; the zeal and disinterestedness with which they promote all charitable objects, and especially the education of the poor. I know not how far your own observation may have qualified you to judge of the manner in which they perform the public offices of religion; but you are reported to have expressed, in the House of Commons, with all that force of language for which you are remarkable, your sense of their benevolence, activity, and zeal. This tribute to their worth was the more honourable both to them and to yourself, as having been extorted from you by the irresistible force of truth, in spite of your prejudices and habits of thinking. Reluctant praise is perhaps the most valuable of all, because its sincerity is not to be questioned.

"The same candour displays itself in an article upon the new plan of education, in the Edinburgh Review for August, 1820, commonly attributed to you, in which you state, that although the mutual jealousy of the established Church and the dissenters had excited in you great 'apprehensions of misconduct,' which were long directed towards the former,' yet that 'its chiefs had ultimately made the most liberal concessions.' The same article speaks of the zeal and alacrity with which the Clergy had seconded the views of the Education Committee, while it rebukes a party (and that no inconsiderable one) of the dissenters, who 'have decried all attempts at establishing a national system of education as superfluous.' It says very justly, 'let us not forget how much has been done by the piety and benevolence of the Establishment. The digest shows, that permanent endowments exist in England, with a revenue, at this moment, of 300,000*l.* a year, but which is worth, if duly improved, and all property included, near half a million, which already afford education to 165,000 children, and might, with care, instruct 200,000; and it is certain, that this magnificent work is all raised by the hands of churchmen, who have thus for ever provided the means of educating two millions of the people. Were we to reason upon the principles adopted by those, whom we are now forced most reluctantly to combat, we should be well entitled to contend, that such good works of the Church well entitle her to confidence in this question. At least those who argue that no scheme should be adopted against the wishes of the dissenters, because these worthy and conscientious men have done so much for education themselves, may fairly be met by a statement of how much more has been done by the Establishment; and all the pains taken, and zeal displayed, by the resident parochial Clergy in helping the labours of the Education Committee, may well be appealed to in further support of the same argument.' Ed, Rev. P. 252.

"These sentiments, I am convinced, you will not now disclaim: and I therefore appeal to your consistency, to interfere and defend the established Church from the charges of those who stigmatize her with intolerance and want of liberality." P. 5.

"The critic in question makes a distinction between the 'working parish priest,' and, 'the sinecurist of the cathedral.' You, Sir, are perfectly aware, that the dignities of our cathedral churches, are, for the most part, given as additions to the income of 'the working parish priest,' or conferred as marks of distinction upon those, who serve the cause of religion by their learning, piety, and zeal; and it has not escaped you, that the very cathedral, against which this attack is made, affords more than one signal illustration of the truth of my remark. The reviewer speaks of the 'vexatious methods of raising the principal branch of ecclesiastical revenue.' I need not tell you, Sir, who are so well acquainted with these matters, that for every instance where a clergyman takes his full legal dues, there are hundreds, where he contents himself with a moderate proportion of them, rather than have recourse to these 'vexatious methods.'" P. 11.

"The reviewer quotes a passage from a pamphlet, not written, as he pretends, by a member of the chapter of Durham; and I am free to confess, that I think it such as no clergyman ought to have published. But in the first place, this was not the production of one of the offending prebendaries; and if it were, what would it prove against prebends, or prebendaries in general? As well might we stigmatize the profession of which you, Sir, are so distinguished an ornament, as having a tendency to extinguish all principles of honesty, because one of its members commits a gross breach of trust.

"For my own part, I confess that I feel a pang, when I see a minister of the Gospel enter into the field of political controversy, and indulge in the language of bitterness, on which side soever he may be ranged. Whether it be Mr. B. at Liverpool, or Mr. G. at Norwich, he is, in my mind, equally deserving of censure. But, surely, it is grossly disingenuous and unfair, to visit the indiscretion or violence of an individual upon the body at large; and still more so, to charge them upon the establishment to which he belongs. If a man of hasty temper, or defective judgment, should now and then find his way into the higher stations of the Church, is it fair to lay the blame of his violent and injudicious proceedings upon the Church itself? I am sure that you, Sir, who speak with so much affectionate warmth of the ecclesiastical polity established in Scotland, will not answer this question in the affirmative; for in that case, sentence of condemnation must go forth against Presbyterianism itself." P. 12.

"I am not disposed at present to enter

upon the general question of the comparative merits of the episcopal and presbyterian forms of church government: I am not going to prove, as I might easily do, the apostolical institution of the former, nor the novelty of the latter. I am not about to quote the great authorities of Grotius, Casaubon, and even of Calvin and Beza themselves, in favour of episcopacy; I will not suggest the probability, that the animosity of the Edinburgh reviewer has been sharpened against the episcopalian clergy, by the gradual increase of their Church in Scotland; a fact of which you, Sir, altogether lost sight, when you were pleased to predict that his Majesty 'would see no such thing as a bishop' north of the Tweed, although no less than six of those portentous creatures found their way into the presence chamber at Holyrood. I will even permit the reviewer to place 'the right of the whole church establishment, (i. e. its secular polity) and the humblest part of the secular constitutions of the state upon the same grounds;' and I would then ask you, whether that particular branch of the ecclesiastical regimen of England, against which the reviewer directs his attack, have not vindicated its usefulness, by the fruits which it has produced? Are a learned clergy of no service to religion? and is there any form of church polity better adapted to encourage learning in the clergy than our's? Judge them by their fruits: let the reviewer produce a phalanx of Scotch presbyterian ministers, who shall be a match in point of erudition, biblical knowledge, acuteness, and eloquence, with the bishops, and deans, and prebendaries, whose writings have done, and continue to do, good service to the cause of Christianity, and honour to the church of which they have been members.

"If I were arguing with you, Sir, upon the advantages of our existing forms of church government, and you were to inquire, What is the use of all the expensive paraphernalia of deaneries and prebends? I should content myself with replying, The same use, amongst others more important, which, in your own profession, belongs to the *coif*, or the *silk gown*; an analogy of which I believe you will readily acknowledge the force. And I would add, in the words of your favourite Paley, 'The profession of arms, and the law, derive their lustre and esteem, not merely from their utility (which is a reason only to the few) but from the exalted place in the scale of civil life, which hath been wisely assigned to those who fill stations of power and eminence in these great departments. And if this disposition of honours be approved in other kinds of public employment, why should not the credit and liberality of ours be upheld by the same expedient?'—'Rich and splendid situations in the church have been justly regarded as prizes, held out to invite persons of good hopes and ingenuous attain-

ments to enter into its service. The value of the prospect may be the same, but the allurements are much greater, where opulent shares are reserved to reward the success of a few, than where, by a more equal partition of the fund, all indeed are completely provided for, but no one can raise even his hopes beyond a penurious mediocrity of subsistence and situation. It is certainly of consequence, that young men of promising abilities be encouraged to engage in the ministry of the church; otherwise, our profession will be composed of the refuse of every other. None will be found content to stake the fortune of their lives in this calling, but they whom slow parts, personal defects, or a depressed condition of birth and education, preclude from advancement in any other. The vocation in time comes to be thought mean and uncreditable,—study languishes,—sacred erudition declines,—not only the order is disgraced, but religion itself is disparaged in such hands. *Some of the most judicious of the presbyterian Clergy have been known to lament this defect in their constitution.* They see and deplore the backwardness in youth of active and well cultivated faculties, to enter into the Church, and their frequent resolutions to quit it.—“We will not say that the race is always to the swift, or the prize to the deservant, but we have never known that age of the church, in which the advantage was not on the side of learning or decency*.”

“In words to this effect, Sir, I should reply to your question. As for the reviewer, professing as he does a high respect for the opinions of Dr. Paley, if the foregoing extract should still fail of producing its impression, I would press him with an authority, from which he cannot consistently appeal, that of his own journal. In an able article upon the common law of England, contained in the number for February, 1822, I find the following observations:—“If the priesthood are disposed to pay too ready an obedience to the ruling powers, we shall not add to their independence by despoiling them of their lands, and converting them into the salaried servants of the state, or into eleemosynary dependents upon the bounty of their hearers. An established church is an essential portion of constitutional monarchy. Its endowment is the property of the people. When they pillage the altar, they rob themselves. We should open as many paths as possible between the lower and the upper orders of society. Every advocate of popular liberty ought to cherish an ecclesiastical constitution, by which the son of the peasant may acquire unchallenged rank and independence. The cardinal’s cap and the episcopal mitre fall often on the humblest brow.”

“But perhaps the secret of this inveterate rancour against the Establishment may be

that which is well expressed in the Greek proverb,

Ἀνὸς πεσοῦσης, πᾶς ἀνὴρ ξυλεύεται.
“‘When an oak falls, every man scuffles for a faggot.’”

“Some great proprietor of coal-mines, may perhaps anticipate with conscious delight the auspicious day,

“When Troy shall fall,
And one prodigious ruin swallow all;”
when of the slices which shall be carved out of the patrimony of the see of Durham, no inconsiderable share shall be added to his own territories; while you, perhaps, may carry to your tent something ὀλίγον τε φίλον τε, an estate or two from some other northern diocese. But you, Sir, well know, even if he has not the wit to perceive it, that the spirit of equalization will make but one step from the palace to the hall; and when Ucalegon shall be on fire at Durham, it must be a strong party wall which will protect his manors and his mines from the conflagration.” P. 17.

“The reviewer asks, ‘who can pretend to doubt that religious instruction might be afforded far cheaper to the people than in either England or Ireland?’ He seems to consider that religious instruction is a sort of staple commodity, of invariable goodness; and that by a judicious application of the principles of political economy, a bargain may be made with the ministers of religion, to do the people in theology at so much a head. But, you, Sir, know perfectly well, that if the instructor be meanly paid, the instruction will fall proportionably in goodness, although the subject matter of instruction may remain the same. I can with ease find a tailor who ‘can afford me my clothes far cheaper’ than I am accustomed to get them: but if my coat hangs loosely upon me, and the seams give way, and the nap wears off in a week or two, I shall not gain by the exchange. I have seen, not long since, an advertisement in one of the papers, of a classical tutor, professing to teach the Greek language ‘according to the method of the late Professor Porson’ in six lessons, for one guinea. This is selling Greek at a much cheaper rate than that at which the public schools and universities can afford it; and upon the reviewer’s principles, I suppose we should soon have a ‘London Commercial Divinity Company,’ who would favour the public with religious instruction unadulterated, at the lowest wholesale price.

“Doubtless many persons are to be found, who will ‘afford religious instruction,’ even at a cheaper rate than the Scotch clergy.” Let proposals be sent in by those who may be disposed to farm the religious part of the community, to instruct the nation by contract; and you will find either the Ranters, or the Jumpers, or some other species of the genus Holderforth, will offer to supply the article at less expense than the present

* “Paley’s Sermons and Tracts, p. 56.”

Scotch Kirk. The teacher who can *make* a pulpit before he *preaches* in it, can certainly 'afford religious instruction' at a cheaper rate than those who live wholly of the things of the altar: the question is, whether *such* religious instruction be worth purchasing at any rate? What would you have said to the reviewer, if he had asked, as he might have done with at least an equal degree of propriety, 'who can pretend to doubt that *legal advice* might be afforded far cheaper to the people than it now is in the British dominions?' The Old Bailey solicitors, Mr. Harmer and Mr. Isaacs, will give you their opinion for a very moderate fee; yet I apprehend that the crowd of clients will still continue to besiege *your* chambers, even if Mr. Brougham *charges* three times as much for his commodity as Mr. Charles Pearson. Let not common sense and propriety be again insulted by a driveller who talks of the most important of all national objects in the language of Broker's Row. I say nothing of his implied assumption, that religious instruction, properly so called, is the whole and only business of the clergy: for if I were to speak of the decent solemnization of public worship, and the right and due administration of the sacraments, I know not whether his own experience would qualify him to comprehend the full force of the argument.

"The reviewer acknowledges (candid creature!) that 'there *have been* pious men in our church, who instead of making a profit of their rich endowments, rather regarded themselves as stewards for the poor:' and he quotes the instances of Bishop Burnet, and Bishop Butler; to whose names it were easy to add a long list of others, who have been and still are examples of liberality. But without descending to particular instances, I defy him to mention any order or class of men, who expend so large a portion of their revenues upon works of piety and charity as the clergy of the Church of England. Take from them their possessions, (of which, let it be remembered, they have only the usufruct) and divide them amongst the gentry or yeomanry of the land, and I will venture to predict that the difference will soon be felt and deplored, not only by every charitable institution, but by the poor of almost every parish throughout the kingdom. I would not institute invidious comparisons; but let the reviewer take the trouble to compare, even from the printed reports of public charities, the sums which are annually given by the opulent and dignified clergy, with those which are contributed by the heads of the law, who enjoy equal or larger incomes. Let him then pursue his inquiries into private life: let him ask of the excellent conductors of the Office for suppressing Mendicancy, whether the clergy have been found deficient in secret acts of charity? To take one instance out of many, let him inquire whether

the truly benevolent prelate, whom you, Sir, thought fit to beard under the walls of his own palace, has ever shut his ear, or closed his hand to one deserving individual, of the almost innumerable applicants who daily solicit his bounty? When a school was to be endowed for the maintenance and education of the orphans of the clergy, while one nobleman gave twenty, and another ten pounds, the Bishop of Durham gave *thirteen hundred*. Was that a mis-application of the revenues of the church? would any of the revilers of our order, if the patrimony of the see of Durham, had been transferred to them, have given thirteen hundred pounds, or even thirteen? Such instances as these, and I could name many such even in our own times, (some indeed of still greater nificence) redeem the Establishment from the disgrace which may possibly be inflicted upon it by the parsimony of a few individuals. Take one benefice with another, and it may safely be affirmed, that a far greater proportion of the revenues of the church is bestowed upon charitable objects, than would be so expended, if they were vested in any other part of the community." P. 23.

"Let me now ask of you, Sir, as a great political economist, if the clergy are to be deprived of their possessions, who is to have them? After the first few years who will be benefited by the transfer? Are they to be taken from those who do something for them, and given to others who are to do nothing? Will it be any benefit to the nation, if the estates of the see of Durham are given to Mr. Lambton, or those of Carlisle to Mr. Curwen or yourself? Are the tenants of the clergy racked up to the extreme value of their occupations? Are the farmers upon the Bishop of Durham's lands worse off than Mr. Coke's or my Lord Grey's tenants? or, if you propose that the church lands should be appropriated to the payment of a stipendiary clergy, is it to be supposed that the land-owners will forbear from adding to their rents, a sum equal to that which is at present paid by their tenants in the shape of tithes? The utmost that the farmers can look for, is, to exchange the caterpillars for the locusts. It ought not to be forgotten that our dignitaries do not reap the sole, nor the principal benefit, of the lands and houses which are the Church's inheritance: these being in most cases leased to laymen, who pay a trifling reserved rent, with a custom, nearly amounting to a right, of renewing their leases at stated periods, on payment of a reasonable fine. At the same time this power of demising on lease, is limited and qualified by law, to prevent its being abused to the injury of the church, and the consequent detriment of religion." P. 28.

"Before I quit the subject of the attack which has been made upon our Church Establishment, allow me to urge, as my last and strongest reason for appealing to *you* in

its behalf, your own recorded opinion. It is taken from an article in the Edinburgh Review for Nov. 1811, *which has been proved, beyond controversy* *, *to have been written by yourself*. Your words are these: 'For the Church of England we cherish the utmost respect. We not only grudge her none of those rights wherewithal she is plentifully endowed—not only wish to see her safe from all disputes as to her title—all attempts to lay her low; but we go further—and would have *all her dignities and her honours secure*: 'we will have her to exalt her mitred front in Courts and Parliaments,' and will view an enemy to the state in every one, who either by open assault or by secret treachery, or by the still more dangerous enmity of injudicious and disreputable friendship, would bring her rights or her power into jeopardy.' P. 33.

"I now approach a subject, which I hardly know how to treat, whether with the indignation which must be excited in every generous and candid mind, by insults gratuitously offered to learning, piety, and virtue; or with the contempt and ridicule, which are the proper portion of him, who with a mixture of stupidity and insolence attacks that which is unassailable, and hurls his leaden javelin against a shield of adamant. I need not tell you that I allude to the attack which has been made upon the character, talents, and principles of the present Bishop of London." P. 35.

"You, Sir, could have taught the Reviewer a different lesson, who after a jealous examination of the dispositions with which different members of the legislature viewed the proposed inquiry into the abuse of charities, especially of those concerning education, were pleased to pronounce the following eulogium upon that distinguished prelate, in the year 1818.

"Among the honorary commissioners, we had been led to hope that Lord Lansdowne and the Bishop of London would appear. It is not easy to find two individuals more admirably qualified for the office, by the union of inflexible integrity with conciliatory temper, and of acute understanding with habits of application to affairs. But I own that in my eyes those distinguished persons were still further recommended by their avowed disposition in favour of the proposed inquiry †.' Yet this is the prelate whom the Reviewer stigmatises as, 'the enemy, upon principle, of whatever informs and enlightens the poor;' the Reviewer himself having cited the Bishop's words, that 'in proportion as these additional energies imparted to the mass of the people' (by the systematic culture of intellect) 'are under the direction of good principles, they will give stability to the government, advance

the cause of religion and morals, and contribute to the general advantage.' Could a Christian Bishop speak more strongly in behalf of knowledge? Is he, whose office it is to watch over the religious principles of his flock, to suppress all mention of *Christian* instruction, when he is recommending the education of the poor? Is it *his* duty to stand up for the favourite system of the Reviewers, of schools for ALL and Religion for NONE? Is it '*calumniating knowledge*,' as this ignorant traducer terms it, to say, that when under the direction of good principles, it does all that could be wished? or can any one deny that when it is *not* under the direction of good principles it *may* do a great deal of harm?

"The Bishop makes precisely the same distinction as Bacon has done, between the *quantity* of knowledge and its *quality*. 'If then,' says that great philosopher, 'such be the capacity and receipt of the mind of man, it is manifest, that there is no danger at all in the proportion of quantity of knowledge, how large soever, lest it should make it swell or out-compass itself; no, but it is merely the quality of knowledge, which, be it in quantity more or less, *if it be taken without the true corrective thereof*, hath in it some nature of venom and malignity, and some effects of that venom, which is ventosity or swelling *.' And again, 'But yet evermore it must be remembered, that the least part of knowledge passed to man by this so large a charter from God, must be subject to that use for which God hath granted it, which is the benefit and relief of the state and society of man, for otherwise all manner of knowledge becometh malign and serpentine †.' Yet the Reviewer calls it 'a monstrous assumption' of the Bishop's that 'the diffusion of knowledge and cultivation of intellect may exceed the countervailing powers of religion and morality.' Is *countervailing* then a stronger word than Lord Bacon's *corrective*? The Reviewer indeed is pleased to give it the meaning of *counteracting*; which never belonged to it. To *countervail* (*contra valere*) is 'to be of equal weight or value;' and will the Reviewer presume to deny that religion and morality are of less weight or value than 'the diffusion of knowledge?' No person but one who is impenetrably dull, or wilfully blind, can fail to perceive the Bishop's real meaning, which is, that religion and moral instruction is necessary, to preserve a due equilibrium in the human mind, which, without it, is, to say the least, liable to what Bacon terms '*ventosity or swelling*;' and that deism, and atheism itself, are the natural results of this intellectual *adema*, I suppose I need not prove even to the Reviewer himself.

"After the quotation which I have given

* See an able paper in the Quarterly Review, vol. xix. p. 504.

† Letter to Sir S. Romilly, p. 20.

* Of the Adv. of Learning. p. 23.

† Works, vol. i. p. 375.

from Bacon, it may be superfluous to say another word in refutation of this dabbler in philosophy. But I am bound to charge him with *wilful falsehood, and deliberate mis-statement*, in having represented as 'an enemy upon principle of *whatever* informs and enlightens the poor,' and as 'holding an ignorant generation to be far more certainly in the path of virtue and happiness than a well educated community,' a prelate of that Church, which laid down as one of his first principles, 'that the yet unskilful and young age, haunye the foundations layed, both of religion and good letters, mai learn godliness, together with wysdome,==a prelate, who tells his clergy, in the very paragraph from which the grounds of this accusation are extracted, 'It must be our object to maintain the proportion which should always exist between the active powers of the public mind, and the control and direction of their exercise by the operation of moral causes. And this we must do, *not by discouraging the acquisition of knowledge, or the cultivation of understanding among the lower orders*, but by taking effectual methods to supply their minds with just notions of their duty towards God and man, and place them under the habitual direction of sound principles and good feelings.'" P. 37.

"The Bishop having in his Charge enforced, in the most impressive language, the duties of kindness and liberality on the part of beneficed incumbents towards their curates, observes that on the other hand, where the curate gives just cause of dissatisfaction 'by insufficiency, negligence, or indecorous behaviour in his official functions, or by personal disrespect or hostility towards the incumbent, the best interests of the parishioners will suffer, when discord prevails between the Ministers, who have joint cure of their souls; and *since regard to personal feelings must yield to considerations of public utility*, it may be sometimes expedient to dissolve the connexion, and thus put an end to a scandalous contest, though it may be difficult to apportion the blame between the contending parties.'

"Against this doctrine the Reviewer is pleased to put in what he elegantly denominates his 'entire protest,' and says that 'the leaning is to be for the incumbent, against the curate,' whereas the reverse ought to be the case. It is useless to speak plainly to those who are determined to misunderstand you: but let me put a case to the Reviewer. An incumbent and his curate quarrel, and live in a state of contention and animosity; the one undoing what the other does. The case comes before their diocesan, whose business it is to see, that the spiritual interests of the parishioners do not suffer from the disagreements of their pastors. What is he to do? Reconciliation is out of question; yet if things go on in their *present state*, religion will be scandalized the Church deserted; the Bishop, as the

law stands, *cannot eject the incumbent from his benefice*, but he may displace the curate; and in doing it, he chooses the least of two evils, and one which in most cases, he will have it in his power to remedy. As to the 'leaning' of which the Reviewer talks, the whole tenour of the Bishop's charge is in favour of the curate; and whoever has the happiness of knowing his Lordship, knows the affectionate interest which he takes in the welfare of 'the working clergy,' and the liberality with which he contributes, in every possible way, to their comfort and encouragement. If ever there was a prelate, who considered the influence and the endowments of his high office to be vested in him for the protection and support of religion, in the persons of its ministers, it is the present Bishop of London." P. 43.

"I am sensible that I owe some apology to the Bishop of London himself, for having presumed to say a word in vindication of a character, which a rare union of learning and piety, moderation and firmness, a perfect singleness of intention and a truly christian meekness, places as far above my commendation, as above the impotent malice of the Edinburgh Review. But I was desirous of producing some strong reasons, why you, Sir, who have borne such ample and unsolicited testimony to his Lordship's worth, should no longer permit your train of underlings to insult public feeling and decency, by a series of calumnies, the discredit of which redounds in some measure upon yourself." P. 49.

"I cannot help remarking, in conclusion, that there never was a period, at which the English Clergy, as a body, were less liable to the imputation of meddling with politics, than the present; a sufficient proof of which is, that when here and there an injudicious individual does subject himself to that charge, a great outcry is raised on one side or the other, according to the part which he takes; and he is sure to suffer in general estimation. Having myself a very decided opinion on this subject, I have studiously endeavoured to avoid every expression of political sentiment; every thing which might give just offence, to any party or person whatever, except those of whose enmity we are already assured, and whose *open and fair hostilities* we are not solicitous to deprecate." P. 51.

The Peculiar Character of the Church of England, independently of its connection with the State, considered in a Sermon, preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, July 3, 1822, in

the Church of Newport, in the Isle of Wight, and published by his Lordship's command. By Walter Farquhar Hook, B.A. Student of Christ Church; Chaplain to his Grace the Duke of Argyle; and Curate of Whippingham.—
2 Tim. i. 13.

"It is a common, but dangerous error, as pernicious to those who are induced by it to desert or oppose the Established Church, as it is subversive of that unity which the Gospel every where prescribes, that the religion of the state is an engine of mere human contrivance, political in its character, and existing ONLY as an integral part of the institutions of man. It is needless in an assembly like this, to enter into any detailed argument, to prove that the episcopal Church has existed in regular descent from the apostolical times; (gross and idolatrous as were the forms by which it was for a long period, overlaid and obscured,) and that it *would* exist in all its vigour and purity, were the STATE to deprive it of its *civil* ascendancy, and to sever it from the constitution of the country.

"This is no gratuitous inference, induced by a too partial view of the subject; it is not even a matter of speculative opinion. The episcopal Church, as it exists at present, in union with the constitution of this country, *has* existed, and *does continue* to exist in the utmost purity, unconnected with, and disjoined from all civil authority. When the hierarchy fell with the kingly government, at the time of the great rebellion, our holy and episcopal Church still strictly adhered to its rule of faith and worship, and even shone with *more* than its wonted purity; *for*, it was purged and cleansed of those sallow professors, who, living under its wing, and fostered in its bosom, availed themselves of the breach which laid it open to its persecutors and oppressors; and abandoned it to those ONLY, who were its true and faithful disciples. It was *purified*, not overwhelmed by the waters of adversity.

"Our Bishops, indeed, were deprived of the *temporal* and *civil* rights which had been vested in them by the ancient constitution of the land; but they remained firm in the discharge of their episcopal functions, and in upholding that authority, which they had derived in direct descent, from the apostolic age.

"The episcopal Church in Scotland was, about the same period deprived of its
REMEMBRANCE, No. 52.

civil ascendancy. It was, indeed, for a short time, re-invested with power, but at the Revolution in 1688, Presbyterianism was finally established in that part of the British dominions, to the utter exclusion of episcopacy, as the religion of the state, but not as a Church. It remained, where it had formerly stood in splendor,—equally *firm* and *dignified*, in *poverty*. Deprived of its temporalities, it not only adhered to the strict rule of its discipline and worship, but displayed a peaceable and loyal character unknown to and unimitated by any other Church, under the probing operation of persecution, as well as depression. Of late years, indeed, this Church has emerged from the shade into which it had been thrown by her oppressors. It is now tolerated; but it is no longer an ESTABLISHMENT, nor can its Bishops claim any TEMPORAL power or jurisdiction. Nevertheless, their spiritual authority is as firm, as legitimate, and as truly, and unquestionably derived by succession from the Apostles, as that of our own Bishops. 'It is,' in the words of Bishop Horsley, 'a pure, spiritual, episcopacy; an order of men, set apart to inspect, and to manage the spiritual affairs of the Church, as a society in *itself*, totally unconnected with civil government.'

"But although the Church of England may boast a perfect independence upon all human institutions, it is, nevertheless, our duty, our *bounden* duty, to apply those means, which, under Providence, are supplied for the furtherance of Christian truth and obedience, by the civil ordinances of the state into which she is adopted. We preach with AUTHORITY, which human sanctions can neither increase nor diminish; but we are no where commanded in the Gospel, to reject the subsidiary authority, founded on human institution, when it does not militate against our paramount allegiance to Almighty God. On the contrary, it was foreseen that KINGS should be 'the nursing fathers' of the Church of Christ; thus clearly indicating the means of promoting the great ends of Christianity, under the operation of civil sanctions, that is, AN ESTABLISHMENT; which, in the Gospel language, is necessary among large bodies of men, to promote and maintain 'the unity of spirit, in the bond of peace.' We do not, therefore, adhere to the Church, because it is an Establishment; but, because it is an Establishment founded on the revealed Word of God; and which demands *nothing*, im-

poses *nothing as necessary* to salvation, which may not be read, and *proved* by the Holy Scriptures.

"There is an individuality (if I may be allowed the expression) in the Church of England, which belongs to no other established form or mode of Christian worship; and which, whilst it affords an additional evidence of its apostolical character, distinguishes it from all those, which have emanated from, or are opposed to it.

"After the separation of the Eastern and Western Churches, the latter, or Roman branch, soon ceased to make the Word of God, its spiritual guide. Like the later Jews, it was wholly given up to *traditions and fables*; and the pure light of Christianity could scarcely penetrate through the dense body of superstitious rites and observances, which arose out of them. The Romanists maintained, indeed, the *foundations* of the primitive Church, and the *form* of Church government was in its principal article preserved. But it was only a *form*, and the *Bible* was a *sealed book*. The Reformation again opened that source of light and life to mankind; but, as in the former instance, although under modes *directly opposed*, the interpretation of man soon began to supersede the simplicity of the Gospel, and the long dormant remonstrance of the apostle applied in full force, to those who boasted that they were of 'Cephas or Apollos,'—of Luther or Calvin, of Melancthon or Arminius. The doctrine of the *infallibility* of the Pope was exploded, but the *fallibility* of man was still in the ascendant.

"The zeal of innovation is no less a distemper of the mind, than the bigotry, which blinds us to existing errors. *Truth* is never found in *extremes*. And who that reads the works of many of the early reformers on the continent of Europe, can trace even the tone of Christianity, in the prosecution of their great scheme of Christian reform? And yet these works have lived; our own loved country, for a time, lay prostrate under the infliction of their doctrines, and they have descended even to our own times,—cherished and supported with a zeal that would do honour to a better cause.

"It is not my purpose to enlarge upon this part of my subject, it would open too wide a field of discussion upon such an occasion as the present. And I have only referred to it on account of the illustration it incidentally affords to the *peculiar* character of the Church of England, as contradistinguished from ALL the various sects and creeds, to which the speculative the

ology of the early reformers, and their compurgators and imitators in other countries, has given birth.

"The Roman Church, from which these ~~men~~ seceded, in common with ourselves, had preserved, I repeat, the *FOUNDATIONS* of the true Church; and when the rubbish of the superstructure was removed, these appeared fully to view. But instead of reflecting by *whom*, and on *whose* authority they had been laid,—they in their newly awakened zeal, revolted from *all* contact with that which they denounced as being *utterly and irremediably* defiled. They paused not to reflect, or to compare, or to bring what was still sound to the test of the apostolical ordinances, but hastened with their various followers and proselytes to dig *new* foundations, and to erect *new* churches; as if the Church of Christ, were *many*, and not *one*, *single*, *holy*, and *Catholic*. Hence those feuds and divisions which sectarianism has engendered, and entailed upon future generations; and which, without reference to the effects upon our own Church, but comparing them *only* with *each other*, have obviously and fatally broken that unity of spirit which is the essence of Christianity, and the very bond of peace. Was the Bible a *sealed book* to these men? Had they *never read*, and do they *never read* the apostolic exhortation uttered in the fervency of *inspired zeal*? *I, beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgement. Is Christ divided?*"

"Uninspired man can never safely be made the depositary of power, without hazard to himself as well as to others; I mean that power which gives him a positive, unquestioned, and uncontrolled influence over the persons, or the consciences of men. There is a leaven of humanity which will mix with his best intentions, and give a colour imperceptibly to actions, which in their native hue and character he would have shuddered, perhaps, to contemplate. We perceive the aspiration after precedence and distinction among the very apostles of our blessed Saviour, until they were filled with *that spirit* which afterwards gave them,—with the power to work even miracles,—CHRISTIAN HUMILITY, which shrank from all imputed merit in themselves.

"The founders of the various sects, which were quickly generated upon the great secession from the Roman Church,

* 1 Cor. i. 10. 13.

each, in order to increase the number of his proselytes, influenced by his own peculiar prejudices, or eager to display his zeal by some specific character or tenet, which should separate and distinguish his authority from that of his increasing rivals, became a self-interpreter of the newly opened Scriptures; and dogmatized with scarcely more moderation, than the Pope of Rome himself.

"Thus in the two extremes, the same errors prevailed, qualified on the side of reform indeed, in some measure, by free discussion, which will always preclude the absolute suppression of truth; but the interpretation, and the doctrines deduced from it by the reformed leader, were as implicitly adopted in the creed, and were little less imperative upon the consciences of his followers, than the Bulls and Decretals of the Roman Hierarchy, upon those, who still adhered to the ancient superstition. As these tenets differed according to the various temperaments and habits of the several preachers, schisms inevitably arose, and the pale of Christianity became again narrowed and circumscribed by mortal man! Salvation was scarcely allowed to those who transgressed the prescribed boundaries; and bigotry and intolerance were found to exist, far beyond the precincts, and limits of papal jurisdiction.

"But how differently was the Reformation carried on in this country? And how wisely the means employed, to prevent this interposition of private passions and intemperate zeal in the establishment of a Christian Church! The old foundations, I repeat, were still visible. These were cleared and cleansed, in order that the simple structure for which they were originally prepared, might be re-edified. This was not effected by one man, nor on the views or authoritative dicta of any *separate class or denomination of Christians*, but, by the *whole body* of eminent Ecclesiastics then existing in the Christian community of this country; and by a succession of wise and experienced counselors, who searched the Scriptures in simplicity of spirit, and with that singleness of heart, which prayed for, and relied upon Divine assistance in fixing, according to the *clear and obvious* interpretation of Scripture, the glory due to '*God on high*,' and upon earth that '*peace and good-will towards man*' which had been announced to him, in the voice of angels!

"This it is, which gives an individuality, — a character unknown to all other

churches,—to that under which, by the blessing of Providence, we have been born and nurtured, and conducted on our way, to the blessed hope of everlasting life.

"In this happy Reformation it was not proposed to open *new* sources of speculative enquiry on the nature of Church government; but, as its name bespeaks, to render it conformable to *ancient, known, and ascertainable* principles, upon which it was primitively established, to *cleanse and purify* it from the *ALLOY* with which it had been debased, not to *cast it into the fire* to take a *new* shape, or to subject it again to the plastic hand of *design- or fanciful* theorists. To *RESTORE*, not to *DESTROY*, was the pious and noble maxim of our *Reformers*.

"The structure of the Church thus re-edified upon the primitive principles of Christianity, arose an object of respect and veneration! Without extraneous ornament, it still preserved a simple dignity sufficient to secure it from profanation and to *direct, not to divert*, the attention of the creature, in his communion with his Creature.

"Such is *THE CHURCH*,—whether in a state of union with, or of separation from the civil constitution of the country. Such, I say, is *THE CHURCH*; and such were the inducements which obtained for her the protection of the *STATE*! And that she has not forfeited the pledge originally given of her perseverance in the pure model to which she has been reformed, may be asserted in the face of her most open and avowed opponents. No objection is urged against her which was not brought by the earliest seceders from her worship; and so far from any undue power having been usurped or attempted on her part, during the progress of nearly three centuries, she has surrendered, perhaps, too many of her chartered rights, and scarcely retains a privilege which is not *equally* shared by those, who are most hostile to her interests.

She has, then, more than redeemed her pledge; for while, on the one hand, she has preserved her faith pure and uncontaminated, she has so infused her mild and moderate principles into the civil constitution to which she is united, that we may challenge the whole world to produce an instance, in past or present time, of the administration of the laws and of justice, so consistent with morality, with strict rectitude, and the principles of rational liberty, as under the *TRULY PROTESTANT GOVERNMENT* of this country." P. 7..

The Dangers to which the Church of Christ is exposed both from without and within: A Sermon, preached at the Primary Visitation of the Right Rev. Lord Bishop of Winchester, on Wednesday, June 12, 1822; in the Parish Church of Kingston-upon-Thames. By Joseph Allen, M.A. Prebendary of Westminster, and Vicar of Battersea.—2 Tim. i. 13.

"WHEN the doctrines of our holy religion are the subject of our contemplation, we should never fail to extend our views to the practice, which our belief leads to; and, on the other hand, when we are called upon to examine our moral conduct, we ought most carefully to review the principles, upon which that conduct is founded; and, if in the former case our conversation does not correspond with the precepts of the religion we profess, or if in the latter we find, that we have built upon any other foundation, than that of Jesus* Christ and him crucified, we ought to be thoroughly aware, that in the day of the Lord we shall neither be justified by the one, nor saved by the other.

"The life of a real Christian, consists in believing what Christ and his Apostles have taught, and in practising what they

have commanded. He believes first; this is the seed; and then a suitable practice results, by means of earnest endeavours and hearty prayers, from that belief; this is the full† corn in the ear. If he does not believe aright, his heart and affections can never be engaged in the service of God; his obedience will not be the‡ obedience of faith; neither will his righteousness be the righteousness§ of God through Christ. Consequently, his service will not be the service which God has appointed for sinners, and of course will neither be accepted nor rewarded by him. On the other hand, if one, who is called by the revered name of Christian, believes, but does not practise, he at once both confesses, and denies Christ. He confesses him with his mouth, but denies him by his works; and we all know, that our Saviour has most pointedly informed us, that we cannot be his disciples, unless we do|| the things which he saith; neither can we love¶ him, if we do not keep his commandments. To be devoid, therefore, of faith, is to be devoid of the principle of Christian action; to be devoid of good works is to be devoid of Christian action itself; for St. James very justly observes, that, ** as the body without the spirit is dead; so faith without works is dead also." P. 16.

† Mark iv. 28.

‡ Rom. xvi. 26. § 2 Cor. v. 21.

|| Luke vi. 46. John viii. 31.

¶ John xiv. 21. ** James ii. 26.

* 1 Cor. ii. 2.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE proceedings of this Society during the last month have been peculiarly interesting. The resignation of their venerable Secretary, the Rev. George Gaskin, D.D. after a long and faithful service of *thirty seven* years, was calculated to excite feelings of no ordinary kind. This resignation was made by letter, which was ordered to be entered on the minutes of the Society, and called forth from the Board, the

warmest expressions of esteem and regard.

It was then referred to the Committee of Correspondence to consider on the best means of supplying, as far as might be, the loss which the Society had sustained; when after a long and patient investigation of the nature and extent of the Secretary's duties, it was recommended to the Board, that for the future, two joint Secretaries, with equal powers, and in holy orders, should be appointed to fill the office. This recommendation of the

Committee was adopted by the Board; and the Rev. William Parker, M.A. long and deservedly known as the Society's indefatigable Assistant Secretary, and the Rev. Archibald Montgomery Campbell, M.A. were elected joint Secretaries of the Society.

Society for the Propagation of the Gospel in Foreign Parts.

THE monthly meeting of this Society was held, as usual, at St. Martin's Library, on Friday March 21. His Grace the Archbishop of York was in the chair.

After prayers the business of the day commenced; letters were read from several of the Society's Missionaries, giving a very favourable account of their respective missions. From these we collected the following particulars, which cannot fail to be gratifying to all who have the interests of these missions at heart, and delight in the reflection, that so many of their fellow-creatures are thereby preserved in, or brought to the knowledge and practice of true religion, and enabled to partake in all its beneficial and consolatory ordinances.

At St. John's, Newfoundland, the congregation is represented as highly respectable and attentive, and the number of communicants as daily increasing.

At Halifax, the mission is as prosperous as could be expected; its general habits those of a settled and flourishing parish, and its tenor even and easy during the last year.

At Paisborough, after a vacancy of many years, a mission has been re-established.

At Amherst, Weymouth, Liverpool, St. John's, (New Brunswick,) Long Island, White's Point, Matilda, Beverley, Wiltz, and Adolphus-town, churches are either contemplated, or in great forwardness, or happily completed and fit for Divine Service.

From Anapolis, the accounts are

peculiarly cheering; and the Missionary acknowledges the arrival of a most seasonable supply of books. The military settlement at Dalhousie, continues to be prosperous. The people appear to be deeply sensible of the kind attentions which the Society has promptly paid to their spiritual wants. Many of them have been reclaimed from their vicious courses, and are now, by the grace of God, leading sober and religious lives. The school flourishes.

From Falmouth, the account is for the present less cheering, owing to the following circumstance. Upon the removal of the French population from Falmouth about sixty or seventy years ago, the country was peopled with emigrants from the United States, who brought with them the peculiar notions of what are termed "the New Lights;" and "it is a work," adds the Missionary, "of more difficulty than can easily be imagined, to operate a change in favour of the more sober doctrines of the Church of England. Yet I avail myself," he continues, "of every opportunity, both in the pulpit, and in frequent visits from house to house, to encourage sentiments of lively and unaffected piety; and I look forward with confidence ultimately through the grace of God to a more favourable result."

From Woodstock the Missionary writes that he had visited the military settlement at St. John's River, and found the people in the act of gathering in the fruits of an abundant harvest. The good effects of the Society's books were very apparent; yet the spiritual wants of the settlement are still great. In the district, however, there are no less than *ten* Madras schools, with *forty* children each.

At other places schools have been established, and new Missions opened.

At Sandwich the District Prison has been visited with the happiest effects; and in the District School 389 children are receiving the bene-

sits of a religious and suitable education.

At the Cape of Good Hope a National School was opened in the December of last year, in the presence of the most respectable inhabitants. On the first day the number were *thirty-six*, which increased to *sixty-eight*, and average daily about *forty-five*; of these it may be interesting to know that forty-seven are English; six, Dutch; three, Malays; one, Hottentot; eleven, Negroes. The black servants since their attendance at the school, are stated to have become more useful and attentive in their domestic employments, which is ascribed to the kind interest taken in their moral and religious improvement.

After hearing these letters, and the recommendations of their Committee thereon, the Board proceeded to adopt such measures as they deemed to be necessary to meet the wants of each particular case: some regulations were made relative to the Society's scholarships at King's College; and after the blessing pronounced by the Archbishop, the meeting broke up.

Reports of Committees forming in the different dioceses *at home*, continue to be received; and we have no doubt, as the objects and exertions of the Society become through their means more known, that the attention of the public will be proportionably directed towards it, and ample means afforded to enable the Society to carry on and extend their benevolent designs.

We subjoin the following extract from the Report of a Diocesan Committee recently formed at Lichfield.

At a numerous and highly respectable meeting of the Clergy and Laity of Lichfield and its Vicinity, held in the Chapter-house of the Cathedral, on Friday, the 17th Day of January, 1823.

THE VERY REVEREND THE DEAN OF LICHFIELD, IN THE CHAIR.

It was unanimously resolved,—

1. That the Incorporated Society for the propagation of the Gospel in Foreign

Parts, on account of its zealous and successful exertions in the diffusion and advancement of pure Christianity, throughout the dependencies of the British Empire, is entitled to general gratitude and patronage; and merits in a peculiar degree the liberal support of the Clergy, and other members of the Established Church.

2. That such support is more especially requisite at this time, on account of the inadequacy of the funds of the Society to the great importance of its undertakings, and to the increasing magnitude of its operations, which have been lately extended to the British dominions in India and the East, under the superintendence of the Bishop of Calcutta, and with the fairest prospect of success to the cause of Christianity.

3. That the sanction of the Lord Bishop of the Diocese having been obtained, a Committee be now formed, to be called the *Lichfield Diocesan Committee of the Society for the propagation of the Gospel in Foreign Parts*; for the purpose of making the operations and objects of the Society more generally known; and of collecting, receiving, and remitting all annual subscriptions and benefactions in aid of the Society's designs.

National Society for the Education of the Poor in the Principles of the Established Church.

At the monthly meeting of this Society various grants of money were made towards the establishment of schools in different parts of the country. We would particularly notice a grant of 100*l.* to Kingswood, near Bristol, from the great population and importance of the place. The utmost discipline and good order continue to be observed in the school; in which there are at present 430 boys, and 207 girls. The attendance of the children at the National Society's chapel in Ely Place is regular and numerous, and their behaviour deserving of great praise. Nineteen persons are at present receiving instruction at the school as training masters and mistresses.

Incorporated Clergy Orphan Society.

At the quarterly meeting of the Society, February 27, fourteen can-

didates were proposed for admission; when after a careful exami-

nation of their several claims, the following eight were admitted.

Names.
Squire, Joseph, Howes,
Morgan, Richard, W.
Langhorne, Mary,
Bowra, Harriet,
Bawdwen, Susanna,
Bawdwen, Frances,
Harrison, Jane,
Piatt, Dorothy,

Benefice &c. of the Father.
C. Norton, Malreward and Chewstoke e.
V. Lanfau, Meioneth.
C. Coningsby, Lincoln.
V. Clavering, Essex.
V. Horton, Pagnell, York.
V. Horton Pagnell, York.
C. Sheffield, York.
V. Walsal, Stafford.

It is deeply to be regretted that the limited state of the Society's funds still lays them under the painful necessity of rejecting at almost every meeting numerous applications from most deserving objects. On the present occasion scarcely

more than a half could be admitted. We can assure the public on our own experience that no charity more deserves their liberal support, whether we look to its objects, or the able and zealous manner in which it is conducted.

The Associates of the late Rev. Dr. Bray.

The accounts received from the Rev. the Missionaries, and his Majesty's Chaplains, who kindly superintend the Associates' Schools for the purpose of giving Christian education to the Negro children, are highly favourable. As the Report of these, however, will be published during the ensuing month, we forbear to anticipate it; but shall not fail on its appearance to make such extracts as we think may be interesting to our readers.

LAW REPORT.

The Duke of Portland v. Bingham.

Consistory Reports, vol. i. p. 162.

IN the course of his judgment on this case, Sir William Scott (now Lord Stowell) gives the following account of impropriations.

"It must be evident to any one, who considers the history of impropriations, that a lay rector cannot have the cure of souls: and the statutes of dissolution having directed that impropriations should be held by laymen, as they were held by the religious houses, from which they were transferred, it may be convenient that this point should be a little more fully considered.

"There is some confusion in the books in

not always distinguishing between two sorts of appropriation, which are fundamentally different. Appropriations are an abuse which took their rise in the darker ages. They are termed usually in the canon law "Annexiones, donationes, uniones," &c. and the term appropriation, which was borrowed from the form of such grant, 'in proprios usus,' appears to have been peculiar, or principally confined to England. Ducange cites a letter from England, in which it is used. (Gloss. p. 592.) It is seldom indeed to be found in any foreign canon without reference to this country, and there is scarcely a foreign writer, who, in noticing it, does not say, 'quas in Angliâ vocant Appropriationes.'

"There were two sorts of appropriations, or rather appropriation was authorized to be made, with different privileges, in two forms, the one *pleno jure, sive utroque jure, tam in spiritualibus quam in temporalibus*, where the interests in the benefice, both temporal and spiritual, were annexed to some religious house, and the other *non utroque jure*, though *pleno jure*, as it is described, *in temporalibus*, where temporal interests only were conveyed, such as the tithes or patronage of the benefice; but the cure of souls resided in an endowed perpetual vicar.

"In the first species the religious house had the cure of souls and all rights, and performed the duties of the Church by its own members, or by stipendiary curates; and the distinction on this point is summarily described in a passage from the proceedings of the Court of Audience: 'Cum ecclesia conceditur alicui monasterio, pleno jure, in temporalibus, tunc Episcopi debent instituere vicarium perpetuum; ubi vero unitur Mensæ Episcopali, vel Abbatiali, et spectat ad illam, pleno jure, tam in spiritu-

alibus quàm in temporalibus—tunc ponitur in eâ presbyter temporalis ad nutum removibilis ad exercitium curæ, quæ principaliter residet in eo, cujus mensæ est unita.' This description of these two species of appropriation is to be met with also in frequent passages of the *Aurea summa Hostiensis*, a learned commentator of the thirteenth century.

"Against holding benefices 'pleno et utroque jure,' great complaints were made in the Gallican Church, in which on no subject was dissatisfaction more loudly or more frequently expressed. And it is mentioned, as a fundamental maxim in that Church, that since the council of Constance, it has become a legitimate cause of revocation in that kingdom.

"In England it was ordained by the constitution of *Othobon*, that all religious houses, which possessed Churches in *propriis usus*, should present vicars with competent endowment to the diocesan, for institution, within the space of six months; and that if they failed so to do, the bishop was empowered to fill up the vacancy: this however proved insufficient against the power of the Monks. The Civil Legislature next interfered, and passed the statutes 15 Rich. 2. c. 6. 4 Hen. IV. c. 12. which require that vicarages should be regularly endowed. Such was the general and legal character of appropriations in England by the Canon Law, and by the statutes of the realm. The vicarage became a benefice with cure of souls, and the Monks held in *proprietas* in some sort, as a lay fee (Gibson, 719.) But after the statute of appropriations, the Monks were too subtle and cunning for the law, and still nevertheless obtained appropriations, as annexed to their tables, as before, under the plea of poverty and inability to support themselves. These *uniones ad mensam*, for the sustentation of the

Monks were always presumed in law to be in *utroque jure*, and it was a universal rule that they were never vacant, but that there was a perpetual plenary; as it had been held that the canon 'de supplendâ negligentia,' which gave the right of presentation on lapse, did not apply to such appropriations. The Monks, who thus may be said to have been the immortal incumbents, had the cure of souls remaining in them, and the minister, whom they employed, was a mere stipendiary.

"From this root sprung the peculiar kind of appropriation without a vicarage endowed; and this is the origin of stipendiary curacies, in which the Impropiator is bound to provide Divine Service—but may do it by a curate not instituted, but only licensed by the bishop; and might reckon himself under no obligation to present a vicar to the bishop for institution, but might provide for the service of the Church, as the Monks did, by a licensed curate. Since that time, the statutes of dissolution enact, that benefices of every description should be held as they had been held by the dissolved religious houses, a grantee, who has obtained what was before held, as above described, *ad mensam, pleno et utroque jure*, would have the complete incumbency as *intitutus* and *beneficiary*. If such an impropiator should take orders, he might perform the offices of the Church without institution, only taking the oaths imposed by later statutes. And it would be only the circumstance of not being in orders, that would prevent him from exercising his ecclesiastical rights in full form, as those spiritual persons, the Monks, did before. But it was not so in ordinary impropriations, on which there had been a vicarage endowed; because the vicar holds by something extrinsic of the impropiator."

ECCLESIASTICAL PREFERMENTS.

THE RIGHT REV. NATHANIEL ALEXANDER, D.D. BISHOP OF DOWN AND CONNOR, translated to the See of MEATH, vacant by the death of Dr O'BEIRNE.

THE RIGHT REV. RICHARD MANT, D.D. Bishop of KILLALOE and KILFENORA, to the See of DOWN AND CONNOR.

THE VERY REV. ALEXANDER ARBUTHNOT, D.D. DEAN OF CLOYNE, to the Bishoprick of KILLALOE and KILFENORA.

Baker, R. G. to the rectory of *Springfield, Essex*; patron, the EARL OF ARRAN.

Browne, W. B.A. to the rectory of *Marlesford, Suffolk*; patron, ANDREW ANCEDECKNE, Esq.

Bouverie, the Hon. and Rev. F. P. to the rectory of *Stanton, St. Quinton, Wilts*; patron, the EARL OF RANDOLPH.

Bowdens, T. B.A. of *Merton College, Oxford*, to the prebend of *Brampton*, in the cathedral church of *Lincoln*, and also the rectory of *Stoke Hammond, Bucks*; patron, the LORD BISHOP OF LINCOLN.

Coleridge, J. D. LL.B. Chaplain to the

LORD BISHOP OF EXETER, to the vicarage of *Kenwyn and Kea, Cornwall*; patron, the **BISHOP OF THE DIOCESE**.
Gauford, T. M.A. Regius Professor of Greek, in the *University of Oxford*, to the prebend of *Fairwater*, in the cathedral church of *Llandaff*; patron, the **BISHOP**.

Gilby, W. R. assistant Minister of *St. John's church, Wakefield*, to the rectory of *St. Mary's, Beverley*; patron, **THE LORD CHANCELLOR**.

Henley, C. M.A. to the perpetual curacy of *Wnatesden, Suffolk*, patron, **N. BARNARDISTON, Esq.** of *Hertford-Street, May-fair, London*.

Henshaw, R. J. B. M.A. of *Queen's College, Oxford*, to the vicarage of *Hungarton*, with *Treyford*, in the county of *Leicester*; patron **SIR THOMAS HUSSEY APLECE, Bart.**

Henville, C. B. to the vicarage of *Portsea*; patrons, **THE WARDEN AND FELLOWS OF ST. MARY'S COLLEGE OF WINCHESTER**.

Hoblyn, —, to the livings of *Mylor and Mabe, Cornwall*.

Hunt, J. H. M.A. to the vicarage of *Weedon Beck, Northampton*; patron, **T. R. THORNTON, Esq.**

Leicester, O. to the living of *Carrington, Cheshire*.

Moore, G. vicar of *St. Peter's Eastgate, Lincoln*, to the rectory of *Owmby*, in that county; patron, **THE KING**.

Notridge, J. T. to the vicarage of *Old Newton, Suffolk*; patrons, **W. CLERKE, M.A.** and **T. QUALE, Esq.**

Owen, E. P. to the vicarage of *Wellington*.

Owen, W. to the rectory of *Ryme Intrinsica, Dorset*.

Pearson, H. N. D.D. of *St. John's College, Oxford*, to the deanery of *Sarum*; patron, **THE KING**.

Phear, J. M.A. Fellow and Tutor of *Pembroke hall, Cambridge*, to the rectory of *Earl Stonham, Suffolk*; patrons, the **MASTER AND FELLOWS OF THAT SOCIETY**.

Pierce, W. M. B.A. of *St. John's College, Cambridge*, to the vicarages of *Burwell and Goleby, Lincolnshire*; patron, **M. B. LISTER, Esq.** of *Burwell Park, Lincolnshire*.

Povah, —, *D.D.* to the rectory of *St. James, Duke's-place, London*; patrons, **THE LORD MAYOR AND ALDERMEN**.

Rennell, T. vicar of *Kensington*, and chaplain to the **BISHOP OF SALISBURY**, to the mastership of *St. Nicholas' Hospital, near Salisbury*.

Sergrove, J. S. to the united rectories of *St. Mary, Somerset*; and *St. Mary, Mounthaw, London*.

Smith, J. Fellow of *St. John's College, Cambridge*, to the rectory of *Kirkby cum Asgarby, Lincolnshire*; patron, **REMEMBRANCER, No. 52.**

the **RIGHT HON. THE EARL OF BRISTOL**.

Spragg, F. R. M.A. to the vicarage of *Combe St. Nicholas, Somerset*; patron, the **HON. AND RIGHT REV. THE LORD BISHOP OF GLOUCESTER**, in his capacity of **DEAN OF WELLS**.

Steggall, J. to the perpetual curacy of *Ashfield Magnar, Suffolk*; patron, the **RIGHT HON. EDWARD, BARON THURLOW**.

Sumner, J. M. to the rectory of *Sutton, Essex*; patrons, **JOHN AITKEN and W. COCKFERTON, Esqrs.**

Swire, J. B.A. of *University College, Oxford*, to the vicarage of *Manfield, Yorkshire*; patron, the **LORD CHANCELLOR**.

Thynne, Lord J. to the rectory of *Kington Deverell, Wilts*; patron, the **MARQUIS OF BATH**.

Wilkinson, M. W. M.A. of *Worcester College, Oxford*, to the rectory of *Uley, Gloucestershire*; patron, the **LORD CHANCELLOR**.

ORDINATIONS.

March 9.

In the parochial chapel of *St. Mary-la-bonne, London*, by the **LORD BISHOP OF LINCOLN**.

DEACONS.—**C. T. Plumptre, B.A.** *University college, Oxon*; **J. Moverley, B.A.** *Queen's college, V. Green, B.A.* *St. John's college, and W. Mudge, B.A.* *Queen's college, Cambridge*; **T. H. Causton, Christ Church, Oxon**; **W. Williamson, B.A.** *Sidney Sussex college, W. P. London, B.A.* *Trinity college, and W. Hutchin-son, Emmanuel college, Cambridge.*

From the *Archbishop of York*.

J. Driver, B.A. *Corpus Christi college, Cambridge.*

From the *Bishop of London*.

T. Powell, B.A. *Oriel college, Oxford.*

From the *Bishop of Durham*.

G. C. Abbs, B.A. *St. John's college, Cambridge*

From the *Bishop of Winchester*.

S. Benson, B.A. *St. John's college, Cambridge*; **T. Seard, Magdalen hall, Oxford.**

From the *Bishop of Norwich*.

R. O. Leman, B.A. *Trinity college, Oxon*; **J. C. Safford, B.A.** *Caius college, Cambridge.*

PRIESTS.—**T. Bouwens, B.A.** *Merton college, H. Gordon, M.A.* *Exeter college, R. B. Worthington, B.A.* *Brasenose college, Oxford*; and **C. B. Sowerby, B.A. *University college, Oxon*; **A. Donald, St. John's college, R. F. Crough-ton, B.A. *Jesus college, and W. Mason, B.A.* *Queen's college, Cambridge*; **R. I. B. Henshaw, M.A. *Queen's college, and A. J. Langley, University college, Oxon*; **G. Maclear, B.A. *Trinity college, Dublin*; **J. Powley, curate of Yarbo-rough, Lincolnshire.**********

From the Bishop of Winchester.

H. A. Veck, *B.A. Magdalene hall, Oxon.*

From the Bishop of Chichester.

R. C. Willis, *B.A. University college, Oxon.*

March 23.

In St. George's church, Hanover-square, by the LORD BISHOP OF ELY.

DEACONS.—F. Goode, *M.A. Trinity college, H. Melville, B.A. St. Peter's college, C. H. Lutwidge, B.A. St. John's college, and J. Tomkyns, M.A. King's college, Cambridge.*

From the Archbishop of Canterbury.

T. N. Stevens, *B.A. St. John's college, J. Sandys, B.A. Queen's college, and J. Deedes, M.A. Trinity college, Oxford.*

From the Bishop of Salisbury.

H. A. Browne, *B.A. Queen's college, Oxford; W. S. J. Mildmay, B.A. St. John's college, Cambridge; G. J. T. Spencer, B.A. University college, Oxford.*

From the Bishop of Chichester.

S. Prosser, *B.A. St. John's college, Oxford.*

PRIESTS.—J. Harding, *M.A. King's college, G. F. Nicholas, M.A. King's college, J. Hindle, M.A. St. John's college, and R. B. Radcliffe, B.A. King's college, Cambridge.*

From the Archbishop of Canterbury.

J. Barlow, *B.A. Trinity college, Cambridge.*

From the Bishop of Norwich.

J. Maddy, *B.A. Magdalene college, Cambridge.*

From the Bishop of Salisbury.

T. H. Walker, *B.A. Oriel college, and W. C. Thompson, B.A. Wadham college, Oxford; J. Hooper, Trinity college, and J. W. Huntley, B.A. St. John's college, Cambridge; J. F. Moor, B.A. Brasenose college, T. Meyler, B.A. Pembroke college, T. S. Codrington, B.A. Brasenose college, and J. O. Parr, B.A. Brasenose college, Oxford.*

In St. James's church, Piccadilly, by the LORD BISHOP OF CHESTER.

DEACONS.—G. H. Hughes, *B.A. Corpus Christi college, Cambridge; D. Whittle, B.A. St. Mary hall, Oxford; R. C. W. Wilkinson, B.A. Trinity college, Cambridge; E. Lempriere, Literate.*

From the Bishop of Chichester.

G. Clulow, *B.A. Queen's college, Oxford.*

From the Bishop of Rochester.

E. Selwyn, *B.A. Catharine hall, Cambridge.*

From the Bishop of Winchester.

C. J. Taylor, *B.A. Christ college, Cambridge; T. B. Charnock, University college, and J. Robinson, St. Alban's hall, Oxford.*

From the Bishop of Lichfield and Coventry.

E. W. Lowe, *B.A. St. John's college,*

G. Jeckell, B.A. Corpus Christi college, and C. S. Royds, B.A. Christ college, Cambridge; Hon. E. R. B. Fielding, B.A. Oriel college, Oxford; G. W. White, B.A. St. John's college, Cambridge.

From the Bishop of London.

E. Trimmer, *B.A. Brasenose college, Oxford; T. Christian, Literate.*

From the Archbishop of York.

R. Bassnett, *B.A. Trinity college, Oxford; C. Davies, Literate; H. Hughes, ditto; G. S. Bull, ditto; G. Robinson, ditto.*

From the Bishop of Durham.

D. Piper, *B.A. Queen's college, Cambridge; J. Carr, Literate.*

From the Bishop of Exeter.

R. Anstice, *B.A. Wadham college, Oxford.*

From the Bishop of Bath and Wells.

T. B. Coney, *B.A. Baliol college, Oxford; P. Wilson, Trinity hall, Cambridge.*

From the Bishop of Norwich.

C. Blathwayt, *B.A. Queen's college, Cambridge.*

From the Bishop of Bristol.

E. Miller, *B.A. Emmanuel college, Cambridge.*

PRIESTS.—W. Peel, *B.A. Brasenose college, Oxford; T. Benn, Literate; W. D. Grice, ditto; T. Hopc, B.A. University college, Oxford; W. Oliver, St. John's college, Cambridge; J. Stanley, Literate; D. Wilson, ditto; J. M. Wright, B.A. Brasenose college, Oxford.*

From the Bishop of Chichester.

R. F. Uniacke, *B.A. King's college, Windsor, Nova Scotia.*

From the Bishop of Rochester.

G. V. Hart, *B.A. Trinity college, Dublin; W. Owen, Literate; J. Pearson, ditto.*

From the Bishop of Lichfield and Coventry.

H. R. C. Pole, *M.A. St. Mary hall, and W. H. Cartwright, B.A. Trinity hall, Oxford; T. Chapman, B.A. St. John's college, Cambridge; H. Holden, M.A. Pembroke college, Oxford; J. Hanbury, B.A. St. Peter's college, and G. Buckston, B.A. St. John's college, Cambridge.*

From the Bishop of London.

F. T. Atwood, *B.A. Trinity college, Cambridge.*

From the Archbishop of York.

J. C. Girardot, *B.A. Queen's college, Oxford; T. H. L. Fox, Christ college, Cambridge.*

From the Bishop of Durham.

G. Thompson, *Literate.*

From the Bishop of Exeter.

J. N. Palmer, *B.A. Pembroke college, Cambridge.*

From the Bishop of Landaff.

G. W. Gabb, *Literate; T. J. Powell, B.A. St. Alban's hall, Oxford.*

From the Bishop of Bristol.

R. Lyon, M.A. *Trinity college, Cambridge.*

From the Bishop of Bath and Wells.

C. T. Simmons, B.A. *Trinity college, Cambridge*; C. R. Smith, B.A. *Balliol college, Oxford.*

From the Bishop of Chichester.

H. Richards, B.A. *Exeter college, Oxford.*

From the Bishop of Carlisle.

G. Hodgson, B.A. *St. John's college, Cambridge.*

UNIVERSITY OF OXFORD.

Degrees conferred, February 28.

DOCTOR IN DIVINITY.—T. E. Bridges, B.D. *Corpus Christi college.*

March 4.

MASTERS OF ARTS.—S. Reay, *St. Alban Hall*; A. Crymes, *Balliol college*; J. S. Boone, and J. Birkett, *Christ Church*; F. Borradaile, *Brasenose college.*

BACHELOR OF ARTS.—P. W. Mure, *Christ Church.*

March 13.

MASTERS OF ARTS.—T. W. Cockell, *Wadham college*; T. P. Michells, *Merton college*; C. H. Bosanquet, and H. Street, *Balliol college.*

BACHELOR OF ARTS.—A. Rowlandson, *Brasenose college.*

March 6.

W. Howard, was admitted Scholar of New College.

A. Briscoe, and T. Bradley, Masters of Arts, of *Queen's college*, were elected Fellows of that Society, on the old foundation.

March 13.

E. J. Parker, was admitted Fellow of *Pembroke College.*

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, February 26.

MASTER OF ARTS.—J. H. Mules, *St. John's college*; M. Camidge, *Queen's college*; W. Hodson, *Clare Hall.*

BACHELORS OF ARTS.—J. Torriano, *Catherine Hall*; D. B. Lennard, *Jesus college.*

March 14.

HONORARY MASTER OF ARTS.—The Hon. W. White, *Downing college.*

MASTER OF ARTS.—J. Matthews, *St. John's college.*

BACHELOR IN CIVIL LAW.—J. V. Stewart, *Jesus college.*

The following is a list of the *Inceptors* to the degree of MASTER OF ARTS.

H. Coddington, F. Goode, R. Lyon, L. C. Humphrey, and H. Vicars, *Trinity college*; J. Burdakin, *Clare Hall*; R. Brough, *Corpus Christi college*; W. H. Shelford, *Emanuel college.*

March 21.

BACHELORS OF ARTS.—J. B. Robinson, *Trinity college*; C. Neville, J. H. Faw-

cett, and H. Manton, *St. John's college*; R. Elwes, *Pembroke hall*; D. Birds, *Queen's college*; E. Hill, *Christ college.*

MEMBERS' PRIZES.—The subjects for the present year are, for the

SENIOR BACHELORS.

Quanam sunt Ecclesiæ Legibus Stabilita Beneficia et Quid Ratione maxime Promovenda?

MIDDLE BACHELORS.

Qui Fructus Historiæ Ecclesiasticæ Studiosius percipiendi sunt?

PORSON PRIZE.—The passage fixed upon for the present year is:—SHAKESPEARE, *HEN. VIII. Act. v. Scene vi. beginning with, "This Royal Infant," &c, and ending with, "And so stand fix'd."*

The Metre to be Tragicum Iambicum Trimetrum Acatalecticum.

March 6.

The Chancellor's two gold medals for the best classical scholars among the Commencing Bachelors of Arts, were adjudged to Mr. F. Field, *Trinity college*, and Mr. T. Crick, *St. John's college*, whose merits were declared by the Examiners to be equal.

March 12.

J. Musgrove, M.A. of *Caius college*, was elected a senior Fellow of that Society; and C. Beauchlerk, B.A. was elected a junior Fellow of the same Society.

March 14.

J. H. Marsden, of *St. John's college*, and H. Browne, of *Corpus Christi college*, were elected Scholars on Dr. Bell's Foundation.—The examiners for the Scholarships being unanimously of opinion that the literary merits of H. Browne, of *Corpus Christi college*, and J. Price, of *St. John's college*, were nearly equal, thought proper to refer to that part of the supplementary clause of the foundation deed, which directs in such cases to whom a preference should be given.

March 17.

The following Gentlemen of *St. John's college*, were elected Foundation Fellows of that Society:—W. Maddy, B.A. T. Spencer, B.A. W. P. Sponcer, B.A. H. Howarth, B.A.

March 18.

R. C. Hildyard, B.A. was elected Fellow of *Catherine Hall*, on the Skirne Foundation.

MISCELLANEOUS INTELLIGENCE. BUCKINGHAMSHIRE.

Died.—Aged 62, the rev. Charles Gardner, LL.D. rector of *Stoke Hamond, Bucks*, and vicar of *Kirk Uhelington, Northumberland.*

CAMBRIDGE.

Married.—The rev. H. M. Wagner, fellow of *King's college*, to Elizabeth Harriet, eldest daughter of the late rev. Wm. Douglas, canon residentiary of *Salisbury cathedral.*

DEVONSHIRE.

Married.—The rev. James Yonge, to Jane, daughter of the rev. R. Mallock, of *Cockington court*.

Married.—The rev. William Moore Harrison, *rector of Cleyhanger*, to Elizabeth, youngest daughter of the late W. Dyne, esq. of *Lincoln's-inn-fields*, London.

Died.—The rev. T. Hole, *M.A. rector of North Tawton*, and of *Dodduscombs-leigh*.

DORSETSHIRE.

Married.—The rev. William Oldfield Bartlett, of *Lytchet Minster*, to Eliza, youngest daughter of the rev. T. G. Brice, of *Canford Magna*.

ESSEX.

Died.—The rev. John Clarkson, many years *chaplain* to the right hon. Lord Petre, at *Ingatestone hall*.

Died.—Aged 26, the rev. John Escreet, *M.A. curate of Stisted*, and late of *Trinity college, Cambridge*.

GLOUCESTERSHIRE.

Married.—The rev. Henry Sampson, eldest son of the rev. Dr. Sampson, of *Petersham*, to Elizabeth Corbitt, eldest daughter of Thos. Talboys, esq. of *Oxford* and *Doughton house*.

HEREFORDSHIRE.

Died.—In consequence of an apoplectic seizure, whilst riding on horseback from *Holme Lacy* to perform divine service in the annexed chapel of *Boulston*, the rev. Richard Walwyn, *vicar of Holme Lacy*, and *vicar of Coleby*, in *Lincolnshire*. The living of *Coleby* is in the gift of the provost and fellows of *Oriel college, Oxford*.

LINCOLNSHIRE.

Married.—At *Stamford*, the rev. H. Hubbard, *M.A. rector of Hinton Ampner, Hants*, to Mary, eldest daughter of G. Gouger, esq. of the former place.

Died.—Aged 69, the rev. Richard Relhan, *M.A. F.R.S. A.L.S. &c. rector of Hemingby*. He was formerly of *Trinity college, Cambridge*, B.A. 1776, *M.A.* 1779, and afterwards *conduct of King's college*, the Provost and Fellows of which Society are patrons of the rectory.

MIDDLESEX.

Died.—At his house, *Charlotte-street, Bloomsbury*, the rev. William Bingley, *M.A. F.L.S.*

SOMERSETSHIRE.

Died.—At *Taunton*, the rev. S. Greathead, *F.A.S.*

SURREY.

Married.—At *Lambeth*, the rev. Wm. Thompson, of *Atherstone, Warwickshire*, to Eliza, eldest daughter of E. N. Thorn-ton, esq. of *Kennington*.

SUFFOLK.

Died.—The rev. Charles Andrews, *rector of Flempton cum Hengrave*, and *vicar of Wickhambrook*.

Died.—Aged 86, the rev. Blase Morey, thirty-three years *chaplain* at *Gifford's hall*.

SUSSEX.

Died.—In the 71st year of his age, at his rectory, *Little Horsted*, the rev. A. Nott, *LL.B. rector* of that parish, and of *Lattlington*.

WARWICKSHIRE.

Died.—Suddenly, the rev. John Bartlam, of *Alcester, vicar of Ponteland*, in the county of *Northumberland*, and formerly *fellow of Merton college, Oxford*. The vicarage of *Ponteland* is in the gift of the warden and fellows of that society.

WILTSHIRE.

Died.—The rev. C. Talbot, *Dean of Salisbury*.

WORCESTERSHIRE.

Married.—At *Ludlow*, the rev. Charles Crump, of *Wolverley*, to Sarah, third daughter of the late Wade Browne, esq.

Married.—At *Pershore*, the rev. J. Hurst, son of R. Hurst, esq. *M.P. Horsesham park, Sussex*, to Catharine, second daughter of the rev. the Chancellor Probyn, of *Pershore*.

Died.—Aged 65, the rev. Slade Nash, *rector of Shrawley and Warndon*.

WALES.

Married.—At *Merthyr Tydfil*, the rev. C. Hand, *M.A. of Jesus college, Oxford*, to Ann, eldest daughter of D. Davis, esq. surgeon, of the former place.

MONTHLY LIST OF PUBLICATIONS.

A Course of Lectures, containing a Description and systematic Arrangement of the several Branches of Divinity; accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods in Theological Learning. By H. Marsh, D.D. F.R.S. and F.A.S. Lord Bishop of

Peterborough, and Margaret Professor of Divinity. Part VII. On the Authority of the Old Testament. 8vo. 2s.

Devotional Exercises, selected from Bishop Patrick's Christian Sacrifice; adapted to the present Time, and general Use. By L. M. Hawkins. 3s.

A Charge delivered to the Clergy of

the Archdeaconry of Leicester; at the Visitation for the Year 1822. By the Rev. T. Parkinson, D.D. F.R.S. Archdeacon. 8vo. 2s.

A Vindication of the Church and Clergy of England from the Misrepresentations of the Edinburgh Review. By a Beneficed Clergyman. 8vo. 2s.

The Greek Original of the New Testament asserted. In Answer to a recent Publication, entitled *Palæoremaica*. By Thomas Burgess, D.D. F.R.S. Lord Bishop of St. David's. 8vo. 3s.

Discourses on the King's Proclamation

"For the Encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality;" with additional Discourses on the Necessity, the Nature, and the Evidences of Revelation. By the Rev. Henry Atkins, A.M. 8vo. 10s. 6d.

Lectures on the Gospel according to St. John. Part the Third. Delivered at the Parish Church, and at St. Margaret's Chapel, in the Parish of Walcot, Bath, on the Wednesdays and Fridays during Lent, in the Year 1823. With Notes. By C. A. Moysey, D.D. Archdeacon of Bath. 8vo.

LITERARY INTELLIGENCE.

A New Novel, entitled *Willoughby, or the Influence of Religious Principles*, by the Author of *Decision*, in Two Volumes, will shortly be published.

A small Volume, containing an Explanation of Scripture Names, from the Old and New Testament, for Young Persons, is nearly ready for Publication.

Sacred Aphorisms, extracted from Bishop Hall's *Contemplations*, in One Volume, is in the Press.

The Rev. Edward Irving will shortly publish, in an Octavo Volume, an Appeal for Religion to the best Sentiments and Interests of Mankind.

The Sixth and concluding Volume of the late Dr. Clarke's *Travels*, will soon appear.

Mr. John Mitchell has nearly ready for the Press, a Grammatical Parallel of the Classic and Modern Greek Languages, evincing their Affinity.

POLITICAL RETROSPECT.

IN the commencement of our Retrospect for the last month, we had occasion to notice the anxious interest taken by the public in the opening of the session of Parliament; we may now say that in the progress of its debates the same interest remains unabated. Whatever be the subject which occupies attention, if an evil be felt, or feared, or an advantage contemplated, whatever be the matter, whether of internal regulation, or foreign politics, the civil or religious administration of the country, the manufactures, the commerce, or

the agriculture, still it is on the proceedings of Parliament, in respect of them, that we all fix our most earnest attention. Even they among us who declaim against the mode of its constitution, who deride its deliberations as a mockery and farce, and affect to see in the House of Commons nothing but the mercenary and servile organ of the will of certain powerful oligarchs, bely their professions and declarations by their actions; and by the manner in which they solicit its favour, or address its judgment, or canvass its debates, shew that they do indeed

consider it the great and efficient Sovereign Council of the Nation. It would be well perhaps, if (as we have hinted before) this reference of all things to Parliament were not carried somewhat too far; if we did not suffer ourselves sometimes to slacken our own individual exertions, and sometimes to cherish in our minds vain hopes, while we attribute to Parliament more than human power and wisdom, and thence become unreasonably querulous and discontented, when by some legislative interference the Parliament affords us no remedy for evils, which are beyond the *strength* of any *arm* to arrest, or the *counsels* of any *wisdom* to avert, but those of the Ruler and Disposer of all Events.

There is one circumstance in the present Session which it is impossible not to remark, and which is eminently calculated to keep alive the salutary respect for Parliaments, we mean the mildness and courtesy of its debates. Different Parliaments have been designated by different names: the Good, the Illiterate, the Long, and the Rump; if we may judge from the experience of the present Session, this Parliament will deserve the honorable appellation of the Courteous, or Good Natured. This is certainly very pleasant to record; we do not indeed wish to deprive this part of our constitution of a certain democratic plainness and freedom, which accord with, and remind us of its origin and purpose; but no good end is lost by that abstinence from vexations, harrassing, personal acrimony and recrimination, and mere party skirmish, which has so honourably distinguished this Session; while much is gained both in the steadier pursuance of public objects, and in the natural increase of general respect; when men, delegated for such high purposes, are seen to act with a due sense of their importance, and a due respect for the repre-

sentative character in themselves and their brother members.

The proposition of Mr. Hume respecting the Irish Church, which was made early in the month, was of a nature rather to disconcert any previous resolution to be courteous. We are far from disposed to deny that this gentleman has some merit; in the infirmity of our nature, such an adversary must be of service in stimulating the vigilance, or detecting the errors in detail of the most conscientious and exact ministry. But it must be clear to every one, we should almost think to himself, that he is out of his sphere as a member of the British Senate. What a house would that be, which was composed of such men as Mr. Hume, of men so destitute of all the ornaments of education, of all feeling for whatever is liberal, or tasteful, or venerable from association, useful in short in any way but in the direct return of pounds, shillings, and pence. Mr. Hume must have observed, we should think, that even his own party feel his unsuitableness for his place, that they shake him off whenever he ceases to be serviceable to their own views, and are the first and the loudest in the laugh, of which he is so often the just, and sometimes the unmerited, object.

Mr. Gouldburn's plan for the commutation of Irish tithes deserves a different consideration; we cannot say that it is very intelligible, nor so far as we understand it, does it seem very practicable. Our readers will probably have collected from the Parliamentary Reports, that it is of a two-fold nature, providing first for a temporary settlement both of the amount of compositions, and the mode of paying them; and secondly, for a perpetual commutation of tithes for land. The first part was admitted by its framer to be very circuitous and complicated, but it was said, that these were defects rendered inevitable by the state of Irish Society, and this excuse was

allowed by many Irish members to be too well founded in fact. On the other hand, it was said by some Irish Objectors, that these very arrangements were founded rather on English than Irish experience, and that a large proportion of parishes would be found possessing not a single inhabitant, such as the bill described, and by whom it was proposed to be carried into effect. With this disagreement upon facts, among those who have the best means of knowledge, it can hardly be expected that we should be able to advance any decisive opinion; but it strikes us that it would be difficult to work so circuitous a plan usefully, even with the intelligence and practical habits of English Vestries, and as the Irish payers are admitted to be inferior in these respects, (indeed the plan is founded upon this inferiority) we do not see that there is much chance of their executing it with any tolerable share of success. The plan for the permanent commutation is not perhaps open to these objections; and it is much recommended to us by the gradual manner in which it is intended to operate, and by its being in no way compulsory. There are, however, in our eyes, very serious reasons against making the Clergy in general land-holders, which it is unnecessary in this place to enter into.

The Marriage Act of the last Session has occupied the attention of both houses considerably during the month. We certainly disapproved of the principle upon which it was introduced, and of many of its regulations—especially we thought the multiplication of oaths, some of them too of such a vague nature, an enormous, and crying evil. Still we must say that the bill has never been allowed a fair chance; in this country the *vox populi* is omnipotent, and though in the course of a sufficient experience we are inclined to think that the people in general

judge correctly, yet for their first impressions we do not profess any great respect. The Marriage Act had its faults undoubtedly, but if the language of petitioners against it was to be believed, an act for the Revival of Popery, and the Establishment of the Inquisition could hardly have been a greater national curse. We think it was stated in one petition, that in seventy two parishes of one district not a single marriage by banns had taken place since the passing of the act—if the fact were so, it was really one of the most remarkable instances of general wrong-headedness among a number of unconnected people to be found in History. Good however springs out of evil—the subject has been now fully sifted, the difficulties are understood, and we have a prospect of a more perfect matrimonial code, than we have ever had the good fortune hitherto to enjoy.

Much the same line of remarks might be made upon the overflowing petitions against the Insolvent Debtor's Act—that there are still fraudulent debtors there can be no doubt; and, that the hopes of a discharge after a short imprisonment will in many cases operate to make persons reckless in the contracting of engagements, must also be admitted; but then it should not be forgotten that these very evils must serve to make cautious creditors and check that boundless and ruinous system of credit, which we are at this moment deploring in every town in the Island. It should not be forgotten that the present act abounds with wise provisions for the detection of fraud, and arms the magistrate with most extensive powers for its punishment. Lastly it should never be forgotten that no good can be purchased without some evil, and that it is a great good to establish the principle that in no case shall it be in the discretion of a creditor to imprison his debtor for life. Imprisonment for debt can only be jus-

tifiable on two principles, each of which suppose a limitation of time, the first is, as it may be, a mode of compelling payment, and that ceases when the debtor has been forced strictly to surrender all the means of payment *in his own power*, (for it never can be admitted as justice that a debtor should be imprisoned in order to extort from the love or pity of others the payment of his debt;) the second is, as it may be, a mode of punishment for fraud, either in the contracting of the debt, or the evasion of payment; but no case of this kind can be supposed which would merit perpetual imprisonment, and in no case ought the punishment of a crime to be left in the hands of the party injured.—These are the principles of the Insolvent Act, and undoubtedly they are founded in wisdom and justice.

In the exterior relations of the country nothing has altered since the close of the last month, except that we have probably a greater assurance of preserving peace to ourselves, though the contending powers of France and Spain have evinced a more determined resolution of throwing her blessings from them. The hearts of all generous and independent spirits must be with the latter power, upon the first statement of the quarrel between the two, nor have we been at all convinced by any thing which has been said by the statesmen of France, that our first feelings were founded in misconception, or ignorance. It manifestly lies upon the French Government to justify the war which they are the first to commence in

defiance of the entreaties and remonstrances of England—and they certainly have not made out a clear case of justification. That they are actuated by any spirit of aggression or conquest we do not believe, but we doubt whether they have not *too great* a dread of the advance of those principles of liberty, which perhaps in their first luxuriance have limited the power of the crown in Spain too closely for the public good.

Feeling this as strongly as any men can feel it, and as ardently desiring the advance of civil liberty, we are yet conscientiously satisfied that our government has acted wisely in not committing the nation to a war with France on this account. As the father of a family is not bound to risque his person or his property in every just quarrel, in which he may see an unfortunate neighbour engaged against his will, so is it with the rulers and dispensers of a nation's resources—they must often be content with solicitations, with advice, with remonstrances, and when all these are ineffectual, with heartiest good wishes. If ever this forbearance is not merely justifiable but becomes a necessary obedience to that first law, self-preservation, it is surely so in the case of a nation slowly recovering from the exhaustion of the most ruinous, and impoverishing war in the annals of History. Let the boldest politician consider the financial condition of England at this moment after seven years of peace, and say what would be the consequence of plunging her again into a state of war.

NOTICE TO CORRESPONDENTS.

We do not hesitate to reply to *H. T. I.* in the negative; but would gladly have a freer communication with him.

"*Launcestriensis*," "*Alpha*," and "*An Upholder of the Established Church*," have been received.

THE CHRISTIAN REMEMBRANCER.

No. 53.]

MAY, 1823.

[VOL. V.

RELIGION AND MORALS.

ON THE PRACTICAL TENDENCY OF THE DOCTRINE OF THE HOLY TRINITY IN UNITY.

MATT. x. 32.

“Whosoever shall confess me before men, him will I also confess before my Father, which is in heaven.”

It is an error of a very dangerous tendency to regard the doctrines of our holy religion as forming no essential portion of the Gospel of Christ; as questions purely speculative in their nature, and in their moral influence of little or no importance. We have, it is true, in the Gospel a most pure and perfect set of moral precepts, or to speak more strictly, we have the moral law, that God had already given to Moses, more unfolded and spiritualized. But is Christianity, after all, only a refinement or extension of the moral precepts of the Jewish Law-giver? Did the only begotten of the Father become flesh, and lead a life of poverty, hardship and persecution, and die a cruel death, solely that he might take the lead among the moral teachers of the world? Estimate the morals of the Gospel as high as you please, and you cannot estimate them higher than they deserve; yet there would appear to be nothing in them which an inspired prophet might not have delivered—nothing, that required the actual descent of the Son of God.

In a point of this importance, however, it must be highly satisfactory to enquire in what light the

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Jews, who lived at the time of our Lord's appearance, regarded his claims, and his religion. What was the origin of their opposition to his doctrine, their hatred of his person, and their thirst after his blood? Was it simply the morality that he taught? Let us hear their own account of the matter: “For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.” After the Sermon on the Mount there was no outcry against our Lord; only the people were astonished at the air of authority with which he spoke. The cleansing of the leper, the healing of the centurion's servant, and the stilling of the tempestuous waves, excited no murmur. But no sooner had our Lord said to the sick of the palsy, “Son, thy sins be forgiven thee,” and to the impotent man, “Take up thy bed and walk,” for He commandeth thee, that is Lord of the Sabbath—no sooner had he declared in his preaching, “My Father worketh hitherto, and I work,” thereby in effect asserting, as the Evangelist comments on his words, “that God was his Father, making himself equal with God,”—no sooner had he added, in his other discourses, expressions relative to his own person, equally exalted and mysterious, such as these, “I and my Father are one”—“Before Abraham was, I am”—“I am the bread of life, that came down from heaven”—“No man hath ascended up into heaven, but he that came

down from heaven, even the Son of Man, that is in heaven"—"And the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father"—than we instantly hear of their "persecuting Jesus, and seeking to slay him;" of their "taking up stones to cast at him;" "of their taking counsel together to put him to death." And when their malicious plans had been accelerated by the treachery of Judas, and our Lord had been delivered into their hands, and was standing as a prisoner before their council, what was the charge then brought against him? or rather the charge, on which alone he was condemned? It was furnished by his own reply to the adoration of the high-priest: "Art thou the Christ, the Son of the blessed?" And Jesus said, I am: and ye shall see the Son of Man—"me, who am now in all outward appearance a man of sorrows only, and acquainted with griefs, but in truth the Messiah, expected under that name, and thus predicted by the prophet Daniel—"ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heav'n." The meaning attached to these expressions by the Jews, and therefore intended to be conveyed by our Lord, we may learn from the conduct of the high-priest and the council. "Then the high-priest rent his cloaths, and saith, What need we any further witnesses? Ye have heard the blasphemy. What think ye? And they all condemned him to be guilty of death." Did our Lord disclaim this interpretation of his meaning? No. He delivered himself up quietly unto death. The Jews understood our Lord rightly, as claiming to be God, though they concluded wrongfully, and acted wickedly.

In the person then of our Lord there was more than mere humanity: in his doctrine there was more than mere morality. Throughout the whole history of his life, at every word that

he utters, at every act that he does, we ask ourselves, with the multitude, "What manner of person is this?" Nor can we find any declaration that fully comes up to our own feelings, or to the truth, till we read the confession of the Apostle Thomas, and exclaim with him, "My Lord, and my God."

The same mysterious dignity hangs over his doctrine. In the Sermon on the Mount there is a simplicity of language, an authority of delivery, and a spirituality of sentiment, that are to be found in no other discourse. There is a knowledge of human nature in its weakness, and in its wants, which brings *him* to our minds, "unto whom all hearts be open, all desires known, and from whom no secrets are hid." We are continually losing the Teacher in the Judge; we feel ourselves in the presence of a Being whose power, whose wisdom, and whose goodness, who shall tell? It is not the instructor alone whom we hear, nor the authorized promiser of rewards, and threatener of punishments, *to be awarded by another*: but it is *He* who speaks to us as *to his own*, who shall *himself* apportion the reward, and sit in awful judgment on the offenders. The power with which he dispenses with the observance of established ceremonies, and sends forth his disciples to preach the Gospel, and imparts to them the ability of working miracles, and defines the limits of their ministry, and gives directions for their conduct, and predicts the treatment that they should experience from the kings and governors of the earth; and then, passing over every other consideration, wraps up the whole with the words of the text, making himself the object of confession before the world, is far beyond what the greatest of men could, or the wisest so unreservedly would have assumed, had he been *merely* man. On one occasion we are told, with a solemn brevity, that "if we would enter

into life, we must keep the commandments," and are sent for the substance of these to the law of Moses; but the same heavenly voice, that gives his sanction to these, and calls upon us to bring forth the fruits of righteousness, is heard to declare also, "The Son of Man is come to *seek* and to *save that which is lost*"—"not to be ministered unto, but to minister, and *give his life a ransom for many*"—to go before his sheep by his example, and feed them indeed by his instruction; but more than this—to *lay down his life for their sakes*. An apostle writes, "Once in the end of the world hath Christ appeared to *put away sin by the sacrifice of himself*. Who is he that condemneth? It is Christ that *died*, yea, rather that is *risen again*, who is even at the right hand of God, who also *maketh intercession for us*. The *Spirit also helpeth our infirmities*, by whom we have access through Christ unto the Father, who so loved the world that he *gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." Now these are expressions that open a wider field to our thoughts, than what a bare collection of moral precepts would present. We have the mention of an atoning death; of an assisting Spirit; of a merciful Father, reconciling the world unto himself, and making "Him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." In a word, we have a collection of doctrines, as well as of precepts. The latter are to be obeyed—and are not the former to be equally the objects of our faith? Has Christ borne our sins in his own body on the tree, and is it not necessary that we should believe in the efficacy of his death? Is the Holy Spirit ready to work with us both to will and to do—and are we not to believe in, and cheerfully accept his gracious assistance? Is the Father willing

that no man should perish, but that all should come to repentance, and thereby to salvation, through the Lord Jesus Christ—and are we not expected to believe in the abundance of his proffered mercy, and avail ourselves of the means, and labour to perform, the conditions whereby we are to be saved?

"Without faith," saith the Apostle, "it is impossible to please God;" but where are we to look for this faith? and in what doth it consist? We can only look for it in his revealed word; and whatever is there revealed, must constitute a portion of that faith. We have no power to receive a part, and reject another. We must receive the whole: we must profess the whole. All is more or less necessary, or it would not have been given. With whatever the Scriptures require, we must comply. Whether they require us to believe or to do, it is the same. Our obedience must, in both cases, be equally prompt and full; because the command, whatever it is, equally flows from that great and primary source of religious duty, the will of God. Our comprehension of the nature and the utility of a command, is no just measure of our obedience. We may be able, from a variety of causes, to understand the grounds of one law, and perceive its beneficial effects, more than we do those of another. But this is no reason for our thinking lightly of that other, and least of all for our presuming to neglect it altogether. The duty of a servant is not to question, but to obey. We are to search diligently the Scriptures, and whatever is found to be written in their holy and inspired pages, we are to receive into our hearts, "nothing doubting." We are to use our reason, "that candle of the Lord," to understand their meaning, and ascertain the substance of what we are to believe and to do; and if in the former there may be much that our reason could never have discovered, and may be un-

qual to comprehend, this is no more than might reasonably be expected in a revelation purporting to speak of spiritual matters, of which we can have no experience; and to come from that high and Almighty Being, of whose natural works we are often unable to fathom the cause, and can only thankfully acknowledge in their beneficial effects. In such a revelation there must be much that treats of the nature of God, the manner of the divine existence, and the depth of the divine attributes: and can man hope to comprehend infinity? He may bow in the humblest adoration, as he has need; he may believe all that is revealed, as is his duty; he may hence draw fresh, nay the strongest motives to holiness, as were wise and pious; but farther than this, he cannot go *now*: and, if he go thus far, he has surely answered the end for which God was pleased to make the revelation unto us.

It might have been that we could have perceived no beneficial effects, in a practical view, resulting from the truths revealed in the Gospel: still they would have been equally parts of the Gospel, and equally the necessary objects of our faith. But this is *not* the case in the present instance. Those great truths which are revealed, and form what are termed the doctrines of our religion, are in their tendency highly practical. They suggest a series of motives more conducive to holiness than can possibly be derived from any other source.

For, what are the motives that natural religion suggests? A fear of God, arising out of a consciousness that evil must be hateful to the moral Governor of the Universe, and the strong probability that it will be visited, as it deserves, with his severest displeasure—A love of his goodness, as it is displayed in the visible works of creation and providence; and a conviction that the practice of virtue is rational in itself, and beneficial to ourselves and others in this

present state; and, should there be another state after this, will be available in that other to our everlasting happiness. This is the utmost that natural religion can offer to induce a man to forego a present temptation, and persevere in the practice of holiness. For the attainment of our pardon on transgression it manifestly provides nothing.

But now pass to the Christian Revelation, and mark how every motive that natural religion offers is there strengthened, and every deficiency, under which it labours, supplied. God's hatred of sin is no longer left to be inferred only: it is asserted in express terms, and exhibited in a manner the most affecting to our better feelings, and the most alarming to our corrupt inclinations. "Indignation and wrath, tribulation and anguish," saith an Apostle, "are upon every soul of man that doeth evil"—"once in the end of the world hath Christ appeared to put away sin"—"to make an atonement for our sins;" and by what, and at what price? "By the sacrifice of himself;" at the price not of corruptible things, as of silver and gold, as if the offence were of small account, but (to exhibit it to our consciences in its true deformity, by the awful magnitude of the price paid for its redemption,) at the price of the most precious blood of the everlasting Son of God. Give to this last consideration its full weight, and what is so calculated to impress the mind with the heinousness of sin, as this single doctrine of the Atonement?

Take next the fear of God's punishments, and if natural religion could cause the sinner to tremble under the sense of his guilt, what will not revelation do, that actually names his Judge, and unfolds the awful tribunal of Almighty Justice, and pronounces the very sentence of retribution, and gives a fearful certainty to the misgivings of his conscience?

To this fear, as a preventive from

sin; natural religion adds the love of God, as an incitement to holiness—the love of God as it is displayed in the works of creation and providence. This is indeed a power, full excitement to holiness. Who shall go forth into the fields, and behold the face of nature from below, or lift up his eyes and contemplate the magnificence of the heavens above, and not love and resolve to please the gracious Being that has made both? And yet, what are these witnesses of the goodness of God, when compared with the mercies of redemption? In the former we have indeed the great and gracious Being “giving us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness”—but in the latter we have a still more glorious and blessed scene exhibited. The tongue of man cannot express, nor can the heart of man sufficiently feel, its glory or its blessedness. We have God actually condescending to restore man to that favour and happiness from which he had fallen by his own perverseness. The Father sends his only begotten Son into the world; the Son becomes man—expires on the cross—rises from the dead, ascends into the heavens, and sits down at the right hand of the Father, there to intercede for his redeemed. The Holy Spirit overshadows the blessed Virgin—descends on the incarnate Saviour at his baptism—leads him to his conflict with the tempter in the wilderness—gives the testimony of miracles to his ministry—supports him in his last agony—raises his body to life—empowers his apostles to preach the Gospel, and takes possession of the body of the Christian, sanctifying, enlightening, and strengthening his soul for the work of righteousness. Who can duly weigh this succession

of mercies, and not exclaim with the Psalmist, “Lord, what is man, that thou art mindful of him, or the son of man that thou so regardest him;” so infinitely above his deserts, so far above that goodness, (though how unspeakable!) that thy world of nature displays? Who can satisfy the overflowings of his gratitude with an empty exclamation, and not return a more devoted and fuller obedience? How can we but love God, who in the person of the Father hath given his only Son for our sakes! How can we but love God, who in the person of the Son, has died for our sakes? How can we but love God, who in the person of the Holy Ghost hath taken up his abode in our hearts, to sanctify and seal our souls to the day of redemption?

I know of no duty, which man can pay to God, his neighbour, and himself, which does not derive from the doctrine of the ever-blessed Trinity, as it is revealed in the Holy Scriptures, additional truth and vigour. And it is on this ground, the ground of the practical tendency of this doctrine, no less than the clearer knowledge which it has afforded us of God, that we are called to praise and bless his name, for that he hath given unto us, his servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the unity; and most devoutly let us therefore pray that he would keep us steadfast in this faith, and bring into the way of this most blessed truth all such as have erred and are deceived, through the Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth, *one God*: to whom be blessing now and for evermore.

C.

BIBLICAL ILLUSTRATIONS.

ON THE WORD BAAL-ZEPHON.

Exodus xiv. 2.

BAAL-ZEPHON is thought by many

learned men to have been the name of an idol, which was esteemed to keep the borders of the country,

and to hinder slaves from making their escape out of it. The word Baal, in the Hebrew tongue, signifies *Lord*, and hence is the name generally applied to the Eastern Idols. The other word Zephon is thought to be derived from the Hebrew Zaphah, signifying to *watch* and *spy*. Hence it is conjectured that this Idol had its temple on the top of the adjacent mountains; and that it is particularly taken notice of by the sacred historian, to shew how unable it was (whatever opinion the Egyptians might have of it to the contrary) to hinder the Israelites from going out of Egypt. —*Wells' Geog.* Vol. ii. p. 84.

ON THE CEDARS, WINES, AND STREAMS OF LEBANON.

Psalm xcii. 12, &c.

"As for the cedars of Libanus, or Lebanon, these noble trees grow amongst the snow, near the highest part of the mountain, and are remarkable, as well for their own age and largeness, as for those frequent allusions made to them in the Word of God. There are some of them very old, and of prodigious bulk; and others younger, of a smaller size. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree."—*Maundrel*.

"But, besides this, Canobin (a convent on Mount Lebanon) would be preferable to all other places, upon the account of its wines, which are the richest and finest in the world. They are of a very sweet red colour, and so oily that they stick to the glass. The Prophet Hosea alludes to them, chap. xiv. 7. 'They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.'"—*Le Bruyn*.

"There is a very deep rupture in the side of Lebanon, running at

least seven hours travel directly up into the mountain. It is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades, the ingenious work of nature, as the ingenious Mr. Maundrell expresses it. These streams all uniting at the bottom, make a full and rapid torrent, whose agreeable murmuring is heard over all this place, and adds no small pleasure to it. These waters seem to be referred to, Cant. iv. 15. 'A fountain of gardens; a well of living waters, and streams from Lebanon.'"—*Wells*.

ON OVERHANGING ROCKS AND EMINENCES SO COMMON IN

JUDEA.

1 Sam. xxvi. 13—17.

WHILE the army remained on the spot, (Chelicut, in Abyssinia,) Mr. Pearce went out on an excursion with some of the Ras's people, for the purpose of carrying off some cattle which were known to be secreted in the neighbourhood. In this object the party succeeded, getting possession of more than three hundred oxen; but this was effected with very considerable loss, owing to a stratagem put in practice by Guebra Guro, and about fourteen of his best marksmen, who had placed themselves in a recumbent position *on the overhanging brow of a rock, which was completely inaccessible*, whence they picked off every man that approached within musquet-shot. At one time Mr. Pearce was so near to this dangerous position, that he could *understand every word* said by Guebra Guro to his companions; and he distinctly heard him ordering his men not to shoot at either him (Mr. Pearce,) or Ayto Tesfos, calling out to them at the same time, with a strange sort of savage politeness, to keep out of the range of his matchlocks, as he was anxious that no harm should personally happen to them, addressing them very kindly by the appellation of "friends."

On Mr. Pearce's relating this incident to me, I was instantly struck with its similarity to some of the stories recorded in the Old Testament, particularly that of David, "standing on the top of a hilla-far-off, and crying to the people, and to Abner, at the mouth of the cave, 'Answerest thou not Abner?' and now see where the king's spear is, and the cruize of water that was at his bolster."—*Salt's Travels in Abyssinia*, p. 304.

This incident may be employed to throw light also on Deut. xxvii. 13. Judges ix. 7. 21. 1 Sam. xvii. 3. 8. Salt farther adds, "The reader conversant in Scripture cannot fail, I conceive, to remark in the course of this narrative, the general resemblance existing throughout, between the manners of this people (the Abyssinians) and those of the Jews, previously to the reign of Solomon. For my own part, I confess, that I was so much struck with the similarity between the two nations, during my stay in Abyssinia, that I could not help fancying at times that I was dwelling among the Israelites, and that I had fallen back some thousand years, upon a period when the king himself was a shepherd, and the princes of the land went out, riding on mules, with spears and slings, to combat against the Philistines."

ON THE WILD ASS.

Job xxxix. 5—8.

In the desert, to the west of Delhi, near Canourid and Pooggul, antelopes are found, as is the goorkhur, or wild ass, so well depicted in the Book of Job. This animal is sometimes found alone, but oftner in herds. It resembles a mule rather than an ass, but is of the colour of the latter. It is remarkable for its shyness, and still more for its speed: at a kind of shuffling trot, peculiar to itself, it will leave the fleetest horses behind. "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have

made the wilderness, and the barren land his dwellings. 'He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.'"—*Hon. M. Elphinstone's Account of the Kingdom of Caubal*, &c.

ON OUR LORD'S MANNER OF PREACHING.

Whosoever examines the discourses of our Lord with attention, may find in them a certain character and way of speaking peculiar to him. This manner, by which he may be distinguished, consists in raising matter of instruction and moral reflection from the things which were at hand, which presented themselves to him and to his audience.

Hence it is that his sermons to the people, and his conversation with his disciples, allude perpetually to the time of the year, or to the place where he was, or to the objects surrounding him, or to the occupation and circumstances of those to whom he addressed himself, or to the state of public affairs. Of this several examples might be produced. I shall instance in those which may be taken out of his Sermon upon the Mount.

In the spring, our Saviour went into the fields, and sat down on a mountain, and made that discourse which is recorded in St. Matthew, and which is full of observations arising from the things which offered themselves to his sight: for,

When he exhorted his disciples to trust in God, he bade them *behold* the fowls of the air, which were then flying about them, and were fed by divine Providence, though they did not *sow*, nor *reap*, nor *gather into barns*; he bade them take notice of the lilies of the field, which were then blown, and were so beautifully clothed by the same power, and yet toiled not, like the husbandmen, who were then at work.

Being in a place whence they had a wide prospect of a cultivated land,

he bade them observe how God caused the sun to shine and the rain to descend upon the fields and gardens even of the wicked and ungrateful, and he continued to convey his doctrine to them under rural images, speaking of good trees and corrupt trees, of knowing men by their fruits, of wolves in sheeps clothing, of grapes not growing upon thorns, nor figs on thistles, of the folly of casting precious things to dogs and swine, of good measure pressed down, and shaken together, and running over.

Speaking at the same time to people, many of whom were fishermen, and lived much upon fish, he says, *What man of you, should his son ask a fish, will he give him a serpent?* Therefore, when he said in the same discourse to his disciples, *Ye are the light of the world; a city that is set on a hill cannot be hid*; it is probable that he * pointed to a city within their view, situated upon the brow of a hill: and when he called them *the salt of the earth*, he alluded perhaps to the husbandmen who were † manuring the ground; and when he compared every person who observed his precepts to a man who built an house upon a rock, which stood firm, and every one who slighted his words to a man who built his house upon the sand, which was thrown down by the winds and floods; when he used this comparison, 'tis not improbable that he had before his eyes houses

* A few points towards the north appears that which they call *the mount of the Beatitudes*, a small rising, from which our blessed Saviour delivered his Sermons. Not far from this little hill is the city *Saphet*, supposed to be the ancient *Bethulia*: it stands upon a very eminent and conspicuous mountain, and is seen far and near.† May we not suppose that Christ alludes to this city in those words; *A city set on a hill*, &c.—Maundrell's *Journey to Jerusalem*.

Jerusalem, Nazareth, &c. stood upon hills.

† With dung, or with ashes, which abound with salts, or with which perhaps salt was mixed. I am told that salt is often used in manuring.

standing upon high ground, and houses in the valley in a ruinous condition, which had been destroyed by inundations.

Going from Bethany to Jerusalem, with his disciples, as they passed over a mountain, he said, ** If ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.*

† He spake a parable concerning a nobleman who went into a far country to receive a kingdom, alluding to that which had happened to Archelaus.

When he says, † *The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors*, he alludes to the vanity of some wicked princes in those times, who were *Magnifici Latrones*, and deserved the title of *robbers* much better than of *benefactors*.

‖ When the woman of Samaria wondered that he should ask water of her, he took occasion to represent his doctrine under the image of *living water*, or water which flows from a spring.

§ When he was by the sea-shore, he spake three parables to the people concerning a sower, because it was then probably seed-time, as others have observed.

¶ At the time of the Passover, alluding to it, he says, *He that heareth my word, is passed from death unto life.*

** When he spake of the fig-tree which had borne no fruit for three years, and was to be cut down if it produced none the next year, he alluded perhaps to the time that he had spent in preaching to the Jews, as well as to their obstinacy, and to the punishment which would follow it.—*Jortin's Discourses concerning the Truth of the Christian Religion*, p. 229 ††.

* Matt. xxi. 21.

† Luke xix. 12.

‡ Luke xxii. 25. ‖ John iv. § Matt. xiii.

¶ Joh. v. 24. ** Luke xiii. 6—9.

†† See also Mr. Whiston's Remarks on Sir Is. Newton, ch. ix. in his *Six Dissertations*. Also Dr. Law's Discourse on the Life of Christ, as quoted by Jortin.

ECCLESIASTICAL HISTORY.

No. 16.—*Henry II.*

THE general history of Thomas à Beckett, his sudden elevation, his great power, his banishment, his murder, and the penance done for that murder by king Henry II. are facts with which the most superficial reader is acquainted—nor can additional light be thrown upon them by the most laborious research. Yet the character of Beckett is still a subject of debate between Protestant and Popish writers, and the cause of his final triumph has never yet been satisfactorily explained. Without detailing events which are described in every history of England, it will be the object of the present sketch to investigate the first of these interesting and important points.

It is natural and excusable for Roman Catholic authors to defend Archbishop Beckett. They can assert, without fear of contradiction, that he was a man of great virtue and great talents. Before his elevation to the See of Canterbury, his civil, and even his military services were distinguished by zeal, fidelity and success. He devoted himself after his consecration to the exclusive service of the Church, retrenched the expensive and splendid manner of living to which he had been accustomed when Chancellor and Prime-Minister, and submitted to all the austerities of a monastic life. His archiepiscopal career in the estimation of these authors is rendered famous by a defence of the privileges of the Church—his banishment is fairly represented as unlawful and cruel, and his death equally unprecedented, inexcusable and inhuman. The only part of this encomium from which it is necessary to dissent, is that which describes his opposition to Henry II. as a quarrel in which he was engaged in

defence of the immunities of the Church.

The immediate cause of the dispute was the conduct of Philip de Broc, a canon of Bedford—who was tried by the Bishop of the Diocese for murder, and sentenced to pay a fine to the relations of the deceased. The inadequacy of the punishment was generally felt, and Henry availed himself of the circumstance to check the growing power of the ecclesiastical courts. He required his Bishops to promise that they would observe the ancient customs of the kingdom—and though Beckett at first insisted upon the addition of a clause, which saved and excepted the rights of the Church, he consented after some delay to give the king satisfaction. The Council of Clarendon was held for the purpose of defining and ratifying these ancient customs—and the Bishops with Beckett at their head having engaged to observe and keep them, they were declared by the king and his nobility to embrace the following particulars. The jurisdiction of the King's Courts over advowsons, over clergymen accused of misdemeanours, and over all actions of debt—The illegality of clergymen departing the kingdom without a license from the crown—The necessity of making application to the king before any of his Barons or those who held of him *in capite*, should be excommunicated, in order that such complaints as belonged to the King's Court may be tried therein, and such as belonged to the Ecclesiastical Court may be remitted thereto—The like necessity of applying to the king's officers before the excommunication of any of the king's tenants and servants—The king's right to prevent appeals from the Archbishop to any other jurisdiction—The liability of the Pre-

lates to the services and observances of other Barons—The right of the king to receive the revenues of vacant Sees and Abbies, to recommend new incumbents, to assent to their election, and receive their homage. These are the principal points in the Constitutions of Clarendon. Whether they were or were not the ancient customs of the realm is a very difficult question. For the term *antient customs*, is not remarkably definite, and we know too little of the Anglo-Saxon and Norman institutions, to pronounce positively respecting their details. But with the exception of that clause which vests the revenue of vacant Bishopricks in the king there is not much to condemn in these celebrated constitutions. The restraint upon excommunications was called for by the political uses to which they were continually applied. The baronial services of the Prelates were not construed to extend to their personal appearance at the head of their troops. The right of episcopal nomination was expressed in qualified terms—and the power of prohibiting appeals, and journeys to Rome, was nothing more than a sovereign might justly claim.

Beckett thought otherwise. His conscience reproached him severely for temporising upon such a subject. He suspended himself from officiating at Church until he should receive absolution from the Pope, and made an ineffectual attempt to quit the kingdom. Another council was summoned at Northampton. Beckett was declared guilty of having failed in his allegiance to the king, and fresh accusations were devised against him in such numbers, and from such quarters, as proved that he must either submit or be ruined. His courage did not forsake him; he protested publicly against the king's proceedings, appealed with confidence to the Pope, escaped from the Court in disguise, and crossed the sea to France.

The French king supported him, and the Pope received his appeal. Into the hands of the latter Beckett surrendered the archbishoprick, which had been originally received from king Henry, and the dignity was conferred on him anew by the authority of the Head of the Church. He continued for four years in a state of hostility against Henry, of alliance with the king of France, and of negotiation with the Pope and the English Bishops. The correspondence preserved by *Hoveden* and other chroniclers, acquaints us with the reasoning of the contending parties. "The Church of God," said Beckett to Henry, "consists of two ranks, the Clergy and people. The first contains Apostles and Apostolical men, Bishops and other rulers of the Church, to whom the care and superintendence of the Church is committed, and who labour for the salvation of souls. The second consists of Kings, Dukes, and Counts, and other persons in authority, who are entrusted with the discharge of secular duties that they may preserve the peace and unity of the Church. And since it is certain that kings derive their authority from the Church, and not the Church from kings, you have no right to issue your precepts to Bishops, or to absolve or excommunicate any one, or to drag the Clergy before lay tribunals, or to take cognizance of disputes respecting tithes and advowsons, or to prohibit the Bishops from inquiring into breaches of contract, and other offences mentioned in your summary of the ancient customs of your realm." These points are again insisted upon in an epistle from the Archbishop to his suffragans, who were inclined for the most part to submit to Henry, and conform to the constitutions of Clarendon. Pope Alexander recapitulates them in his letter to the same prince, and threatens him with eternal punishment if he persists in disobedience. There is no difficulty, therefore, in

ascertaining the real matter in dispute, or in perceiving that Beckett's demands could neither be made consistently and legally, by an English Archbishop, nor supported upon the general grounds of Scripture and reason. The primate owed his elevation to the interference, and recommendation of Henry, and the surrender of his See to the Pope, with its immediate restoration, was a paltry and dishonourable trick. If the king of England had no right to meddle with episcopal nomination, Beckett was not lawfully or canonically consecrated. He did not aim at securing himself against further aggressions, but was the unprovoked and obstinate assailant of the civil magistrate. If Beckett was sincere in his devotion to the rights of the Church, and imagined that he was contending for nothing more, he must have been lamentably ignorant of the laws of his country. His pretensions had a direct tendency to increase the temporal power of the Clergy. That increase must have been the real and the principal motive of his conduct. If he was a martyr in any cause, it was in the cause of his own greatness and ambition. His object was to assimilate the English and Continental Churches, and to become the Pope and Patriarch of his native island. He endeavoured to break the union between the king and the Clergy, and make the latter independent of every authority except his own. And had the prince been less able, or the Clergy more unanimous, his talents and courage might have carried him through with success. As it was, he fell a victim to his own schemes of greatness, and to the cruelty of the

sovereign and his courtiers. His death was a happy circumstance for his fame, and perhaps for his character. For it is obvious that he returned from his long sojourn in France, with a determination to persevere in resistance, and it is difficult to say where his opposition would have stopt, if he had been suffered to die a natural death. Nothing can be urged in extenuation of his misconduct, which will not apply with equal truth to every other usurper. He might have intended to make a good use of his power, but his first and principal object was to secure it. With that view he defied and deserted his lawful sovereign, leagued himself with the enemies of his king and country, encouraged disaffected and revolting subjects, and returned at last to his Cathedral under a hollow pretence of peace, which the very first act of his restored authority was sufficient to unmask. He revived the dispute by excommunicating a servant of the king, for conduct which the king authorised and commanded, and proved beyond all question that his sojourn on the Continent, and his friendship with the king of France, had not rendered him more conformable to the constitution of England. Such behaviour is no excuse for his inhuman murder. But it was an intelligible specimen of the line which he intended to pursue, and forewarned Henry of the trouble which he was about to undergo. The king, as will be seen hereafter, was beset with difficulties and dangers, and the most magnanimous sovereign that ever wore a crown, might have rejoiced at the destruction of such an enemy.

ECCLESIASTICAL ANECDOTES.

SIR Henry Wotton, when at Rome, having gone to hear Vespers, the Priest, with whom he was acquainted, sent to him by a boy of the choir this question, written on a small piece of paper: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it, "My religion was to be found *then*, where your's is not to be found *now*—in the written Word of God."

"You interpret the Scriptures in one way," said Mary to Knox, "and the Pope and Cardinals in another—whom shall I believe, and who shall be judge?"

"You shall believe," replied Knox, "God, who plainly speaketh in his word, and farther than the word teacheth you, you shall believe neither the one nor the other—neither the Pope, nor the Reformers, neither the Papists, nor the Protestants. The Word of God is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt but unto such as are obstinately ignorant."

"As for good workes," saith the Biographer of Archbishop Whitgift, "many Townes, Cities, and Countyes can yeelde a plentifull testimonie for him in this behalfe; namely, Lincoln, Worcester, the Marches of Wales, Kent and Surrie, wherein hee liued, and, in particular, that notable monument of our time, his hospitall of the blessed Trinitie in Croydon, which he built very faire, and

colledge-wise, for a warden, and eight and twenty Brothers and sisters. He builded also neere vnto it a goodly free schoole, with a schoole-maisters house, allowing vnto the schoolemaister twenty pounds by yeere for euer. All which hee performed with such allacrity, and good successe, that he hath bene hearde diuers times to professe with great comfort, that notwithstanding the charge of the purchase, and building was not snall vnto him, in comparison of his estate (who neither impaired house-keeping, nor retinue at that time) yet when he had finished and done that whole worke, he found himselfe no worse in his estate than when hee first began, which he ascribed vnto the extraordinary blessing, and goodnesse of God.

"After the finishing of this hospitall, among many other his good deeds, the French leiger Embassadour in England, called *Boys Sisi*, enquired what workes the Archbishop had published, for that he would willingly reade his bookes, who was reputed *The Peerlesse Prelate for Pietie and Learning in our dayes*, and whom in conference, hee found so graue, godly, and iudicious; when it was answered that hee onely published certaine bookes in the English tongue, in defence of the Ecclesiasticall gouernment (although it be very well knowne to many who were neere vnto him, that he left diuers learned Treatises in written hand, well worthy the printing) and that it was, thereupon incidently tould the Embassadour that he had founded an Hospitall, and a Schoole, he vsed these words; *Profectio Hospitalis, ad subleuandam paupertatem, et schola ad instruendam iuuentu-*

tem, sunt optimi libri, quos Archiepiscopus conscribere potuit; Truly an Hospitall, to sustaine the poore, and a schoole to trayne vp youth, are the worthiest bookes that an Archbishop could set forth."

The pious and great Boerhave attributed all the happiness he enjoyed to a firm belief in the Christian Religion, and a perfect dependence on the goodness of God.

Being once asked by a friend, who had often admired his patience under great provocations, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion? He answered, with the utmost frankness and sincerity, that he was *naturally* quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself. But this, he said, was the work of God's grace; for he was too sensible of his own weakness to ascribe any thing to himself, or to conceive that he could subdue passion, or withstand temptation by his own natural power.

He never regarded calumnies, (for Boerhave himself had enemies,) nor ever thought it necessary to confute them. "They are sparks," said he, "which if you do not blow will go out of themselves. The surest remedy against scandal is to *live it down* by perseverance in well-doing, and by praying to God, that he would cure the distempered minds of those who traduce and injure us."

In a letter to Baron Basland, during his last illness, he writes thus of himself—

"An imposthumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion; if it should continue to increase without breaking, I must sink under

it; if it should break, the event is still dubious: happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised! In the mean time I am not wanting in the use of the most approved remedies in order to mitigate the disease, but am no ways anxious about the success of them; I have lived to upwards of sixty-eight years, and always cheerful."

Nothing, it is said, so highly offended Mr. Windham, as any careless or irreverent use of the name of the Creator. A friend reading a letter addressed to him, in which the words, "My God," had been made use of on a light occasion, he hastily snatched a pen, and, before he would hear the remainder of the letter read, blotted out the offensive exclamation.

That excellent scholar and pious divine, Dr. Barrow, was remarkable at school for pugilistic exercises, in so much that his good father used to say, "he hoped if it pleased God to take any of his children, it would be his son Isaac." And yet this very Isaac proved the comfort of his old age—the glory of his family.

The king (Henry VIII.) was sitting in council, when he was informed of Suffolk's death, and he took the opportunity both to express his own sorrow for the loss, and to celebrate the merits of the deceased. He declared that during the whole course of their friendship, this amiable nobleman never made any attempt to injure an adversary, and had *never whispered a word to the disadvantage of any person*. "Is there any of you, my lords, can say so much?" When the king had subjoined these words, he looked round in all their faces, and saw

that confusion which consciousness of secret guilt threw upon them.

"Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign signed a commission for to take the same course with them in Ireland; and, to execute the same with greater force, she nominated Dr. Cole one of the commissioners, sending the commission by this Doctor; who, in his journey coming to Chester, the Mayor of that city hearing her Majesty was sending a message into Ireland, and being a Catholic, waited on the Doctor, who, in discourse with the Mayor, taketh out of a cloak-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*; calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the Doctor's words; but watching the convenient time, whilst the Mayor took his leave, and the Doctor complimenting him down the stairs, she opens the box and takes the commission out, placing in lieu thereof a sheet of paper with a pack of

cards, the knave of clubs faced uppermost, wrapt up. The Doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th Oct. 1558, at Dublin. Then coming to the castle, the Lord Fitzwalters being lord-deputy, sent for him to come before him and the privy-council; who coming in, after he had made a speech, relating upon what account he came over, he presents the box to the lord-deputy; who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, *Let us have another commission, and we will shuffle the cards in the mean while*. The Doctor being troubled in his mind went away, and returned into England; and coming to the court, obtained another commission; but staying for a wind at the water's side, news came unto him that the Queen was dead—and thus God preserved the Protestants in Ireland.

MISCELLANEOUS.

Herbert's Course of Parochial Instruction.—*Walton's Life of Herbert*, vol. ii. p. 65.

THE texts for all his future sermons (which, God knows, were not many) were constantly taken out of the Gospel for the day: and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read to them; and in what manner the collect for

every Sunday does refer to the Gospel, or to the Epistle then read to them; and, that they might pray with understanding, he did usually take occasion to explain, not only the collect for every particular Sunday, but the reasons of all the other collects and responses in our Church-service; and made it appear to them, that the whole service of the Church was a reasonable, and therefore an acceptable sacrifice to God; as

namely, that we begin with *confession of ourselves to be vile, miserable sinners*; and that we begin so, because, till we have confessed ourselves to be such, we are not capable of that mercy which we acknowledge we need, and pray for: but having in the prayer of our Lord, begged pardon for those sins which we have confessed; and hoping, that as the priest hath declared our absolution, so by our public confession and real repentance, we have obtained that pardon; then we dare and do proceed to beg of the Lord, *to open our lips, that our mouths may shew forth his praise*; for till then we are neither able nor worthy to praise him. But this being supposed, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of our God, in the collects, and psalms, and lauds, that follow in the service.

And as to these psalms and lauds, he proceeded to inform them why they were so often, and some of them daily, repeated in our Church-service; namely, the psalms every month, because they be an historical and thankful repetition of mercies past, and such a composition of prayers and praises, as ought to be repeated often, and publicly; for *with such sacrifices God is honoured and well pleased*. This for the psalms.

And for the hymns and lauds, appointed to be daily repeated or sung after the first and second lessons are read to the congregation; he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declared or preached by the priest in his reading the two chapters, to rise up, and express their gratitude to Almighty God, for those his mercies to them, and to all mankind; and then to say with the blessed Virgin, *That their souls do magnify the Lord, and that their*

spirits do also rejoice in God their Saviour; and that it was their duty also to rejoice with Simeon in his song, and say with him, *That their eyes have also seen their salvation*; for they live to see it daily in the history of it, and therefore ought daily to rejoice, and daily to offer up their sacrifices of praise to their God, for that particular mercy. A service which is now the constant employment of that blessed Virgin, and Simeon, and all those blessed Saints that are possessed of heaven, where they are at this time interchangably and constantly singing, *Holy, holy, holy, Lord God; glory be to God on high, and on earth peace*. And he taught them, that to do this was an acceptable service to God, because the prophet David says in his psalms, *He that praiseth the Lord, honoureth him*.

He made them to understand how happy they be that are freed from the incumbrances of that law which our forefathers groaned under: namely, from the legal sacrifices, and from the many ceremonies of the Levitical law; freed from circumcision, and from the strict observation of the Jewish sabbath, and the like. And he made them know, that having received so many and so great blessings, by being born since the days of our Saviour, it must be an acceptable sacrifice to Almighty God, for them to acknowledge those blessings daily, and stand and worship, and say as Zacharias did, *Blessed be the Lord God of Israel, for he hath (in our days) visited and redeemed his people; and (he hath in our days) remembered and shewed that mercy, which, by the mouth of the prophets, he promised to our forefathers; and this he has done according to his holy covenant made with them*. And he made them to understand that we live to see and enjoy the benefit of it, in his birth, in his life, his passion, his resurrection, and ascension into heaven, where he now sits sensible of

all our temptations and infirmities ; and where he is at this present time making intercession for us, to his and our Father : and therefore they ought daily to express their public gratulations, and say daily with Zacharias, *Blessed be the Lord God of Israel, that hath thus visited and thus redeemed his people.* These were some of the reasons, by which Mr. Herbert instructed his congregation, for the use of the psalms and hymns appointed to be daily sung or said in the Church-service.

He informed them also, when the priest did pray only for the congregation, and not for himself ; and when they did only pray for him ; as namely, after the repetition of the Creed, before he proceeds to pray the Lord's Prayer, or any of the appointed collects, the priest is directed to kneel down, and pray for them, saying, *The Lord be with you :* and when they pray for him, saying, *And with thy spirit ;* and then they join together in the following collects : and he assured them, that when there is such mutual love, and such joint prayers offered for each other, the holy angels do look down from heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them ; and that a Christian congregation calling thus upon God with one heart, and one voice, and in one reverent and humble posture, look as beautifully as Jerusalem, that is at peace with itself.

He instructed them also why the prayer of our Lord was prayed often in every full service of the Church ; namely, at the conclusion of the several parts of that service ; and prayed then not only because it was composed and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions.

He instructed them also, that as

by the Second Commandment we are required not to bow down, or worship an idol, or false God ; so, by the contrary rule, we are to bow down and kneel, or stand up and worship the true God. And he instructed them why the Church required the congregation to stand up at the repetition of the Creeds ; namely, because they did thereby declare both their obedience to the Church, and an assent to that faith into which they had been baptized. And he taught them, that in that shorter Creed, or Doxology, so often repeated daily, they all stood up to testify their belief to be, that *the God that they trusted in was one God and three persons ; the Father, the Son, and the Holy Ghost ; to whom they and the priest gave glory.*

And because there had been heretics that had denied some of those three persons to be God ; therefore the congregation stood up and honoured him, by confessing and saying, *It was so in the beginning, is now so, and shall ever be so, world without end.* And all gave their assent to this belief, by standing up and saying, *Amen.*

He instructed them also what benefit they had by the Church's appointing the celebration of holidays, and the excellent use of them ; namely, that they were set apart for particular commemorations of particular mercies received from Almighty God ; and (as Rev. Mr. Hooker says) to be the land marks to distinguish times ; for by them we are taught to take notice how time passes by us, and that we ought not to let the years pass without a celebration of praise for those mercies which those days give us occasion to remember ; and therefore they were to note that the year is appointed to begin the 25th day of March ; a day in which we commemorate the angels appearing to the blessed Virgin, with the joyful tidings that *she should conceive and bear a Son, that should be the Redeemer of mankind.*

And she did so forty weeks after this joyful salutation; namely, at our Christmas; a day in which we commemorate his birth with joy and praise; and that eight days after this happy birth we celebrate his circumcision; namely, on that which we call New-year's day; and that, upon that day which we call Twelfth day, we commemorate the manifestation of the unsearchable riches of Jesus to the Gentiles: and celebrate also the memory of his goodness in sending a star to guide the three Wise Men from the East to Bethlehem, that they might there worship, and present him with their oblations of gold, frankincense and myrrh. And he (Mr. Herbert) instructed them, that Jesus was forty days after his birth presented by his blessed mother in the Temple; namely, on that day which we call "The Purification of the blessed Virgin, St. Mary." And he instructed them, that by the Lent-fast we imitate and commemorate our Saviour's humiliation in fasting forty days; and that we ought to endeavour to be like him in purity: and that on Good Friday we commemorate and condole his crucifixion, and at Easter commemorate his glorious resurrection. And he taught them, that after Jesus had manifested himself to his disciples to be *that Christ which was crucified, dead and buried*; and by his appearing and conversing with his disciples for the space of forty days after his resurrection, he then, and not till then, ascended into heaven in the sight of those disciples; namely, on that day which we call the Ascension, or Holy Thursday. And that we then celebrate the performance of the promise which he made to his disciples, at or before his ascension; namely, that though he left them, yet he would send them the Holy Ghost to be their comforter; and that he did so on that day which the Church calls Whitsunday. Thus the Church keeps an historical and circular commemoration of

times, as they pass by us; of such times as ought to incline us to occasional praises, for the particular blessings which we do or might receive by those holy commemorations.

He made them know also why the Church hath appointed Ember-weeks; and to know the reason why the Commandments, and the Epistles and Gospels, were to be read at the Altar, or Communion Table; why the priest was to pray the Litany kneeling, and why to pray some collects standing: and he gave them many other observations fit for his plain congregation, but not fit for me now to mention; for I must set limits to my pen, and not make that a treatise which I intended to be a much shorter account than I have made it: but I have done, when I have told the reader, that he was constant in catechising every Sunday in the afternoon, and that his catechising was after the second lesson, and in the pulpit; and that he never exceeded his half hour, and was always so happy as to have an obedient and a full congregation.

And his constant public prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family, which always were a set form, and not long; and he did always conclude them with that collect which the Church hath appointed for the day or week. *Thus he made every day's sanctity a step towards that kingdom, where impurity cannot enter.*

To the Editor of the Remembrancer.

SIR,

IN the year 1778, or thereabouts, Mr. Coker founded schools in the adjoining villages of Hinton and Bishopstone, in the county of Wilts, endowing each with a small portion of land, and that of Bishopstone with a sum of money, now vested in

the 3 per Cents., but to be laid out in the purchase of land, "so soon as conveniently may be done." His "Statutes," which he drew up for the regulation of these schools, seem to be so well calculated for similar *village* foundations, that I trust that you will think them not undeserving of a place in the Remembrancer.—The parish of Shrivenham, adjoins the two parishes of Bishopstone and Hinton. The care which is taken to keep the *patronage* in the hands of the clergyman of the parish, while he is relieved from the *odium* of turning out an unworthy master or mistress—the investing of the resident curate, with full power, in case of the non-residence of the incumbent,—the extension of the benefits of the school to all poor inhabitants, whether legally *settled* or not, (all inhabitants being *equally* entitled to be considered as parts of the flock of the pastor) the *provision* which is made for the annual meeting of the trustees, and the day selected for such meeting, are all marks of sound, practical, good-sense, though they may, to persons not experienced in these matters, appear trifling. Perhaps the only alteration that I should wish for, would be that in case of disagreement among the trustees after the death of the Founder, the reference should be, not to his heir at law, but to the bishop of the diocese.

I am,

Your obedient Servant,

B.

P. S. The points of instruction specified by Mr. Coker, (in his deed) are, Reading, and "learning their duty towards God and man:" i. e. religious instruction.

There is no mention of *writing* or *arithmetic*; nor of girls' *needle-work*.

Statutes, Ordinances, and Directions, made by the Founder, the Rev. Thomas Coker, Rector of Deynton, in the County of Gloucester, for the regulation of the

School by him founded at Little-Hinton *, in the County of Wilts, and for the management of the fund by him created for the maintenance of the said School.

First, the said Thomas Coker doth constitute and appoint, the Rector of the parish of Little-Hinton, and his successors in the said rectory, the vicar of the parish of Bishopstone, in the said County of Wilts, and his successors in the said vicarage, the Vicar of the Parish of Shrivenham, in the County of Berks, and his Successors in the said Vicarage, his Trustees for ever for the carrying into execution the several purposes of the said school, in the manner prescribed and directed by the several Statutes hereinafter recited and set forth.

2. The appointment of the School-master or School-mistress shall for ever be and remain in the Rector of Little-Hinton.

3. The School-master or School-mistress shall be paid half yearly, at the rate of twelve shillings for each child.

4. The person appointed to the office of Schoolmaster or School mistress, shall be one of good behaviour, sober, religious, and a member of the Church of England.

5. The nomination of all the children to be instructed in the said school, (which children shall be children of inhabitants of Little-Hinton aforesaid, and none other) shall for ever be and remain in the Rector of Little-Hinton.

6. The number of poor children to be instructed in the said school, shall not at one time exceed ten, unless it should hereafter happen that the fund given for the maintenance of the said school should, (after paying the School-master or School-mistress the sum of twelve shillings for each of the ten children, and satisfying the several other purposes hereinafter appointed) make a considerable surplus, in such case the Trustees may increase the number of scholars, or the salary of the school-master or school-mistress at their discretion.

7. The parents of the said poor children shall send them constantly at ten o'clock to the house of the School-master or School-mistress on every Sunday morning, who shall bring them orderly to Church at the beginning of Morning Prayer, and likewise on all prayer days, and take care that they behave themselves quietly and reverently where they are placed.

8. The School-master or School-mistress shall be removeable from his or her appointment for any neglect of duty, inca-

* Those for Bishopstone are exactly similar.

capacity, or misbehaviour, by the said Trustees, or the major part of them.

9. The Rector of Little Hinton shall remove the said children from the said school, either upon their attaining a proper age to leave the said school, or upon misbehaviour or neglect in attending the said school.

10. If it should ever happen that so many as ten children (being proper objects, which shall be determined at the discretion of the Rector of Little-Hinton) should not apply for admission into the said school, or if the fund given for the maintenance of the said school should at any time be found insufficient, (after satisfying the several other purposes hereinafter appointed) for the paying of twelve shillings annually for each of so many as ten children, in such case the trustees shall reduce the number of scholars, as occasion may require. In either of the above cases the School-master or School-mistress shall only receive the annual sum of twelve shillings for each child, according to the reduced number.

11. The Rector of Little-Hinton shall always receive, and give acknowledgments for, the rents and profits of the lands, and the annuity granted for the maintenance of the said school, and shall disburse the same, as herein before and after directed.

12. A proper book shall be provided at the charge of the said fund, in which shall be made an entry of every appointment of a School-master or School-mistress, immediately after such appointment, with the date of such appointment; to which entry the said Rector of Little-Hinton shall sign his name. In the said book also shall be made an entry, by the said Rector of Little-Hinton, of the christian and surname of every child by him nominated into the said school, and afterwards the date of removal from the said school.

13. It is my desire that the Rector of Little-Hinton do, year after year, alternately with the Vicar of Bishopstone, invite the said Vicar of Bishopstone, and the Vicar of Shrivenham, to dine with him on Thursday in the Whitsun week, or on some other convenient day about that time, and that the said Rector do then lay before the said Vicars of Bishopstone and Shrivenham, for their inspection and perusal, the book wherein all entries relative to the receipts and disbursements of the fund given for the maintenance of the said school for the year last past are made. And if upon inspection and perusal they find any thing amiss in the disposal or management of the said Fund, they shall see it amended. If they find nothing amiss, the said Vicars of Bishopstone and Shri-

venham shall, every year, either at their meeting at Little-Hinton or at their meeting at Bishopstone, sign their respective names to the said accounts. Also, that they do order the School-master or School-mistress of the said school, to bring their scholars before them on the day of their meeting, and that they do enquire into the care taken of their learning and morals, and wherein they find any neglect, to order it to be amended. Also, that some small pecuniary encouragement be given out of the said fund, at the meeting of the Trustees, to such of the scholars as may appear to them to deserve it best.

14. The annual sum of ten shillings (or what more may be wanted) shall be applied by the said Rector to the purchasing of all proper and necessary books for the use of the school, and also to the purchasing of a sufficient number of Bibles, Common Prayer Books, with Companion to the Altar, Christian Monitors, and Crossman's Introduction to the knowledge of the Christian Religion. One of each of these books shall be given by the said Rector to each of the said children, who shall have been instructed in the said school, and not removed from it for misbehaviour.

15. The Rector of Little-Hinton shall retain and apply to his own use, out of the fund given for the maintenance of the said school, the annual sum of twenty shillings, in consideration of his trouble in executing the several parts assigned to him in the management and governance of the said school, and also ten shillings every other year, towards defraying the expense of the dinner, when the said Trustees shall meet and dine with the same Rector.

16. The Rector of Little-Hinton shall make an entry in the book before-mentioned, of all receipts of money arising from the fund given for the maintenance of the said school, and also of all disbursements, of any kind whatsoever, made thereout, with the date and nature of the disbursement.

17. The deed, with all other writings, by which the estates are conveyed for the maintenance of the said school, shall be kept at the parsonage house by the Rector, to be inspected by the Trustees as often as occasion may require.

18. A box with three locks and keys shall be provided at the charge of the fund, wherein the said deed and writings shall be always kept, and each of the Trustees shall keep a key thereof.

19. If either the Rector of Little-Hinton, the vicar of Bishopstone, or the vicar of Shrivenham, should at any time hereaf-

ter be non-resident, and appoint a curate, such curate or curates respectively shall have the same powers, and the said curate of Little-Hinton the same benefits as are herein given to the Rector of Little-Hinton, and the Vicars of Bishopstone and Shrivensham.

20. If at any time the said Trustees, or the major part of them shall not agree upon any matter herein assigned to be by them settled, in every such case the said matter shall be referred to the said Thomas Coker, whilst living, and after his death to his heir at law, and his determination shall be final absolute.

To the Editor of the Remembrancer.

SIR,

To prove the antiquity and truth of the Scripture history were needless. That it is full however of old Jewish customs and idioms, I would wish to elucidate by some remarks on the seventeenth and eighteenth chapters of Judges, where the account of Micah's setting up his images, and entertaining a priest in his house, seems, at first sight, not very deserving of record; and the other part of the relation is not only dark and abstruse, but conveys to the mind an uneasy doubt, whether idolatry was not here unrebuked by God himself; since the Danites who carried away Micah's images, in order to provide themselves with a public worship, were notwithstanding prosperous in their enterprize. This part of Scripture is therefore certainly worthy of examination.

Micah's mother, living at a distance from any place of public worship, had set aside some money to build a *proseucha* or house of prayer, and had bound her son under an oath to lay out the money in that use. * Micah being allowed, as it is likely, to use her money as his own (since he would claim it by and by through right of inheritance), had taken it; but considering the obligation which he lay under, and being also himself willing to have her

design performed, he puts her in mind of it, brings the money to her, and obtains her blessing. She then fully certified him of her design of giving it him (probably at her death), that he might provide the proper furniture for an house of prayer, in order to have the worship of the true God kept up in their family and neighbourhood.—He having restored the money, she herself employs a proper workman.—Being not able for the present to obtain a priest, Micah, through necessity, appoints one of his sons, till a Levite came, when he joyfully entertained a regular priest according to the law of Moses, and rejected his son. Some time after certain Danites passed that way, as spies of the part of the country yet unconquered. These finding by the Levite, that Micah had an house of God, turned in to enquire about the event of their way, and obtained an answer of success. These Danites execute their commission, return and acquaint their brethren with the condition of the land, and people who inhabited it, and undertake to conduct them to it.—The spies knowing that there was no house of God in the place which they were about to seize, inform their brethren about Micah's house of prayer. They all being willing to settle a divine worship amongst themselves, carried off with them the furniture of Micah's *proseucha* and his priest, and constituted an house of God at Dan, formerly Laish.

By almost all writers have Micah and his mother been roughly handled. The son in particular has been treated as an innovator in religion by consecrating one of his sons, and an idolater in setting up graven images, in which the mother is implicated. But, if we consider that Micah was certainly one of those friends to all mankind, who kept a house of public hospitality for all strangers—that singular virtue lays an obligation on all men to see what may be said in his favour.

In Judges ii. 7. we read, that *the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.* Now Micah, I conceive, lived in this time. And it appears from the name *Jehovah* made use of both by him and his mother, that they served the true God. They both also had manifestly a religious turn of mind; for as mount Ephraim, or that part of it where Micah lived, was somewhat distant from Shiloh, where the tabernacle of the Lord at this time was, this family was thereby deprived of the happiness of serving God before his altar. To remedy this unhappiness of situation as much as possible, this religious woman had taken out money to establish an house of prayer for her family and neighbours, and had dedicated it from her hand entirely to the Lord. She had dedicated it to the Lord (in the original, to *Jehovah*) the same Supreme Being to whom she before had recommended her son for a blessing: *Blessed be thou to Jehovah, my son.* This shews that she was a worshipper of the true God, because the name *Jehovah* in scripture is never given to any other God, either false or figurative. And whereas she dedicated eleven hundred shekels to God, and *her graven thing and molten thing*, whatever they were, cost but *two hundred*, ver. 4. it is probable that she laid out the remaining nine hundred in the house, and preparing a proper salary for a priest, if any should pass by that way.

It has been one objection to Micah, that he could have no right to consecrate his son or the Levite. He might have no right to consecrate his son, though great allowance must be had for cases of necessity, especially where the intention is pious. Thus in 2 Chron. xxix. 34. and xxx. 17. in a case of necessity the Levites were admitted

to perform a part of the priest's office.

As for the Levite, in the case of Micah, he was doubtless a *praying priest* before his arrival at the house of Micah; and therefore the words *he consecrated*, can have no other signification than *he made him his priest*, by delivering the ephod, we may suppose, into his hands. What we translate *he consecrated*, in Hebrew, is *he filled the hand*; which idiom began from the custom prescribed by God at the consecration of Aaron and his sons, Levit. viii. 25—27. where we find that the fat, the rump, the fat that covered the intestines, the caul above the liver, the two kidneys, and the fat upon them, the right shoulder, one loaf of unleavened bread, one cake, and one wafer of the meat offering, were put into the hands of Aaron and his sons; and Moses keeping his hand under theirs, that they were waved by them all up and down, all manner of ways, towards the east, west, north, and south, to signify that He to whom the offering was made, was Lord of the whole world. Moses therefore *filled their hands*; and hence the phrase to *fill the hand* signifies the same as to *consecrate*. But there was no sacrifice in the case of Micah; for though the Israelites had altars at this time in their houses of prayer, yet they were not designed for sacrifice: consequently, the words here can have no other signification, than that he made him his priest by delivering something (most probably the ephod, which was the distinguishing garment of the priesthood) into his hands.—Indeed we are much in the dark as to the customs of those days; and therefore we have a strong reason to imagine, that all Levites were inducted into their houses of prayer by some peculiar ceremony of the kind above observed, and that here is preserved a curious piece of Hebrew antiquity. Charity at least would incline us to think so, besides the reasonableness

of the thing itself, rather than to treat the characters of the universally charitable Micah and his mother in the manner in which many writers have done. I am sure that the reflection that Micah makes on having a regular priest, is very remote from deserving that derision and contempt to which it has been subjected: *Now know I that the Lord will do me good, seeing I have a Levite to my priest.* The word *Lord* in the original is *Jehovah*, which shews that Micah, as well as his mother, was a worshipper of the true God. It appears also that his consecrating his son to be their praying priest, was occasioned by mere necessity.—To correct this imperfection in Micah's worship, God seems to have directed the Levite there;—at least Micah considers it in that light,—whose words paraphrased will stand thus: *I have now a regular worship of the God of Heaven in my house, and I am certain that the supreme God, who has sent me a regular priest, will prosper me.* This warm expression of confidence in God pleads strongly for him, and argues, that he was not only a worshipper of the true God, but an adherent to the worship instituted by Moses.

It has been also observed, that those words, *In those days there was no king in Israel, but every man did that which was right in his own eyes*, are inserted to shew some irregular practices. The observation is reasonable; and I think that in chap. xvii. ver. 6. it intimates that Micah had no right to consecrate his son; and he himself seems sensible of his error, since, on the arrival of a regular priest, he sets aside his son, and then expects God's blessing upon his house.—And it may reflect upon his *mixt* worship—*if he was guilty of it*; though I shall strive in that to make my best apology for him.—But the words in the eighteenth chapter plainly refer to the Danites, who unlawfully rob-

bed him of the furniture of his house of prayer.

Partial favour may, indeed, plead for the conduct of the Danites,

1. That Micah's house, though too remote to attend weekly on the service of the tabernacle, yet was much nearer to it than Laish or Dan.

2. That the Danites did not design to convert the furniture of Micah's *proseucha* to a private use; but to continue it in the service of that God to whom it had been dedicated.

3. As they continued it in God's service, and thereby avoided the sin of sacrilege, so they could scarce be guilty of robbery. The goods were not Micah's, but God's. *Ἀγιάζουσα ἡγιασά το ἀργυριον τῷ Κυρίῳ ἐκ τῆς χειρὸς μου.* "I have wholly consecrated the silver to the LORD from my hand," says Micah's mother.

4. A greater good ought, doubtless, to take place of a lesser.

These things may be said to alleviate, but not to justify the conduct of the Danites since,

1. By this action they deprived the good Micah of the public worship of God, which at a great expence his mother had settled.

2. Though these holy utensils were consecrated to God, *yet the use of them in religious acts* is still reserved to the consecrator, or church, on which they have by him been bestowed, and were deposited. Hence the man or church is *robbed of the use*, even though the vessels in another church are reserved for the service of God.

3. The Danites could not plead absolute necessity, though they might allege a present occasion. They might have provided those things from the spoils of enemies.

4. They, besides the robbery before-mentioned, most ungratefully violated the rules of hospitality; and acted (Gen. xlix. 17.) like the serpents by the way, or the adders in the path, which do mischief to the unsuspecting traveller.

Somewhat too may be said for the Levite.

1. He had agreed only for a yearly salary. This he received only while he staid. When he went away it ceased, and another travelling Levite might be glad of it. Micah could not command his stay, and therefore his departure was no injustice.

2. By departing and following the Danites he was advanced; and advancement, when justly attained, is lawful.

3. He may charitably be presumed to pursue a greater good in religion, in preserving the worship of God amongst a large town in Israel, rather than in a private house.

This part, however, of the Levite's conduct has been overlooked; but the request of the Danites to him to consult God, and the answer of this priest, has been treated in a very ridiculous way; and the Levite has been taxed with the gross impiety of answering these Danites suitably to their own wishes, out of his own conceit, and yet pretending to an authority from God. These censurers can have no authority, from God or man, to lay such an uncharitable accusation; especially when the answer which he gave them was true, and probably directed by the God of truth.—These men surely do not consider the importance of the question, nor the danger which the Levite must expose himself to, if his words should be found false.—The spies were but five men, who, as well as the Levite, were doubtless ignorant of the temper and way of life of the inhabitants of the place, which they were going to search; and should they be discovered and intercepted, they must perish; at least fly for their lives.—And should that have happened, and none but God could have foreseen that it would not, then let us see (in Deut. xviii. 20, 21, 22.) what the Levite was to expect from men enraged at their

disappointment and their past perils, and authorized by God to take vengeance. *The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath spoken? when the prophet speaketh in the name of the Lord, if the thing follow not nor come to pass; that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him.* Most annotators which I have seen on these chapters, exclaim every now and then at the ignorance of the Levite, or of Micah, or of the Danites. It may be, however, that the ignorance is altogether in ourselves, who have not duly considered the customs of those days.—And that in this narrative may be traced some exquisite pieces of Jewish antiquities. The affair, however, is worthy of an enquiry.

Your's, &c.

REDIVIVUS.

To the Editor of the Remembrancer.

SIR,

As one of the Clergy, who believe in the *Catholic and Apostolic* Church, and speak of it accordingly, I feel much concerned that your worthy correspondent, Anglicanus, should have been put to the trouble of writing so very long and learned a dialogue between Mr. A. and Mr. B. and still more that the dispute, which he tells us "has been created in the parish," by his rector's pronunciation, must rage with unabated fury for a whole month. In the hope of appeasing so deplorable a feud, I request the attention of Anglicanus and his brother parishioners to the following remarks.

Rule.

Polysyllables accent the ante-penultima; as *extravagant, particular, &c.*

Exceptions.

(Amongst others) words terminating in *ado*, *aster*, *cele*, *ental*, *ic*, *ites*, *osis*. (Nares's Orthoepy, pp. 168. 194.)

Examples of polysyllable adjectives in ic.

Frigorific, *beatific*, *sudorific*, *paregoric*, *mathematic*, *geometric*, *astronomic*, *astrologic*, *hydrostatic*, *metaphysic*, *energetic*, *theologic*, *philosophic*, *economic*, *paralytic*, *geographic*, *academic*, *archangelic*, *physiognomic*, *anatomic*, *pancreatic*, *diplomatic*, *aromatic*, *operatic*, *enigmatic*, *emblematic*, *symptomatic*, *dialonic*, *melancholic*, *genealogic*, *parasitic*, *diabolic*, *parabolic*, *hyperbolic*, *sympathetic*, *apathetic*, *enharmonic*, *disyllabic*, *puritanic*, *epidemic*, *episodic*, *diuretic*, *escharotic*, *metonymic*, *periodic*, *paragogic*, *dietetic*, *inorganic*, *microscopic*, *hypothetic*, *democratic*, *idiotic*, *analytic*, *apostrophi*, *monostrophi*, *Aristotelic*.

Analogy, therefore, requires *apostolic*. It is so accented by Rider, Bailey, Dr. Johnson, Sheridan, Kenrick, and Walker; and Archdeacon Nares notes it as the received pronunciation. Dryden says *apostolick*, metri gratia; so does Shakspeare say *epicurean*, and *Barrabas*: in the pronunciation of such words, perhaps, neither Shakspeare's authority nor Dryden's ought to have much weight. The former wanted learning, and the latter leisure to be correct. In Brooke's *Jerusalem Delivered* (quoted by the author of the excellent Dictionary of the English language in the *Encyclopædia Metropolitana*) are the following lines:—

Last, in the papal standard, they display
The triple crown and *apostolic* key.

Anglicanus would have avoided much confusion, had he attended to the difference between trisyllables and polysyllables, and between substantives and adjectives. He would not then have jumbled together *catholic* and *apostolic*, and *orator*

and *cacophony* and *diagonal*. As his friends Messrs. A. and B. seem to have a taste for discussions upon points of orthoepy, I wish to propose a question for their consideration; whether all the adjectives above cited may not have retained their accent on the penultimate syllable, as having been curtailed from the older and more English forms in *ical*, *apostolical*, *mathematical*, *metaphysical*, &c.? The substantive is *arithmetical*, and the adjective *arithmetical*. The substantive is *metonymy*, the adjective *metonymic*; *theology*, *theologic*; *diplomacy*, *diplomatic*; *academy*, *academic*; *philosophy*, *philosophic*; and so on; all which adjectives have lost their final syllable.

Mr. A. it seems, is old enough to remember the time which followed the publication of Johnson's Dictionary; and then many of the London Clergy said *apostolic*. He may, perhaps, remember that they also said very generally, *Holy Spirit*; but that is no reason why we should continue the pronunciation.

Archdeacon Nares says, in p. 329, of the work before quoted, "Many divines, in reading the Nicene Creed, say, one *catholic* and *apostolic* church." This is wrong; for, besides the ill effect of the jingle of the similar terminations so accented, it is not advisable to break unnecessarily into the analogy of words in *ic*. *Catholic* is indeed an allowed exception, but *apostolic* is not; and many who read it *apostolic* in that place, call it *apostolic*, when it occurs elsewhere." (Anglicanus himself, I imagine, would say *vicar apostolic*.) The real fact is, that *Catholic* is nothing to the purpose; one rule applies to trisyllables, and another to polysyllables. We have *heretic*, *lunatic*, and many other words specified in p. 167, of the Orthoepy, with the accent on the first syllable; but I am not aware of any instance of a polysyllable adjective in *ic*, which has its accent on the antepenultimate.

In conclusion, I have only to express my hope, that, if Messrs. A. and B. and their co-parishioners on either side, should find themselves unable to adjust this sad dispute, they will not have recourse to the *ultima ratio* of theological combatants,

And prove their doctrine orthodox
By *aposto'lick* blows and knocks.*

I am, Sir,
Your faithful friend,
PAROXYTONE.

To the Editor of the Remembrancer.

SIR,

ALLOW me, through the medium of your pages, to draw the attention of your Readers to the following passages, from some of our most approved divines, on the ascension of our Lord, the evidence of the Spirit, and the doctrine of the ever-blessed Trinity.

Yours, &c.

"It is necessary to profess the article of Christ's ascension :

"I. For the confirmation and augmentation of our faith. Our faith is thereby confirmed, in that we believe in him who is received unto the Father, and therefore certainly came from the Father; his Father sent him, and we have received the message from him, and are assured that it is the same message which he was sent to deliver, because he is so highly rewarded by him that sent him, for delivering it.

"II. For the corroboration of our hope. We could never expect our dust and ashes should ascend the heavens: but since our nature hath gone before in Him, we can now hope to follow after him. He is our Head, and where that is, the members may expect admission; for in so great and intimate an union there is no fear of separation or exclusion. *There are many mansions in his Father's house.* And when he spake of ascending thither, he said expressly to his disciples, '*I go to prepare a place for you, and will come again and receive you unto myself, that where I am, ye may be also.*' The first

fruits of our nature are ascended, and the rest is sanctified. *This is the new and living way, which he consecrated for us through the veil, that is, his flesh.* And hence we have our hope as an anchor of the soul, both sure and steadfast, which entereth into that within the veil, whither the forerunner is for us entered. For if Christ in his ascension be the forerunner, then are there some to follow after; and not only so, but they which follow are to go on in the same way, and to attain unto the same place; and if this forerunner be entered for us, then we are they which are to follow, and overtake him there; as being of the same nature, members of the same body, branches of the same vine. As therefore God hath quickened us together with Christ, and hath raised us up together, by virtue of his resurrection; so hath he also made us sit together in heavenly places in Christ Jesus, by virtue of his ascension. We are already seated there in him, and hereafter shall be seated by him: in him already, as in our head, which is the ground of our hope; by him hereafter, as by the cause conferring, when hope shall be swallowed up in fruition.

"III. For the exaltation of our affections. For where our treasure is, there our hearts will be also. If I be lifted up from the earth, I will draw all men unto me, saith our Saviour: and if these words were true of his crucifixion, how powerful ought they to be in reference to his ascension? When the Lord would take up Elijah into heaven, Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee: when Christ is ascended up on high, we must follow him with the wings of our meditations, and with the chariots of our affections. If we be risen with Christ, we must seek those things which are above, where Christ sitteth on the right hand of God. If we be dead, and our life hid in Christ with God, we must set our affections on things above, not on things on earth. Christ is ascended into heaven to teach us, that we are strangers and pilgrims here, as all our fathers were, and that another country belongs unto us: from whence we, as strangers and pilgrims, should learn to abstain from fleshly lusts, and not mind earthly things; as knowing that we are citizens of heaven, from whence we look for our Saviour, the Lord Jesus. Yea, fellow citizens with the saints, and of the household of God. We should trample upon our sins, and subdue the lusts of the flesh, that our conversation may be correspondent to our Saviour's condition; that where the eyes of the Apostles were forced to leave

* Hudibras, l. i. 199.

him, thither our thoughts may follow him."
—*Bp. Pearson.*

"*Christ is our life*: and shall our souls be parted from our life? *Christ is our hope*; and shall our mind and hope be asunder? Christ is the principal object of our love, of our trust, of our joy, of all our best affections; and shall our affections be severed from their best object? By his being in heaven, all our treasure becometh there; and *where our treasure is, there* (if we apprehend and believe rightly) *our hearts will be also*; if they be not, it is a sign we take him not for our best treasure. *We do in our bodies sojourn from the Lord*; but in our spirits we may, and should be ever present, ever conversant with him; contemplating him with an eye of faith, fastening our love upon him, reposing our confidence in him, directing our prayers and thanksgivings to him; meditating upon his good laws, his gracious promises, his holy life, and his merciful performances for us. We should not, by fixing our hearts and desires upon earthly things (upon the vain delights, the sordid interests, the fallacious and empty glories, the sinful enjoyments here) nor by a dull and careless neglect of heavenly things, avert, estrange, or separate ourselves wholly from him. *No—sursum corda*; let us, unloosing our hearts from these things, and with them soaring upward, follow and adhere to our Lord; so shall we anticipate that blessed future state, so shall we assure to ourselves the possession of heaven; so here enjoying our Lord in affection, we shall hereafter obtain a perfect fruition of his glorious and blissful presence."—*Dr. Isaac Bar-*

"The way whereby the spirit of God witnesseth that we are the sons of God, is by the gracious fruits and effects which the Spirit hath wrought in us. The Spirit of God in person is not the immediate suggester of this conclusion, that we are the sons of God; but the Spirit in the fruits and effects of it is the medium or argument from whence we ourselves draw it. St. Paul tells us in the very same chapter, Rom. viii. 9. *If any man have not the Spirit of Christ, he is none of his.* Now how shall we know that we have the Spirit, but by the fruits of it in ourselves? And what are the fruits of the Spirit? St. Paul describes them, Gal. v. 22, 23. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness,

temperance; against such there is no law.' Where, when among the fruits of the Spirit the apostle reckons, χαρὰ, joy, the best interpreters understand him to mean, not that joy or peace of conscience, which is the result and reward of duty, but a joy, which is itself a duty, and a duty respecting our neighbour; for of that nature are all the rest of the graces there mentioned by St. Paul. For it is immediately subjoined to love, and after it are added several other virtues, which all have reference to our neighbour; and therefore it is altogether improbable, that this joy being placed in the midst of those virtues, should respect any other than our neighbour. And then by joy, we must understand either that joy which a man takes in the good things of his neighbour, or that virtue whereby a man studies to create and cause joy to his neighbour, or to gratify and please him in all his actions, for his good and edification. But this by the way. When therefore I find these fruits of the Spirit within me, *love, joy, peace, &c.* I may conclude, that I am the son of God, and accepted by him; and this comfortable conclusion, though it be made by myself, yet is due to the Spirit of God, from whom all those gracious arguments of my comfort proceed; and therefore it may well be said to be attested or witnessed by the Spirit of God, in concurrence with my spirit, mind, or conscience.

"Thus St. John most plainly expounds St. Paul. 1 John iv. 13. 'Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.' So that the Spirit doth not immediately tell us this, but we come to understand it by perceiving that we have the Spirit, i. e. the fruits of the Spirit in us. Hence the Spirit of God in Scripture is called ἀρραβών, God's earnest, 2 Cor. i. 22, 'who (that is God) hath also sealed us, and given the earnest of the Spirit in our hearts.' Now an earnest is *pars pretii pro toto spondens, part of a sum*, given in assurance of receiving the whole afterwards. So the Spirit of God within us is given us by way of earnest, to assure us that in due time we shall receive from God all those other good things, and that full glory of bliss which he hath promised us; always provided we keep our earnest, and do not throw it back to the giver, or by resisting the motions of the Spirit, provoke him to take it again from us. The fruits of the Spirit are also called σφραγίς, God's seal, in the same place, and likewise Ephesians i. 13, where the Ephesians are said to be *sealed with that holy spirit of promise.*

In which words St. Paul alludes to the custom of men, who use to set their seals upon those things which they would mark for their own. And thus the fruits of the Spirit are said to be God's seal, because by them we know ourselves to belong to God, and to be in his favour. When therefore we find that we love God above all things, and value his favour more than all the world, and that our greatest care is, how we may glorify God and serve him in this life; that we love our neighbour sincerely, and are ready to do him all the good, that lies in our power; that we bear no malice to any man; yea, and can forgive our very enemies; that we are strictly just in all our dealings, and are ready to relieve the distressed according to our abilities; that we study mortification, and to deny our fleshly lusts, and make conscience of every thing we know to be sin; that we delight in religious exercises, especially in prayer; that we have something within us continually crying *Abba, Father*, and inclining us in all our wants, necessities, and distresses, to have recourse to our God by humble supplication, and to depend and trust in him for help and relief; and finally, that we can bear afflictions with submission to God's will: by these things, as by the fruits of the Spirit, we know that we have the Spirit, and consequently that we are the sons of God, and heirs of salvation.

"Indeed the Christian's comfort is every where in Scripture founded on those graces and good things which the Spirit of God hath wrought within him. Thus St. Paul most plainly tells us, upon what foundation he built the peace, joy, and comfort of his mind, 2 Cor. i. 12. '*Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world.*' The joy and peace of his mind arose from this testimony, which his conscience gave him of his integrity and sincerity. Thus the Spirit of God in the fruits and effects of it did witness with his Spirit, that he was a good man, and accepted in the sight of God, i. e. a Son of God. And the same method of consolation he prescribes to others, Gal. vi. 4. *Let every man prove his own works, and then he shall have rejoicing in himself.* We can have no true and solid joy but what arises from ourselves, and proceeds from a thorough proof, trial, and examination of our hearts, and finding things well and right there.

"This matter of comfort, though it be within ourselves, yet is it not of or from ourselves, but is the fruit of the Spirit, an

effect of the grace of God, and so the glory of all at last redounds to Him. But still from within ourselves we must fetch our comfort.

"They are therefore false apostles and teachers, and betrayers of the souls for whom Christ died, who teach for sound, yea, the only Gospel doctrine, that we are not to seek our consolation from within ourselves, i. e. that we are not to fetch our comfort from the graces within us, or the duties performed by us; that this is to dishonour free grace, and to set up our own graces and duties in the room of Christ's righteousness. But as you love your souls, avoid and take heed of these men, and this doctrine, for it leads to perdition, and hath been, I doubt not, one main cause that hath contributed to the ruin of multitudes of men. It is true indeed, we are not to build our comfort and hope of salvation upon our graces, and duties, as meritorious of salvation. For the only meritorious cause thereof is the obedience, sufferings, and death of our dear Redeemer, and only Lord and Saviour Jesus Christ. Nor are we to take comfort from our graces, and duties, as purely our own, i. e. as wrought in us, or done by us, merely by our own strength; for we have no strength of our own in spiritual things; but *it is God that works in us both to will and to do.* Indeed this would be to glory in ourselves, and not in the Lord; to rob God and his grace of their due honour; to fetch our comfort not from the grace or spirit of God, but from corrupt nature, and the powers of it, which, whoso doth, let him be *anathema*. But to derive our comfort from the graces within us, as the fruits of God's Spirit, freely given us in Christ Jesus, to cherish our hopes by those duties, as conditions, without which our Lord Christ hath declared he will never save us, this is not only lawful, but our duty; this we not only may, but must do; and if we seek for solid comfort and peace of conscience in any other way, we shall never find it." BISHOP BULL, Vol. ii. Disc. 3.

"Here then is the plain trial of our condition. If we are destitute of the fruits of the Spirit, it is bad if we find them in our hearts and lives, we have proof enough of its being good, and need never disquiet ourselves, for want of any other. Being able to tell the very moment when we became pious and virtuous is, not material, provided we are so now: and happiest of all are they, who remember not themselves ever to have been

otherwise. A feeling of immediate and sensible assurances of God's favour, so impressed upon us, that we can certainly distinguish it to be of divine original from the manner in which it affects us, may be often vouchsafed, but is no where in Scripture made necessary, and all feelings are imaginary and deceitful, unless they be accompanied with that one, which the Apostle experienced and mentions, 'for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world.' Our Saviour's rule, of knowing every tree by its fruit, is the only sure way to judge of ourselves, as well as others. And though perhaps we may be sometimes at a loss how to judge, or inclined, and even strongly, to fear the worst, yet, if this arise, not from presumptuous sins, or habitual negligence, but merely from excessive humility or weakness of spirit, a modest diffidence will never hinder our future happiness, nor will a bold positiveness ever forward it. Good men may be cast down, and bad men elevated, without any reason. The former may see much in themselves to dislike, and yet God may see enough of what he approves to accept them; they may experience but little joy in serving him, and yet walk more completely worthy of the Lord unto all pleasing, for doing it without the encouragement of a present reward. The latter, on the other hand, may build upon groundless fancies of their own, mistaking them for divine communications, may be absolutely confident, wonderfully transported, yet find themselves at last fatally deceived. It is not therefore by their fears, or their hopes, or their raptures, that men are to judge of their spiritual condition. 'Hereby,' saith St. John, 'we do know that we know God, if we keep his commandments. Little children, let no man deceive you: he that doth righteousness is righteous: he that committeth sin is of the devil.'" ARCH-BISHOP SECKER, Vol. iv. Sermon. 10.

" 'The sum of the whole matter,' relating to the doctrine of the Holy Trinity, as St. Paul has wonderfully expressed it in a single verse, is this—'*Through Christ we have an access by one Spirit unto the Father.*' To the Father, with a due sense of this great honour and privilege as sons of God, let us therefore address ourselves for pardon, and admission to our heavenly inheritance: '*O God, the Father of Heaven, have mercy upon us, miserable sinners!*' But as we have no deserts of our

own, no works of righteousness by which to claim his favour, and are entitled only, through the sufferings and satisfaction of Christ, let us beseech him to intercede for us, and plead his merits with the Father. '*O God the Son, Redeemer of the world, have mercy upon us, miserable sinners!*' And since the benefits of his merits are applied, and our pardon sealed, and ourselves enabled to render an acceptable service, only by the operations and assistances of the Holy Spirit, let us implore His aid also. '*O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners!*' Yet remembering that, how various soever the economy may be, salvation is the one sole undivided end and work of all: therefore to all let us address our earnest invocations as to the great Power to whom we have consecrated ourselves and services. '*O holy blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!*'" BISHOP HORNE'S DISCOURSES, Vol. vi.

To the Editor of the Remembrancer

SIR,

THE following copy of one of Dr. Bray's MSS. preserved in Sion College Library, (No. 5.) is much at your service.

Yours, &c.

N.

"A MEMORIAL, wherein is exhibited,

1. "A View of the Original Institution and Jurisdiction of Rural Deanes, and of Rural Deanaries in the Church of England; and of the Wholesome Discipline formerly exercised by them within such their respective Districts.

2. "A Praxis of the like Discipline, in some measure lately revived by the Clergy, as Meeting in their Deanary, or Lending Libraries.—By a Son of the Church of England.

1. "Not to trace the original Institution and jurisdiction of Rural Deans beyond our own Church and nation: we find this practice to have obtained among our Saxon Ancestors, as amongst whom in this Northern kingdom, for the better conservation of peace, and the more easy administration of justice, every hundred was divided into ten districts or tithings, each tithing made up of ten friborgs, each friborg of ten families, and in every such tithing, *statuerunt justitiariorum super quosque decem fri-*

borgos, quos Decanos possumus appellare, i. e. caput de decem; which Justices or Civil Deans were to examine and determine all lesser causes between villages and neighbours: to levy the fines or emendations according to legal forfeitures: to compose all occasional differences, and prescribe the measures of satisfaction: and for this purpose to keep their stated meetings for complaint and enquiry: but to refer all greater or more criminal causes to the superior justices, or those who had jurisdiction over the whole hundred. So in compliance with this secular method, the spiritual governors the Bishops, divided each diocese into deaneries or tithings, each of which was the district of ten parishes or Churches: and over every such district they appointed a Dean, who should in like manner reconcile the differences of Christian neighbours, and receive complaints, and enquire into grievances, and impose the lesser censures of the Church, and for this purpose to hold their solemn chapters, and prescribe in them, and judicially determine all matters of less concern: but to refer the cognizance of all greater causes, and suffer appeals to the superior courts of Christianity, and so on to the supreme Ecclesiastical judicature.

"The ministers who presided in these consistories were called Decani Christianitatis, because their chapters were courts of Christianity, or ecclesiastical judicatures, wherein they censured their offending brethren, and maintained the discipline of the Church within their own precincts.

"They held their capitula or chapters made up of all the instituted Clergy or their Curates as proxies of them, and the Dean as president or prolocutor. These were convened either upon more frequent and ordinary occasions, or at more solemn seasons for the greater and more weighty affairs. Those of the former sort were held at first every three weeks, in imitation of the courts baron, which ran generally in this form, *de tribus Septimanis in tres Septimanas*: but afterward they were most commonly held once a month, at the beginning of it, and were for this reason called *Kalendæ*, or Monthly Meetings. But their more solemn and principal chapters were assembled once a quarter, in which there was to be a more full house, and matters of greater import were to be here alone transacted. All Rectors and Vicars, or their capellanes were bound to attend these chapters, and to bring Irregularities committed in their respective parishes,

"To secure the attendance of all the parochial Clergy at these chapters, within

one year after their admission to their benefices, they took an oath to the Dean *Salvis juribus capituli*, to bind themselves to due reverence and obedience, and to come to the yearly chapters, and at all other times, when upon urgent cause, the Dean should call them together, and to bear part of the public expences, nor were they admitted to sit in Chapter before the taking such oath. In these stated chapters they were to publish the decrees of provincial and episcopal synods, and all their ecclesiastical laws and canons, and to enforce the execution of them. These were their courts of Christianity, where complaints and informations were exhibited of all offenders against the law and discipline of the Church; and upon examination or proof of any less irregularities, they were to admonish the parties, and exhort them to repentance and amendment; while for the guilt of any greater crime, or for contempt of the court, they had power to suspend any laymen from the sacraments, and clergymen from the execution of their offices, but might not proceed to any greater punishment.

"And, finally, all the parochial Clergy were here to communicate the state of their own Churches, and to give information of all delinquents, and to report the behaviour of all penitents within their parish, and how every one submitted to his penance and satisfaction, that the right courses might be taken for his admittance into the bosom of the Church.

"The rural Deans, as distinct and separate from their chapter, had a great trust reposed in them, and very considerable power in preserving the peace, and asserting the discipline of the Church. They were to have a general inspection and superintendance over all the inhabitants of every village within their district; where, if any Christians lived in any open or scandalous sin, the Dean was to reprove their offence, and admonish them to repent, and as they would answer it to God and the Church. And if any Layman should despise such correction and admonition of the Dean, they should be kept from setting their feet within the doors of the Church, till they should submit themselves to his reproof and wholesome advice. And if any Layman stood accused of incontinence or other grievous crime, in any spiritual court, the Deans, for their wisdom and fidelity, were intrusted to take their purgation, i. e. to let the suspected persons clear themselves, either by their own oath, or the oath of credible compurgators, so to vindicate their innocence and stop the prosecution.

"But the more especial duty of rural Deans was to inspect and censure the manners of their Clergy, *presbyterorum, qui per minores titulos habitant, vitam jugi circumspectione, &c.* And, in order to this, they were to solicit them to a due execution of their office, and a just regard to their function. And upon their default or offence in any such matter, to certify the Bishop, by whom they were appointed to watch and inform with diligence and singular courage.

"Another part of the office of rural Deans was to denounce the sentence of excommunication upon all convicted persons within their districts; and upon submission and penance to declare their absolution: and at the beginning of Lent to stand at the doors of the Church, and there to receive and admit the penitents upon the recommendation and testimony of their parish priests. They had an early right, which by custom they long retained, to visit all the several churches within their jurisdiction, twice a year; for all visitations were first parochial, and there to enquire of all personal and local abuses, correcting the smaller offences, and presenting the greater to the Bishop at the next synod or visitation.

"Nor was it the least dignity of rural Deans, that in every episcopal synod, (which was in effect a Bishop's general visitation of his whole diocese) they were the standing representatives of the rest of the Clergy, and were there to deliver information of any abuses committed within their knowledge, and to propose and consult the best methods of reformation. For the ancient episcopal synods, which were commonly held once a year, were composed of the Bishop as president, and the Deans cathedral in the name of their collegiate body, and the archdeacons as deputies of that inferior order of deacons or servants in the Church, and the urban and rural Deans in the name of the parish ministers within their division, who were to have their charges allowed them according to the time of their attendance, by those whom they represented, as the practice obtained for the representatives of the people in civil synods, common councils, or parliaments.

"This was the ancient jurisdiction of rural Deans: and to the excellent purposes aforesaid did our Clergy meet in the same, as may be found in *Lynwood, Spelman, Dugdal, and the Parochial Antiquities*. And if any alienation of this right, once in the rural Clergy, was made by the encroachments of the ecclesiastical courts, the same

was restored at the Reformation, in the *

of the *Reformatio Legum Ecclesiasticarum*. And though that excellent body of ecclesiastical law was only prepared by order of authority, but did not receive its full sanction, by reason of the death of King Edward VI, yet the reason of such a constitution is eternal. And as by custom and disuse it chiefly came about that such wholesome methods of discipline were intermitted by the Clergy in the rural deaneries, so by custom and use they may be restored.

"And the practicableness of the same will, in great measure appear, by what is begun to be acted of late by the rural Clergy, as meeting in their libraries, a praxis or specimen of which follows.

"A praxis of deanary discipline, agreeable to that formerly used in our rural deaneries, in some measure revived by the Clergy's meeting in their deanary or lending libraries.

"We, the Clergy, in the neighbourhood of _____, in the deanery of _____, in the county of _____, whose names are here underwritten, being this day met with design to consider how to promote the glory of God, the practice of true piety in our respective parishes, and all necessary and useful knowledge among ourselves, have unanimously concluded and agreed unto, and do severally promise to observe these following articles.

1. "That we meet together once every month, at the library in _____, on a certain day agreed on at each meeting.

2. "That the meeting shall be wholly designed for promoting religion and reformation of manners in our respective parishes, in such methods as shall be agreed on by the Society, in nothing contrary to the canons and constitutions of the Church of England; and also for the interest and enlargement of this library.

3. "That we shall look upon ourselves respectively obliged to promote, as the honour, interest, and welfare of our Church, so of the whole society, and avoid as much as in us lieth, all occasions of offence in our lives and conversations, and shall consult the reputation of each other, as becomes hearty friends, who have a just concern for each others welfare.

4. "That each of us apply to such gentlemen within our respective parishes, and to others also of our acquaintance, and whom we know to be well disposed, for benefactions for the increase and enlargement of the library.

* Sic orig.

5. "That it be recommended to every particular member to consider against next meeting, of some effectual means or method to bring all the children and youth of our respective parishes under catechetical instruction.

6. "That it be also considered by every member against next meeting, by what means, or method, we shall best propagate Christian knowledge amongst the elder, more especially the more ignorant people in our respective parishes, and a reformation of manners among the profane and dissolute.

7. "That it be in like manner considered by every member against next meeting, in order to lay the foundation of good principles, and a Christian practice in the growing generation, by what means charity catechetical schools may be raised in our several parishes, for the Christian education of children more especially, how the methods we shall conclude upon as the most advantageous to be pursued in our catechetical instruction, may be entertained likewise in such schools, and introduced also into the grammar schools within this deanary.

8. "That our endeavours be used in our respective parishes, to form our children and youth into three classes of catechumens, sorting them into the same classes, as is used in all schools, in order to teach them human learning, according to their several ages and capacities.

9. "That we put the first class of catechumens upon getting perfectly by heart the very words, or text of the Church Catechism; also to learn a grace before and after meat, and a short morning and evening prayer. It being much to be feared that thousands of the meaner sort, not having learnt a morning and evening prayer, are wanting in that adoration to the true God, which no Indian fails to pay to the Sun, or other idols.

10. "That we put the second class to learn some short exposition on the same catechism.

11. "That we make it our care, with reference to the youth of the third class, as to have them confirmed by the Bishop, and to introduce them to the sacrament of the Lord's Supper; so to fit them for both ordinances, by a sufficient instruction in the nature, terms and conditions, of their baptismal vow and covenant. That being what they are to renew and ratify in both; and a due instruction in the doctrine of the covenant being requisite also to their understanding the whole frame and tenor of the Christian religion.

12. "That we also instruct the catechu-

mens of all sizes, more especially the youth of the third class, in the use of their Common Prayer, and not only to make their responses, and to read the Psalms alternately; but that we give them the rationale of the several parts.

13. "That as a means more effectually to gain the children and youth to a love of, and to a delight in the public service, and to nourish and increase their devotion; and by the lure also of singing the psalms, of which they are universally fond, that we may bring them together to be instructed by us, we encourage their attaining to some skill in psalmody, according to the New Version.

14. "That we lend them (the more ignorant people) good practical pieces, instructive in faith and practice. Lending of books, we apprehend, as well more useful to them, as more cheap and easy to ourselves than to give outright, because a book lent will be sooner and more carefully read.

15. "That as for those who are notorious in our several parishes, for the profanation of the Lord's Day, for drunkenness, lewdness, or swearing, that we have ready at hand the sheets which are written against those vices, and that we make it our first endeavour to reform them thereby.

16. "That those who will not be reclaimed by these methods, we cause them to be presented in the spiritual court, according to the articles of visitation given to our Church-wardens, or informed against to the civil magistrate, to be punished according to the statute.

17. "That if there be any young gentlemen in our respective parishes, we make it our special care to prepossess and guard them against the corruptions of the age, and to fortify them in a more especial manner against the sins of uncleanness, and of a riotous prodigality and profuseness; because, when once engaged therein, it is seldom they are ever recovered out of the snares of the devil; and that this our watchfulness and care be especially employed over such as are of some quality, because their good or bad example has such a mighty influence upon multitudes of inferior rank and condition."

To the Editor of the Remembrancer.

MR. EDITOR,

YOUR Correspondent CANTABRIGIENSIS evidently intends his letter, published in your last month's miscellany, as an eulogium on the Bible Society, and as a demonstration, how

vigilantly and how faithfully "the directors of that *great religious institution*" discharge the highly responsible office which they have assumed to themselves, of dispensing the Word of God to all the nations of the earth.

It is in *his* view of the subject a high commendation of the managing committee of the Society, that they have substituted the Arabic Bible, printed at *Rome*, by the *Congregatio de propaganda fide*, for dispersion in Syria and Egypt, instead of that found in Walton's Polyglott. I confess, with my feelings as a Protestant, I see no cause of rejoicing in this. But let that pass for the present; as I am anxious to call your attention to another version of the New Testament, put forth by the same society in the *Turkish* language. The preparation of this Version is stated in the Bible Society's fourteenth Report to have been "consigned to Mr. Keiffer, Professor of the Turkish language at Paris, and Interpreting Secretary to the King of France, with the advice in all doubtful questions of the learned orientalist, Baron Sylvestre de Sacy," and when completed, it was presented with great pomp and circumstance by Professor Kieffer in person, on the Anniversary of 1819, upon the platform at Free-Mason's Hall, who cheered the hearts of the immense assemblage congregated on that occasion by acquainting them that "several thousand copies were already on the point of being dispatched to various parts of Europe and Asia." This elation of heart, however, was of short duration, as far as the managing committee were concerned, for Dr. Henderson being in London, and understanding the Turkish language, he was desired to examine it, and report upon its accuracy, which he did do to this effect, that it abounded with *gross errors, alterations, interpolations* and *omissions*. On this discovery, the Committee

stopped the distribution, not indeed of *those thousands*, which their coadjutors at Paris had sent past recovery into Europe and Asia, but of that portion of the edition which remained in their own depository. Here it lay a dead weight upon the stock in hand, till Dr. Henderson had returned to Russia, and Dr. Pinkerton arrived in this country. These two gentlemen, it must here be noted, greatly disagree, and the effect of that disagreement on the present occasion was, that the latter Dr. strongly urged the reversal of the sentence of suppression, which the former Dr.'s judgment had procured, and he succeeded in carrying his proposition, this precautionary measure being first taken, that seven pages of errata, 219 in number, were appended to the volume; of the nature of which some idea may be formed by the two following specimens, "that *the Lord's Day*," Rev. i. 10. is translated "*the Bazaar, or Market day*," and the angel who *refuses worship* at the hands of St. John, Rev. xxii. 8, 9. is made to be *Christ himself*."

I will only add farther, that these errata are not confined to words, but extend, in several instances, to whole sentences, as any one who glances his eye over them may discover, and which are so adjusted to the volume, that a very gentle pull will disengage them from their place, and remove what must (if my information is correct) be deemed a very disparaging appendage in *Turkish* estimation.

I have the honour to be,

Yours, &c.

SCRUTATOR.

To the Editor of the Remembrancer.

SIR,

I should be much obliged if you, or any of your readers conversant with the Laws relating to the Church Rates, would answer the following

questions. Is the plurality of votes in a parish vestry, (held for considering matters relative to the Church) to be ascertained according to Statutes 58 Geo. III. 69, and 59 Geo. III. 85? Is the major part of the inhabitants and occupiers assembled, (according to 59 Geo. III. 134.) and entitled to vote, to be determined by their individual number, or by their *assessment* to the Church Rate? Are the consenting two-third parts of such as shall be assembled, and assessed, to be two-thirds in *value*? If any one, entitled to vote in his, or *her*, own right, be prevented from attending the vestry by illness, inconvenience, or any other reasonable cause, may such person vote by proxy? If the *dissent* of one-third in value of the proprietors of tenements in the parish, be not signified in writing, either at the vestry or within two months after, is it to be understood that two-thirds in value, of the whole parish, *consent*, although they be not present at the vestry meeting? Will not the majority of the parishioners (however ascertained) bind the whole parish, with respect to allowing a sum of money annually, out of the Church Rate, to a choir of singers?

A clear explanation of these subjects would, I think, be desirable to many friends of the Established Church. It may happen in some parishes that when even a very trifling matter is contemplated by some of the more respectable inhabitants, a general muster may be secretly, and unexpectedly, made by persons, many of whom may not pay to the Church Rate the one-fiftieth part of what others do. And thus, in point of *number*, assembled, there may be a majority *against* the proposal; whereas, in point of *value*, there may be ten-times more for it. I have particularly mentioned "assessment of the Church Rate:" for, although the Act 59, Geo. III. cap. 134, speaks of "value to be ascertained by an average of the poor's rate,"

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yet there may be instances in which persons assessed to the poor, are not assessed in the same proportion to the Church Rate.

I am, Sir, yours, &c.

L. M.

18th April, 1823.

To the Editor of the Remembrancer.

SIR,

PERMIT me to state a circumstance which has recently occurred in my parish. A poor, but respectable woman, had been induced to subscribe to a Penny Bible Association. She was desirous of having a Bible in a large print, for which she was to pay six shillings. She had already paid 5s. 3d., when the clergyman of the parish, having occasion to visit her, offered her a bible gratuitously. The poor woman, who was at the time hard pressed for rent, accepted the offer, and went to the visiting ladies of the association, to request; that as her want of a bible was supplied, they would return the whole, or a part of her 5s. 3d., for the relief of her temporal necessities. The reply was, "Indeed Mrs. H. we can do no such thing: your money is gone before this, to the relief of poor souls in the East or West Indies." Upon this transaction I have only one remark to make; that I am at loss to discover, upon what principle of charity, these exacters of penny contributions can feel themselves justified, in providing Bibles for the East and West Indies, at the expense of their poor distressed neighbours. The conclusion of the story is, that the very day after the refusal above mentioned, the poor woman's goods were seized for rent, no inconsiderable part of which would have been supplied by the 5s. 3d. I am willing to name all the parties concerned, if it should be deemed necessary, and in the mean time, I am, Sir,

Your's, &c.

B.

P. S. I may subjoin, by way of illustration, a statement, to the truth of which I pledge myself; that the same Association have sold to a poor woman, for the sum of 1s. 6d. a 12mo. Testament, inferior to that which the Society for Promoting Christian Knowledge furnishes to its members for 11^d. I have the book, with the price marked in it by the Association.

SACRED POETRY.

A MEDITATION.

O, THOU great Power! in whom we move,
By whom we live, to whom we die,
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy Christ's blood, the bath of sin.

No hallowed' oils, no guns I need,
No new-born drams of purging fire;
One rosy drop from David's seed
Was worlds of seas to quench thine ire.
O, precious ransom! which once paid,
That *consummatum est* was said.

And said by Him, that said no more,
But seal'd it with his sacred breath:
Thou then, that has dispurg'd our score,
And dying wert the death of death,
Be now, whilst on thy name we call,
Our life, our strength, our joy, our all!

SIR HENRY WOTTON,
Born 1568—Died 1639.

TO BLOSSOMS.

FAIR pledges of a fruitful tree,
Why do ye fall so fast?
Your date is not so past;
But you may stay yet here awhile
To blush, and gently smile,
And go at last.

What, were ye born to be
An hour or half's delight,
And so to bid good night?
'Twas pity Nature brought ye forth
Merely to shew your worth,
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave:
And after they have shewn their pride,
Like you, awhile, they glide
Into the grave.

ROBERT HERRICK,
Born 1591.

SIC VITA.

LIKE to the falling of a star
 Or as the flights of eagles are :
 Or like the fresh spring's gaudy hue,
 Or silver drops of morning dew ;
 Or like a wind, that chafes the flood,
 Or bubbles, which on water stood ;
 Ev'n such is man, whose borrow'd light
 Is straight call'd in, and paid to-night.

The wind blows out, the bubble dies ;
 The spring entomb'd in autumn lies ;
 The dew dries up, the star is shot ;
 The flight is past—and man forgot.

DR. HENRY KING,
Born 1591—Died 1669.

EARLY RISING AND PRAYER.

FROM SILEX SCINTILLANS, OR 'SACRED POEMS.

WHEN first thy eyes unveil, give thy soul leave
 To do the like ; our bodies but forerun
 The spirits' duty : true hearts spread and heave
 Unto their God, as flowers do to the sun.
 Give him thy first thoughts then, so shalt thou keep
 Him company all day, and in him sleep.

Yet never sleep the sun up ; prayer should
 Dawn with the day ; there are set awful hours
 'Twixt heaven and us ; the manna was not good
 After sun-rising ; far day sullies flowers :
 Rise to prevent the sun ; sleep doth sins glut,
 And heaven's gate opens, when the world's is shut.

Walk with thy fellow-creatures : note the hush
 And whisperings amongst them. Not a spring
 Or leaf but hath his morning hymn ; each bush
 And oak doth know I AM.—Canst thou not sing ?
 O leave thy cares and follies ! go this way,
 And thou art sure to prosper all the day.

Serve God before the world ; let him not go
 Until thou hast a blessing ; then resign
 The whole unto him, and remember who
 Prevail'd by wrestling ere the sun did shine :
 Pour oil upon the stones, weep for thy sin,
 Then journey on, and have an eye to heav'n.

When the world's up, and every swarm abroad,
 Keep well thy temper, mix not with each clay ;
 Dispatch necessities ; life hath a load
 Which must be carried on, and safely may :
 Yet keep those cares without thee ; let the heart
 Be God's alone, and choose the better part.

HENRY VAUGHAN,
Died 1695.

HYMN TO CONTENTMENT.

LOVELY, lasting peace of mind !
 Sweet delight of human kind !

Heavenly born, and bred on high
 To crown the favourites of the sky
 With more of happiness below,
 Than victors in a triumph know !
 Whither, O whither art thou fled
 To lay thy meek contented head ;
 What happy region dost thou please
 To make the seat of calms and ease !
 Ambition searches all its sphere
 Of pomp and state to meet thee there.
 Increasing avarice would find
 Thy presence in its gold enshrin'd.
 The bold adventurer ploughs his way
 Through rocks amidst the foaming sea,
 To gain thy love ; and then perceives
 Thou wert not in the rocks and waves
 The silent heart, which grief assails,
 Treads soft and lonesome o'er the vales,
 Sees daisies open, rivers run,
 And seeks (as I have vainly done)
 Amusing thought ; but learns to know
 That solitude's the nurse of woe.
 No real happiness is found
 In trailing purple o'er the ground :
 Or in a soul exalted high
 To range the circuit of the sky,
 Converse with stars above, and know
 All nature in its forms below ;
 The rest it seeks, in seeking dies,
 And doubts at last, for knowledge, rise.
 Lovely, lasting peace, appear ;
 This world itself, if thou art here,
 Is once again with Eden blest,
 And man contains it in his breast.
 'Twas thus, as under shade I stood,
 I sung my wishes to the wood,
 And lost in thought, no more perceiv'd
 The branches whisper as they wav'd :
 It seem'd as all the quiet place
 Confess'd the presence of her grace.
 When thus she spoke—Go rule thy will,
 Bid thy wild passions all be still,
 Know God—and bring thy heart to know
 The joys which from religion flow :
 Then ev'ry grace shall prove its guest,
 And I'll be there to crown the rest.
 Oh ! by yonder mossy seat,
 In my hours of sweet retreat,
 Might I thus my soul employ
 With sense of gratitude and joy :
 Rais'd, as ancient prophets were,
 In heavenly vision, praise, and prayer ;
 Pleasing all men, hurting none,
 Pleas'd and bless'd with God alone :
 Then while the gardens take my sight
 With all the colours of delight ;
 While silver waters glide along,
 To please my ear, and court my song :
 I'll lift my voice, and tune my string,
 And Thee, great Source of nature, sing.
 The sun that walks his airy way,
 To light the world, and give the day ;
 The moon that shines with borrow'd light,
 The stars, that gild the gloomy night ;

The seas, that roll unnumber'd waves,
 The wood, that spreads its shady leaves,
 The field, whose ears conceal the grain
 The yellow treasure of the plain :
 All of these, and all I see
 Should be sung, and sung by me :
 They speak their Maker as they can,
 But want and ask the tongue of man.
 Go search among your idle dreams,
 Your busy or your vain extremes ;
 And find a life of equal bliss,
 Or own the next begun in this.

THOMAS PARNELL,
 Born 1697—Died 1717.

REVIEW OF NEW PUBLICATIONS.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity : accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D.F.R.S. and F.A.S. Lord Bishop of Peterborough, and Margaret Professor of Divinity. Parts V. VI. and VII. Rivingtons. 1823.

IN presenting our readers with a review of the three last published Parts of these Lectures, we shall not pretend to give more than a statement of the line of argument pursued by the Bishop, and the results to which he arrives, together with occasional extracts of such passages as might otherwise suffer under our hands, if we attempted to abridge, or give only the substance of them.

The object of the Bishop is to establish the *authenticity* and *credibility* of the New Testament, and the *authority* (a term comprehending both or either of these qualities, where necessary) of the Old. In pursuance of this, the Bishop departs from the usual course adopted by former writers ; and instead of considering in the first instance the mere scanty evidence of the earlier Fathers, and descending to the fuller and more satisfactory testimonies of the later, he

ascends in the scale of evidence from the later to the earliest.

The terms *authenticity* and *credibility* are employed, the former to denote, that a book was written by the author, to whom it is ascribed ; the latter, that the contents of the book are justly entitled to our assent.

Having premised thus much, we shall proceed, without farther delay, to lay before our readers a summary of the evidence adduced by the Bishop from the writings of the Fathers in favour of the *authenticity* of the New Testament.

Testimony of Jerome—

Born about the middle of the fourth century, and ordained Presbyter at Antioch in the year 378 : the most learned of the Latin Fathers, and peculiarly qualified not only by his profound erudition, but by his extensive researches, his various travels, and his long residence in Palestine to investigate the authenticity of the several books which compose the New Testament.

Of these books he has given the following Catalogue in his Epistle to Paulinus on the study of the Holy Scriptures *.

The four Evangelists—Matthew, Mark, Luke, John.

The Acts of the Apostles—Another work of St. Luke, whose praise is in the Gospel.

The Epistles of St. Paul to seven Churches.—These seven Churches are such

* Tom. iv. Part ii. Col. v. 68. d. Mar-
 tianis.

as we find in the titles of the Epistles contained in our present copies.

The Epistles of St. Paul to—Timothy, Titus, Philemon.

The Epistle to the Hebrews—Not generally considered in the Latin Church as an Epistle of St. Paul; but "we," says he*, "receive it, ne quaquam *hujus* temporis *consuetudinem*, sed veterum scriptorum *auctoritatem* sequentes."

The seven Catholic Epistles of—James, Peter, John, Jude.

The Revelation of St. John—Which he remarks, "has as many mysteries as words."

Testimony of Gregory of Nazianzen,

In the Greek Church, born about the time of holding the celebrated council of Licæ (A.C. 325.)

The four Gospels ascribed to—Matthew, Mark, Luke, John.

The Acts of the Apostles.

Fourteen Epistles of St. Paul—including therefore the Epistle to the Hebrews.

Seven Catholic Epistles—One of James, two of Peter, three of John, one of Jude.

The Book of Revelation omitted—Yet quoted by himself in his 32nd Oration, with the remark, "As John teaches me in his Apocalypse."

Testimony of Epiphanius, Contemporary of Gregory.

The four Holy Gospels.

Fourteen Epistles of the Holy Apostle Paul.

The Acts of the Apostles.

The Catholic Epistle of James, Peter, John, and Jude.

The Revelation of John.

"To all these books Epiphanius applies the appellation of Divine Scriptures: and his Catalogue includes all the books which constitute the present canon of the New Testament."

Testimony of Athanasius—

(Appointed Bishop of Alexandria in the year 326, and therefore born before the end of the third century.)

The four Gospels—According to Matthew, Mark, Luke, and John.

The Acts of the Apostles.

The seven Epistles of the Apostles called Catholic—One of James, two of Peter, three of John, one of Jude.

Fourteen Epistles of the Apostle Paul—

* In his Epistle to Dardanus, tom. ii. col. 608.

One to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, the last to Philemon.

The Revelation of John.

"These," (adds Athanasius) "are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of religion is taught." This catalogue not only contains all the books of the New Testament which we receive at present, but describes them so particularly, that no question can arise in regard to any one of them.

Testimony of Eusebius—

(Born at Cæsarea in Palestine, about the year 270, and afterwards Bishop of that city.)

His object, as he announces it, in the title of the 25th chapter of the third Book of his Ecclesiastical History, was to ascertain as far back as his researches would carry him, i. e. to the very age of the Apostles, what books of the New Testament, had been universally received, and what had at any time been called in question.

Under the former he ranks,

The four Gospels.

The Acts of the Apostles.

The Epistles of St. Paul.

The first Epistle of St. Peter.

The first Epistle of St. John.

Under the second,

The Epistle of St. James.

The second Epistle of St. Peter.

The second and third of St. John.

The Epistle of St. Jude.

Here it must be observed that Eusebius is not stating any opinion of his own, "any doubt on his part, whether these books are entitled to a place in the sacred Canon: he is stating only an historical fact; he is stating that these books had been received by many, but not all." Add to this, that the *silence* of a writer in regard to a book, is merely *negative* evidence; it is no real proof, that such a book was *unknown* to them, and still less that such a book did not then *exist*. For first, a longer period, than is generally supposed, was necessary for the general circulation of the sacred writings: and the multiplication of copies, even when these writings were once collected, was much less practicable than it has been since rendered by the art of printing; and the purchase of such copies was attended with no small expence: and what is more, the subject, on which the author was writing, might have afforded him no occasion for

noting from this or that particular book, as may be instanced in the Epistles to Philemon, and the second and third of John, which contain but little that is doctrinal, or of general application.

With regard to the Book of Revelations Eusebius betrays great inconsistency, annexing it with an expression of doubt to the first class, and then with a similar expression of doubt to the second.

Testimony of Origen—

(Born in the year 184, within a hundred years therefore of the time when St. John, and probably other Apostles were still living, educated under Clement of Alexandria; and not only the most profound scholar, but the most acute critic among all the Fathers of the Greek Church.) His writings have not descended entire to the present age; the works which are extant, bear but a small proportion to those which he composed; and even of the books which have been preserved, there are several which exist only in the Latin translation, made by Rufinus at the end of the fourth century. "This," adds the Bishop, "is the more to be lamented, as it has exposed the testimony of Origen to doubts which otherwise would not have been entertained."

There are three sources whence we derive the testimony of Origen:—

1. From his 13th Homily in the Book of Genesis where he observes, That Matthew, Mark, Luke, John, Paul, Peter, James, and Jude, were the authors of the books, of which the New Testament is composed: the same to whom they are now ascribed.

2. In his 7th Homily on the Book of Joshua, he mentions, Matthew, Mark, Luke, and John—As the Authors of the four Gospels.

Luke—Of the Acts of the Apostles.

Paul—Of fourteen Epistles.

James—Of one Epistle.

Jude—Of one Epistle.

Peter—Of two Epistles.

And he adds, "John spake, both in his Epistles, and in the Book of Revelation."

With regard to the suspicion that has been entertained that Rufinus, whose Latin translation of Origen's Homilies on Joshua are also extant, might have added to this Catalogue, the Bishop remarks, "The suspicion appears to be ill-founded; for if Rufinus had made alterations in Origen's catalogue, he would have made them in conformity with the canon of his own Church, otherwise no motive is assignable for a corruption of his author's text. But if Rufinus had altered the catalogue of Origen so as to make it suit the Canon of the Latin Church, it would not have ascribed fourteen, as it really

does, but only thirteen Epistles to St. Paul"—for the Latin Church did not in the fourth century, (when Rufinus lived) admit the Epistle to the Hebrews.

3. From certain passages, extracted by Eusebius, and put together in the 25th chapter of the sixth Book of his Ecclesiastical History, in which Origen ascribes—The four Gospels to Matthew, Mark, Luke, and John; speaks generally of the Epistles ascribed to St. Paul, without making any exception. And of the two Epistles of St. Peter, and the three of St. John, but with this remark, that some persons doubted whether the second Epistle of St. Peter, and the second and third of St. John, were authentic.

He ascribes the Book of Revelation to St. John the Apostle*.

"Let us now recapitulate the testimony of Origen to the books of the New Testament, as contained in the passages already quoted. If we may rely on the Catalogue, which is given in his seventh Homily on Joshua, all the books of the New Testament, which we receive at present were received by Origen. And there is less reason to suspect the fidelity of that catalogue, as it is not contradicted by any thing which occurs in the extracts made by Eusebius. If in those extracts Origen denies that the Greek words in the Epistle to the Hebrews proceeded from the pen of St. Paul, he admits that its doctrines are those of the Apostle; and we need only consult the indexes to Origen's works, to see that he has quoted the Epistle to the Hebrews, as Scripture authority, from the beginning to the end.—He further admits in those extracts, that the second Epistle of St. Peter, and the second and third of St. John, were not universally received, as did also Eusebius in the work which contains those extracts. But Origen does not say, that he rejected them himself. On the contrary, he has several quotations from the second Epistle of St. Peter. And if no quotations from the second and third Epistles of St. John, are to be found in what now remains of the works of Origen, no conclusion can be drawn unfavourable to the Epistles, which are not only extremely short, but are unlikely in themselves to afford much matter for quotation. Lastly, it must be observed of these extracts, that no mention is made in them, either of the Acts of the Apostles, or of the Epistle of St. James, or of the Epistle of St. Jude. But from this silence no inference whatever can be drawn. The first of those extracts relates only to

* In the extract from his Homily, on the Epistle to the Hebrews, &c. p. 33. to "Style of St. Paul," p. 33.

the four Gospels; the third only to the Epistles to the Hebrews; and the books, which are named in the second extract, are named rather incidentally, than with a view of completing the catalogue of the books of the Testament. The omission therefore of any single book is no argument against it. Of the Acts of the Apostles the authenticity was never doubted: and Origen has numerous quotations from it. He has many quotations also from the Epistles of St. James. And he has quoted the Epistle of St. Jude.—I have been thus minute in regard to the testimony of Origen, because it is not only of great importance, but has been much disputed. And I think we may conclude from all that has been said, that the Scriptures of the New Testament which we receive at present, were received also by Origen, at the beginning of the third century.' P. 33.

Testimony of Tertullian—

(The most ancient of the Latin Fathers. Born about the middle of the second century, little more therefore than fifty years after the death of St. John.) He has nowhere given a professed catalogue of the books of the New Testament, so that his testimony must be collected partly from detached passages, and partly from his various quotations.

He names and quotes frequently—the four Gospels, the Acts of the Apostles, as the works of Matthew, Mark, Luke, and John.

The Epistles of St. Paul. With the exception of that to the Hebrews, which he ascribes to Barnabas*.

Whether he has quoted the Epistle of St. James is a subject of dispute: on the others he is silent, but "mere silence in regard to any book is no argument," as has been shown, "against it."

Testimony of Clement—

(The Præceptor of Origen.) His works contain numerous quotations from the four Gospels, the Acts of the Apostles, the Epistles of St. Paul† among which we are to reckon that to the Hebrews, expressly ascribed by him to St. Paul.

* De Pudicitia, cap. xx. p. 582. ed. Rigaltii.*

† The Epistle to Philemon must be excepted; but "as this Epistle, remarks the Bishop, was quoted by Origen, the circumstance of its not being quoted by Clement can reasonably be ascribed to no other cause, than that none of the subjects of which he was treating, required a quotation from it."

The Catholic Epistles of James‡, Jude.

The first of Peter.

The first of John.

The Book of Revelations.

"As Clement of Alexandria has borne such ample testimony to the authenticity of the New Testament, we must not forget its peculiar importance. Though the precise year of his birth is unknown, we may conclude from various circumstances that he was not born later, than the middle of the second century. He was born therefore at a time, when persons must have been still living, who remembered at least some of the Apostles, especially the Apostle St. John. He was sufficiently near therefore to the Apostolic age, to be enabled to ascertain the question, whether the books, ascribed to the Apostles and Evangelists, were justly ascribed to them, or not. According to an account recorded by Epiphanius§, he was born at Athens: and according to other ancient writers, he travelled through Italy, Greece, Palestine, and other parts of Asia, before he became Presbyter of the Church at Alexandria||. He visited therefore the countries, that contained the Christian communities, to which St. Paul, not an hundred years before the birth of Clement, had addressed his various Epistles. The countries, which he visited, must likewise have included the places, where the four Gospels were written. He had therefore ample means of ascertaining the truth in regard to the authenticity of the books, which compose the New Testament, and it was not the character of Clement of Alexandria to take things upon trust, or to believe without good evidence. Independently of what is related by Eusebius and Jerom, his works sufficiently shew, that he was educated in the philosophy of the Greeks, and that he would not have taken the New Testament for his guide, but on the clear-

‡ "It has been said, indeed, that Clement has nowhere quoted the Epistle of St. James. But this is a mistake. He has quoted it, as well as Origen, as appears from the extracts produced by Griesbach in the second volume of his *Symbolæ Criticæ*. That volume contains all the quotations from the Greek Testament, which are contained in the remaining Greek works of Clement and Origen; and they are of peculiar importance in reference as well as to the integrity, as to the authenticity of the New Testament.

§ Hæres. xxxii. 6. tom. i. p. 213. ed. Paris, 1622.

|| See the authorities quoted in Fabricii Bib. Gr. vol. vii. p. 120, ed. Harles.

est conviction of its authenticity and truth." P. 38.

Testimony of Irenæus—

(Bishop of Lyons, about the middle of the second century: and probably, from various circumstances, born before the end of the first: a disciple of Polycarp, *who was a disciple of St. John*. We no where find in his work a professed catalogue of the Books of the New Testament, so that his testimony must be collected from his various quotations, and a few detached remarks.

He ascribes, the four Gospels to Matthew, Mark, Luke, and John.

His quotations from these are so numerous, that they occupy more than twelve folio columns in the Index of Scripture passages annexed to the Benedictine edition.

The Acts of the Apostles—to Luke, the companion of St. Paul, and his "Quotations from these are very numerous."

The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus—to St. Paul; his "Quotations from these also are very numerous."

The book of Revelation is ascribed to St. John the Apostle, and quoted by him: as are also the Epistle of St. James, both Epistles of St. Peter, and the first and second of St. John.

Irenæus is silent on the question, whether the Epistle to the Hebrews, was written by St. Paul.

"But we must not attach to his silence more importance, than it deserves. Irenæus, though born a Greek, was transplanted to the *Latin* Church, which then *rejected* the Epistle to the Hebrews. If therefore, he had quoted it as authority in *controversial* writings, he would have afforded his adversaries this ready answer, that he produced as authority what was not allowed by his own Church. And since he has no where asserted, that St. Paul was *not* the author of that Epistle, his mere silence argues rather the *custom* of the Latin Church, (as it is termed by Jerom) than the opinion of Irenæus himself." P. 41.

No quotation occurs from the third Epistle of St. John, or from that of Jude, or from that to Philemon, most probably from a reason already assigned in a similar case, "that the particular controversies, in which he was engaged, did not require quotations from them."

"We may observe on the quotations of REMEMBRANCE, No. 53.

Irenæus, that they bear ample testimony, as well to the integrity, as to the authenticity of the New Testament. For those quotations are so numerous, and many of them so long, as to afford undoubted evidence, that the books of the New Testament, which were known to the disciple of Polycarp, are the *same* books, which have descended to the present age." P. 43.

We shall now proceed to sum up the result of the preceding investigation in the Bishop's own words,

"It appears" then "that all the books of the New Testament, which we receive at present, were received in the fourth century, as the works of the authors to whom they are ascribed. They were received as such by Jerom the most learned of the Latin Fathers: and if the testimony of Jerom required support from a contemporary in the Latin Church, we might add the Catalogue which Augustine has given in his treatise of Christian Doctrine*, and in which he distinctly enumerates every book, which is now contained in the New Testament. Among the Greek Fathers of the fourth century, we have seen, that Athanasius and Epiphanius have likewise given complete Catalogues of the books of the New Testament: and if the Catalogue, which is given by Gregory of Nazianzum, contains not the book of Revelation, the omission may be rather considered as an act of deference to the Greek Church, which then rejected the book of Revelation, than as expressive of the opinion entertained by Gregory himself.

"When we ascend from the fourth to the third century, we find Origen the most learned of the Greek Fathers, who, as appears from the preceding Lecture, received all the books of the New Testament, which constitute our present canon. When we further ascend from the third to the second century, we find Irenæus in the West, and Clement of Alexandria in the East, bearing ample testimony to the books of the New Testament. The Epistle to Philemon, the second Epistle of St. Peter, with the second and third of St. John, are the only books of the New Testament, from which we do not find quotations in the works of Clement, though the works which now remain bear only a small proportion to those, which he composed. But the Epistle to Philemon, and the second and third of St. John are so short, and so little adapted to doctrinal discussion, that Clement could hardly have had occasion to quote them. Nor can we conclude that the second Epistle of St. Peter did not then exist, because the remaining works of Clement contain no quotation from it. We have the positive testimony therefore of Clement of Alexandria to the whole

* Tom. III. P. i. p. 23, ed. Benedict.

of the New Testament, with the exception of four short Epistles, which all together contain little more than a hundred of our modern verses : and even of these, we have no reason to suppose that Clement rejected them. The positive testimony of Irenæus is no less important. And though he cannot be produced, with Clement of Alexandria, as evidence for the Epistle to the Hebrews, he cannot, for the reasons already assigned, be produced as evidence against it. We may rest therefore satisfied with the testimony of Clement on the Epistle to the Hebrews, though it was long rejected by the Latin Church. And on the book, which was long rejected by the Greek Church, the Revelation of St. John, we have the testimony, both of Clement and of Irenæus.

"The evidence for the authenticity of the New Testament has thus been carried upwards, as high as the age, which succeeded the age of the Apostles. And if no evidence has yet been produced from the writings of those, who were contemporary with the Apostles, we have had the evidence of those, who knew their disciples, the evidence therefore of those, who could hardly be mistaken in regard to the question, whether the books of the New Testament were written by the authors, assigned to them, or not. And if such evidence had been produced in favour of a classic author, there is no scholar, who would not be fully satisfied with the proof." P. 44.

Another view of the subject is then taken by the Bishop, from which we obtain a result, (if possible) still *more* decisive. This is obtained by reasoning from the statement of Eusebius with respect to the books, which were *universally* received. For if these are not authentic, they must have been composed during the life-time of their reputed authors ; or within so short an interval afterwards, that detection was unavoidable.

"No forgery (for instance in the name of St. Paul could (to use the Bishop's words,) have been successfully attempted during the life of the Apostle : for his long and continued intercourse with the several communities, to whom those Epistles are addressed, would unquestionably have led to a detection of the fraud. If therefore these Epistles were forgeries, they must have been fabricated after the death of St. Paul. Having ascertained the point of time, after which they must have been forged, let us next consider the point of time before which the forgery must have taken place, if there was forgery at all. Whether written by an Apostle, or not, their existence in the middle of the second century, is a fact, which it is impossible to deny. For all these Epistles are repeatedly quoted by Irenæus in one

part of the Roman Empire, and by Clement of Alexandria in another. And no doubt can be entertained in regard to their quotations, whatever be the doubts attending those of the Apostolic Fathers. The portion of time therefore, in which a forgery was possible was confined to so small a compass, as to render it *impracticable*." P. 48.

This argument is applied generally to all the books contained in the *first* of the two classes, into which Eusebius divides the sacred writings ; and from the result "the external evidence for the authenticity of these books is declared to be complete."

A different mode of proof is necessarily adopted to establish the authenticity of the second class : and as it is of great importance that this should be clearly and fully stated, we shall extract the whole as it stands in the original.

"Let us proceed then to the books, which belong to the second class, and see what additional proof, from external evidence, may be obtained in their behalf. These books are the Epistle to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the second and third of St. John, the Epistle of St. Jude, and the book of Revelation. The authenticity of these books cannot be confirmed in the same manner with the authenticity of the books, which were *universally* received ; because the arguments, which have been applied to the latter, are not applicable to the former. But other arguments may be applied, which if they produce not the same effect, are still sufficient to command our assent.

"The first of them, the Epistle to the Hebrews, though rejected during the four first centuries by the Latin Church, was in that very period received by the Greek Church : and it was acknowledged as an Epistle of St. Paul by Clement of Alexandria, whose testimony has been already quoted. The testimony of Clement is confirmed by that of Pantænus, who was the preceptor of Clement, and who likewise declares that the Epistle was written by St. Paul*. It receives additional confirmation from the Canon of the Syrian Church, as exhibited in the old Syriac version. Though some of the books which constitute the second class, were not admitted into the Syrian canon, it received the Epistle to the Hebrews ; this Epistle is placed in the old Syriac version with the rest of St. Paul's Epistles ; and it is so placed, not merely in our modern editions, but in *manuscripts* of that version. Now when the question relates

* Clement himself appeals to Pantænus, under the title *μακάριος πρεσβύτερος*. Eusebii Hist. Eccles. Lib. VI. c. 14."

to the authenticity of an Epistle, originally composed in an oriental dialect, and addressed to Jews residing in the East, as the language of the Epistle implies, the decision of the Syrian Church is of the highest possible moment. The Syrian Church decided in its favour, and by that decision our own Church may, in the present instance, very safely abide. And we may abide by it with so much the greater safety, as the reason alleged for its rejection was removed both by Jerom and by Clement of Alexandria. The cause of its rejection, as assigned by Jerom in his Catalogue of Ecclesiastical writers*, was the difference of its Greek style from that of other Epistles, ascribed to St. Paul. But if St. Paul wrote it in Hebrew, and the Greek is a translation, the objection to its authenticity is at once removed.

"The next book of the New Testament on which doubts have been entertained, is the Epistle of St. James. And here again the authority of the Syrian Church, which has decided in its favour, is of the greatest possible moment. Whether the Epistle be ascribed to James the son of Zebedee, or to James the son of Alphaeus, both of whom were Apostles, we must conclude, that it was written, if not in Palestine itself, at least in some neighbouring country. The question therefore, whether this Epistle might be justly ascribed to James an Apostle, could not be more easily decided, than by the Church of Syria, which bordered on Palestine. But the Epistle of St. James has always made a part of the Syrian canon; and the Syrian canon has so much the greater weight in the present instance, as it received only three out of the seven Catholic Epistles, and the Epistle of St. James was one of them. Nor must we forget, that in the place, where Eusebius acknowledges, that this Epistle was not universally received, he declares that it was received by the great majority. We must remember also, that before an Epistle written in Palestine could be generally known in the Greek Church, a longer period was necessary, than was wanted for the general diffusion of Epistles, which had been written to communities, that made a part of that Church. The lateness therefore of its general reception, in comparison with the Epistles to the Corinthians, and other Grecian communities, is so far from being an argument *against* this Epistle, that it is precisely what under all circumstances there was reason to expect. And if the author assumes no higher title, than that of *servant* of Jesus Christ, this title is no argument, that the author was not an Apostle. For St. Paul himself takes the title of *servant* of Jesus Christ, both in his Epistle to the Romans and in his Epistle to the Philippians.

"For the second Epistle of St. Peter we

cannot produce the same high authority, as was produced for the Epistle of St. James. The second Epistle of St. Peter, with the second and third of St. John, and the Epistle of St. Jude, are the four Catholic Epistles, which are *not* contained in the old Syriac version. But the omission of them may probably be ascribed to the early age, in which the Syrian Canon was formed. And, if that Canon was formed before those Epistles were known to the Syrian Church, the omission of them cannot be construed into a rejection of them. Now the lateness of the time, when this Epistle was written, is apparent from the Epistle itself. We may infer not only from particular passages, but from its general tenor, that the author then foresaw his death approaching. If therefore this short Epistle became universally known at a later period, than the first Epistle ascribed to St. Peter, we must not thence conclude that the *first only* is authentic. If the second is not contained in the old Syriac version, it is contained in the *Philoxenian* version, and is quoted as an Epistle of St. Peter by Ephrem the most ancient of the Syrian Fathers.* And its resemblance to the first Epistle, both in matter and in manner, is really such, that if the first Epistle was written by St. Peter, which no one ever doubted, we must conclude the same also of the second Epistle.

"On the second and third Epistles of St. John, it is unnecessary to make many remarks. Both of these very short Epistles were addressed to individuals, one of whom is unknown even by name, and of the other, it is unknown who he was. The general diffusion of these Epistles therefore in the early ages of Christianity would have been contrary to all expectation. And even when they were *known*, they could afford but little matter for quotation. The *silence* therefore of the early writers, which Eusebius consulted, though it induced him, to place them among books, which were not universally received, hardly bears on the question of their authenticity. And since they resemble both in matter and in manner the first Epistle of St. John, which was universally acknowledged, there can be no reason for rejecting either the second or the third.

"The Epistle of St. Jude, the last of the Epistles in the second class of Eusebius, was also an Epistle, which from its shortness was likely to attract less general attention, and hence to become universally known, at a later period, than many other books. But when it was known, it was received as the work of the author, to whom it is ascribed.

* "Under the Article *Paulus*. Tom. II. col. 826. ed. Vallarsi."

* In his Greek works, vol. II. p. 387, (printed at Rome in 1743) he quotes 2 Pet. iii. 10, and ascribes it to St. Peter, who he calls *ὁ μακάριος Πέτρος, ὁ κρυφάλης τῶν Ἀποστόλων*.

And it is quoted as such, both by Clement of Alexandria, and by Origen*.

"Lastly, of the book of Revelation the authenticity may be confirmed by arguments, which cannot easily be rejected. For it is not only quoted, and quoted frequently, both by Clement of Alexandria and by Origen: it is quoted also in numerous instances by Irenæus: and by Irenæus, whose testimony is decisive on this subject, it is expressly ascribed to John the Apostle. The testimony of Irenæus, if it wanted confirmation, would receive an accession of strength from the testimony of Justin Martyr, who was born in Palestine about the end of the first century. In the second part of his Dialogue with Trypho the Jew, Justin Martyr referring to the book of Revelation, says expressly, that it was written by 'John, one of the Apostles of Christ †' And this testimony of Justin Martyr to the book of Revelation is so much the more remarkable, as it is the only book in the whole New Testament, of which Justin Martyr has ever named the author. For though his silence about the authors of the other books cannot affect the positive evidence of the writers already quoted, the circumstance, that he has not been silent, in regard to the question, whether the Book of Revelation was written by St. John the Apostle, acquires additional importance from his silence on other occasions.

"The external evidence for the authenticity of the New Testament is now complete: and the proof has been conducted, without the aid, either of the Apostolic Fathers, or of any other writers whose testimony can in any way be questioned. But though we have sufficient proof, independently of the Apostolic Fathers, there is no reason for our rejecting them altogether as useless. When the passages in their writings, which are supposed only from their resemblance to have been borrowed from corresponding passages in the Gospels, or other books, are brought forward, as is usual, in the first instance, we are then indeed lost in uncertainty, whether such passages were borrowed from the New Testament, or not. But when we have already proved, that such books of the New Testament, as they are supposed to have quoted, were then in existence, and therefore might have been quoted by them, it becomes much more credible, that those books really were quoted by them. It is true, that, if the validity of a witness must be previously established by means, which prove of themselves what the witness is intended to prove, the importance of his evidence is thereby diminished. But in the present case we are not so much concerned with the obtaining of more evidence, which is quite unnecessary, as with shewing, that the testimony of the Apostolic Fathers,

as far as it goes, is consistent with the evidence already produced. But there are some books of the New Testament, which the Apostolic Fathers, if their writings are genuine, have mentioned by name Clement of Rome, in his first Epistle to the Corinthians quotes a passage from St. Paul's first Epistle to the Corinthians, and calls it an 'Epistle of the blessed Paul the Apostle *.' Ignatius, in his Epistle to the Ephesians refers them to the Epistle, which they had received from St. Paul, whom he calls 'Paul the holy, the martyr †. And in like manner, Polycarp, in his Epistle to the Philippians ‡, reminds them of the Epistle, which they have received from St. Paul, whom he calls 'the blessed and renowned Paul.' These are references, such as we might expect from the Apostolic Fathers in their respective Epistles: and we may be satisfied, if they have afforded as much evidence, as under all circumstances might reasonably be expected.

"Another very ancient writer, who was certainly born in the first century, is Papias, who though his testimony is confined to the Gospels of St. Matthew and St. Mark, the former of which he says was written in Hebrew, must not be omitted. This testimony is recorded in a fragment of the works of Papias, which Eusebius has preserved in his Ecclesiastical History §.

"There is one more writer, whom it has been usual to quote as evidence, for our four Greek Gospels, namely Justin Martyr. I have already quoted him as evidence for the book of Revelation, because his testimony on that book is clear and decisive. But I cannot consistently quote him as evidence for our four Greek Gospels, because the quotations, which he is supposed to have made from them, are involved in difficulties, which I have fully stated elsewhere, and which it is unnecessary to repeat. Nor is the loss of one witness to the authenticity of the Gospels a matter of any importance, when their authenticity has been already established beyond the possibility of doubt. Indeed the loss is more than compensated by the advantage, which is obtained in regard to the integrity of the Gospels; which integrity would materially suffer, if it were true, that Justin Martyr, instead of quoting from a Hebrew Gospel, like others, who were born in Palestine at the same period with himself, had derived his quotations from our Greek Gospels.

"To the testimonies of Christian writers it has been usual also to add the testimonies of Jewish and heathen writers. But their testimony, as well as the testimony of ancient heretics, shall be reserved for the proof of credibility." P. 57.

● (To be continued.)

* See the second volume of Griesbach's Symbols Criticæ.

† p. 315, ed. Thirlby.

* Patres Apostolici, ed. Cotelani, tom. i. p. 173.

† Ibid. tom. ii. p. 15.

‡ Lib. iii. cap. 39.

§ Ibid. lib. 185.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered on the Fridays during Lent, 1823. By C. J. Blomfield, D.D. Rector of St. Botolph's Bishopsgate, and Archdeacon of Colchester. 12mo. 94 pp. 2s. Mawman. 1823.

A SHORT Preface prefixed to these Lectures states the reasons which has induced the Archdeacon to publish them; the extracts which we shall make, will fully evince their value.

"The following Lectures were delivered, on the Fridays during the season of Lent, 1823, in the church of St. Botolph, Bishopsgate; and they are now published, chiefly with a view to their dispersion amongst the inhabitants of that Parish, as residing in a neighbourhood where Unitarian opinions have been disseminated with more than common activity. As I do not presume to call in question the sincerity of those persons, whose religious belief is different from my own, so I hope they will judge of me with the like candour; and be ready to acknowledge, that I am acting in conformity with my duty, as a minister of the Gospel, in resisting, within the limits of my parochial charge, the propagation of doctrines, which I consider to be at variance with 'the truth as it is in Jesus.'

"In compliance with the custom of those writers, who deny our Saviour's divinity, I have spoken of them under the name of *Unitarians*; which, however, is an improper appellation, when used to distinguish them from other Christians, who, while they believe the divinity of our Lord, assert the Divine Unity, as strenuously as the Unitarians themselves. The term *Humanitarian* is more proper; but it is hardly come into general use."—*Pref.*

We are glad that the Archdeacon has expressed his opinion on this point. There is more in the sound of a name than is generally supposed; and in this instance the courtesy of the Christian world has been made too much at their own expence; for the exclusive appropriation of the term Unitarian to the disbelievers in the divinity of our Lord, conveys a tacit reproach on ourselves as if we did not equally with them believe in the one

true and living God, though taking our faith from the plain and literal meaning of the Scriptures, we differ so essentially from them on the manner of the divine existence. The term Humanitarian points to their distinguishing tenet—the simple humanity of our Lord—and as such is the most appropriate appellation of the sect.

The first lecture is on John xx. 31., and is opened with the following useful remark on the study of the Holy Scriptures.

"There is scarcely any part of the Sacred Volume, especially of the New Testament, how often soever he may have read it, which will not, upon a careful re-perusal, furnish a Christian with new matter of instruction and reflection. If those persons, who have leisure and ability for the pursuit, would frequently read the Gospel History, each time with a view to some particular point of inquiry, they would find their labour amply repaid, by a clearer insight into the force and consistency of all its parts. For instance, I would at one time study the narratives of the Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another, with an eye to the fulfilment, or abrogation, of the Mosaic law: and lastly, with a particular attention to that important and capital feature of the Gospel dispensation, the office and nature of our blessed Saviour. In pursuing our inquiries on this head, we shall find our attention particularly drawn towards the Gospel of St. John; which tells us a great many things, about which the other Evangelists are silent, and takes but little notice of others, upon which they enlarge." P. 1.

The reason of this is to be found in the following remark;—

"The real difference between them is, that *they* (the other Evangelists) wrote a history of our Saviour's *life*; but St. John, of his *person and office*.

"Whoever then," proceeds the Archdeacon, "desires to form a just notion of the real office and dignity of the Saviour of the world, let him study the representations which Jesus has given of himself, in the discourses recorded by St. John

The Apostles speak of him in their Epistles, it is true, in noble and characteristic expressions: but *here* the Saviour speaks of himself, and in language which no ingenuity can pervert.

"St. Matthew and St. Luke begin by relating the circumstances attending the birth of Jesus; and trace his genealogy from David, whose descendant the promised Messiah was to be. But John introduces him at once in his divine character, as having existed before the world began, himself the Creator of the world. And having thus, in the very opening of his Gospel, announced the transcendent dignity of his subject, he takes occasion to inculcate the same truth throughout the whole of his subsequent history. With this notion of the scope and purpose of the Evangelist, his Gospel is clear, consistent, and intelligible." P. 5.

After these preparatory remarks, the Archdeacon enters on an explanation of the opening verses of the first chapter, from which we cannot better consult the gratification and instruction of our readers than by making a copious extract.

" 'In the beginning,' says the Evangelist, 'was the Word.' Whatever may have been the origin of this expression of the *Word*, it is quite evident that it means Jesus Christ; for in the following verses he is described in terms which leave no room for doubt. 'In the beginning,' *i. e.* in the beginning of time; from all eternity. Here then is asserted the eternal pre-existence of Jesus Christ. On what authority does St. John assert it? On the express testimony of our Lord himself; who in his prayer to the Father, (chap. xvii. 5.) said, 'And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world began.' These words abundantly refute the interpretation which the Unitarians would put upon the first words of the Gospel, who say that 'in the beginning' means simply, 'from the commencement of Christ's ministry;' so that John is made to say this; 'Christ was, or existed, in the commencement of his ministry:' a strangely unmeaning sentence! But no unprejudiced person can doubt, that the Evangelist follows the historian of the creation; that as Moses declares 'In the beginning God created the heaven and the earth;' so John uses the phrase, in the same, or in a still higher sense. Agreeably to this, St. Paul tells us that God 'hath chosen us in Christ before the foundation of the world,' (Eph. i. 4.) In the next place, as

a question might probably be asked, Where was the Christ, in this state of pre-existence? the Evangelist adds, 'And the Word was with God;' agreeably to the declaration of our Lord above mentioned, 'glorify thou me with the glory which I had with thee before the world began.' And again, 'I came down from heaven to do the will of Him that sent me,' viz. God.

"But according to St. John, not only was the Word *with* God, but the Word *was* God. So direct and irrefragable is this testimony to the divine nature of Jesus Christ, that the Unitarians are driven to the most unreasonable methods of interpretation; and some of them to a still bolder measure than misinterpretation, that of rejecting the whole Gospel, as not having been written by St. John.

"We need not dwell at length upon this point; for the words which next follow are so precise, that they seem to have been employed by St. John for the express purpose of excluding all equivocation. 'All things were made by him; and without him was not any thing made that was made.' This passage the Unitarians translate, 'all things were done by him, and without him was not any thing done that was done.' But *we*, I think, may be very well content to understand it as an Apostle has done; who, in his Epistle to the Hebrews, declares expressly, that 'God made the worlds by his Son,' (Heb. i. 2.) The same writer, in chap. xi. verse 3, says, 'through faith we understand that the worlds were framed by the Word of God*.' From these two passages it is clear, that the *Word* of God is the *Son* of God; that by him all things were created; and that the Unitarian interpretation is unfounded.

"But since an opinion might be entertained by some, that Christ was only the instrument of creation, in the hands of his Almighty Father, himself having been created, the Apostle shuts out that supposition by saying, that 'without him was

* Compare Col. i. 16. 'By *Him* were all things created, that are in heaven, and that are in earth, visible and invisible. He is before all things, and by *Him* all things consist.' The Unitarians would explain this to mean, 'that all things were done by Christ which relate to the Christian dispensation!' 'Let not such interpreters,' says Dr. Balmguy, 'complain of the hardship of subscribing to *human articles*. To all appearance they will never be at a loss, to accommodate any article to any doctrine.' Disc. II. p. 8.

not any thing made that was made.' If so, Christ himself was uncreate; and therefore self-existent. This assertion destroys what is called the Arian scheme, according to which the Divine Word was the first and highest of created beings. St. John declares, that the Word was no creature; no, not even of the highest conceivable rank and order; nor created at the remotest point of time. But how are we to reconcile this with St. Paul's expression in his Epistle to the Colossians, (i. 15.) where he says of the Son: "Who is the image of the invisible God, the first-born of every creature?" We answer thus: The original word either implies that inconceivable generation, by which the Son came from the Father, from all eternity, as in Heb. i. 6, 'When he bringeth the first-begotten [or first-born] into the world,' or it *may* mean, for it will bear the sense, *the first producer* of the whole creation; and this interpretation seems to be rendered probable by the words which immediately follow, 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him; and he is before all things, and by him all things consist.'

"St. John then proceeds to state, that the Divine Word created all things, as possessing in himself the power of giving life: 'In him was life.' Our Saviour says of himself, in the fifth chapter; 'The Son quickeneth,' or giveth life, 'to whom he will.'—'As the Father hath life in himself, so hath he given to the Son to have life in himself;' and he is there contrasting life with actual corporal death. The Evangelist then, who remembered our Lord's expressions, must have intended here the power of communicating life, properly so called; and not merely, as the Unitarians pretend, 'the words of eternal life.'

"And the life," says St. John, 'was the light of men.' This divine Being, who was the source and giver of life to the things of creation, was also the fountain of spiritual light to mankind: being sent by the Father to enlighten their understandings with the knowledge of true religion. Here again the Apostle adopts the language of his divine Master, who said of himself, (c. viii. 12.) 'I am the light of the world;' and in a lower sense he declared to his Apostles, 'Ye are the light of the world.' He himself was pre-eminently 'the light of men;' for he was that 'Sun of Righteousness that arose with healing in his wings,' (Mal. iv. 2.) the 'great Light' which was seen by 'the people, that

walked in darkness and in the land of the shadow of death,' (Is. ix. 2.) Perhaps also the term 'light' implies *blessing*: a metaphor frequent in Jewish writers. The Almighty Author of good is called by St. James, 'the Father of lights,' (i. 17.) Jesus Christ is indeed the light of men; not merely as the great instructor of mankind in the precepts of his Gospel, but as holding out the glories of his kingdom to all true believers, and illuminating with his spirit the pious heart, and diffusing through the soul the light and warmth of his grace. He is a light to us in his word, his sacraments, his ordinances; a light, which none of the changes of life's uncertain day can extinguish or overcast, and which to the sincere Christian shines brighter and brighter, as the shades of evening gather round his declining years.

"The use of light is, to disperse the darkness: but the light which shone upon the darkness of men's sinful state, in too many instances shone in vain. Those who were blinded by sinful indulgence or pride, would not take advantage of it: they did not even perceive that it was the light. Both Jews and Gentiles, with comparatively few exceptions, were in this condition: for how very small, when compared with the great mass of mankind, were those who had professed a belief in Jesus Christ at the time when St. John wrote! Christ crucified was 'to the Jews a stumbling-block, and to the Greeks foolishness,' (1 Cor. i. 23.); and so the 'light shineth in darkness, and the darkness comprehended it not.' I fear that even at the present day this description is too extensively verified. Of those, upon whom the light of the Gospel has shone, some reject it, and shut their eyes against it altogether; some profess to receive it, yet seem not to comprehend it, either as to the degree in which it was intended to illuminate them, or as to the proportion which must always exist between the clearness of our knowledge, and the strictness of our duty. Let us be careful not to be such as we should have been, had we been born in the darkness of heathen ignorance and idolatry; 'let us walk as children of light,' (Eph. v. 8.) ever bearing in mind, that the light which shines upon us, deepens all the shades of our moral character; that the more we know, the more sinful are our defects of practice. Let us also beware of perverting the light, which God has vouchsafed to us in the revelation of his word, to sanction our own erroneous notions or principles; and take good heed, 'that the light which is in us, be not darkness.' (Luke xi. 35.)

"Nothing can be more complete, and

nature. Not one of these allusions is explained away by St. John; there is not a word, which can be construed into an assertion of our Saviour's simple humanity; but a great many passages, which do plainly imply his divinity; and which cannot be otherwise explained, without doing violence to the natural propriety of language, and to the most unquestionable rules of interpretation.

"The intention of the Evangelist displays itself in every page of his Gospel; it was, to exhibit Jesus, as the true Messiah; the restorer of the human race, not by his doctrines only, but by his death; as the Son of God, existent from eternity, with the Father; having all things that the Father hath; and doing all things which the Father doth; and to be honoured by all men, even as they honour the Father. All these points St. John in the first instance briefly, but pointedly asserts; and afterwards proves them at large, by the words of Jesus himself. And in conclusion he tells us, that his object was, not to record all the wonderful things which Jesus did, but only such particulars as might convince mankind that he was the Son of God; not merely a prophet, (for that he was proved to be by his miracles which the other Evangelists had related,) but the very Son of the Most High, which he repeatedly declared himself to be, in the discourses preserved by St. John. I will conclude with a brief recapitulation of the principal doctrines which are taught in this remarkable Gospel.

"So God loved the world, that he gave (i. e. to death) his only-begotten Son, that men might be saved by their belief in him as such. Jesus Christ was this only-begotten Son; the Son of God, in a manner, and by a mode of generation, peculiar to himself. He had God for his own Father, and was equal to him; (v. 18.) existing with him before he appeared in the flesh; and sent by him upon earth. (iii. 13, 17.) He had dwelt with his Father in glory, before the world was; he had come from that glory, and returned to it. (vi. 38, 62. viii. 42. xvi. 28. xvii. 5.) He was exactly equal, in attributes and powers, to the Father, (v. 17, 19, 26.) and is to be worshipped as the Father. (v. 23.) The Father and the Son have a perfect unity of counsel, will and operation. (x. 30. xvi. 15, &c.) And there is the same unity subsisting between the Holy Spirit and the Father, and between the Holy Spirit and the Son. (xvi. 13.)

"We are further taught, that Christ came upon earth to save mankind, by dying for them upon the cross; (iii. 14, 15.)

that he was the Messiah sent from God, who had been promised to the holy men of old; and spoken of by Moses and the Prophets. That he did nothing without the direction and consent of the Father; (v. 19.) and taught nothing but what he had heard, not by divine inspiration, like the prophets, but by intimate communication with the Father in heaven; (viii. 38.) that he laid down his life, by the command of his Father; and yet that he had power of himself to lay it down, and to take it again. (x. 17, 18.) That the same credence is to be given to the Son, as to the Father; that it is the Son who has the power of conferring eternal life upon believers, (vi. 39. xvii. 4.) and that he is to be the Judge of mankind.

"These are the leading points of that faith, which is described in the Gospel of St. John, as being necessary to salvation; to illustrate and establish it was the object of his writing. Some of the ancient heretics, at a very early period, finding it impossible to evade the force of that testimony which this Gospel affords to the divinity of Christ, rejected it altogether, as containing erroneous doctrines. This is a striking evidence of the impression which it is calculated to produce upon the mind: and the very fact of its being calculated to produce such an impression, affords a strong argument in behalf of our interpretation; since it is highly improbable, that at a time, when the church had begun to be distracted by heresies concerning the nature of Christ, an Apostle should have employed expressions, which to all appearance assert the divinity of our Saviour, if he had known that doctrine to be unfounded.

"The great and sublime truths which this Evangelist proclaimed in his Gospel, he reiterated in his Epistles; he there describes Christ as the Word of Life; the Son of God, and eternal life, (1 John i. 2.) as cleansing us by his blood from all sin (ver. 7.); as having laid down his life for us (iii. 16.); as having 'come in the flesh' (iv. 3.); as 'sent by the Father to be the Saviour of the world' (ver. 14.); and as 'born of God' (v. 1.), as 'an advocate with the Father, and the propitiation for our sins.' (ii. 1.) He warns us, and it is indeed an awful warning, that 'whosoever denieth the Son, the same hath not the Father.' (ii. 23.) And he concludes with those words which, if I have succeeded in explaining his views, you will now without hesitation adopt in their literal and unqualified sense; 'we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; even

in his Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE." P. 82.

These Lectures are well calculated to afford satisfaction to such persons as possessing a spirit of enquiry within themselves, or being continually thrown in the way of objectors, are anxious to be "able to give an answer to every man that asketh a reason of the hope that is in them," and yet from their necessary avocations have neither the means nor the leisure of examining deeply for themselves. The style is plain and easy; yet not without occasional ornament, and forcible appeal; and always with the decision of a writer who has duly weighed, in all its bearings, the subject which he is treating, and yet selects only such points and arguments, as are adapted to the wants and situation of the persons whom he wishes peculiarly to address.

We cannot take our leave without thanking the Archdeacon for their publication, and subjoining the Extract from Archbishop Wake's Catechism, which he has added as an Appendix to them.

• "SECT. IX.

"Q. Do you look upon Christ to have been made by God *Partaker* of the *Divine Nature*; and so, to have been from all *Eternity*, God, together with him?

"A. If I believe the Scriptures to give a true Account of the Nature of Christ, so I must believe: For I find the same Evidences in them of the *Godhead of Christ*, that I do of that of the *Father*.

"Q. What be those Evidences?

"A. First, they give the *Name of God* to him; and that in such a Manner as plainly shews it is to be understood, in its most proper Import and Signification. *Jo. i. 1. xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Phil. ii. 6. 1 Jo. v. 20.*

"Secondly, they ascribe the most proper, and incommunicable *Attributes of God* to him. Such as *Omnipotence*, *Jo. v. 17, 18. Rev. i. 8. xi. 17.—Omniscience*, *Jo. xvi. 30. xxi. 17. Luke vi. 8. comp. Jo. ii. 24, 25. Rev. ii. 23.—Immensity*, *Mat. xviii. 20. xxviii. 20. Jo. iii. 13.—Immutability*, *Heb. i. 11, 12. xiii. 8.—and even Eternity itself*, *Rev. i. 8, 17.*

xxii. 13. Prov. viii. 22. Mich. v. 2. Isa. ix. 6, 7.

"To him, thirdly, they ascribe such *Works*, as can belong to none that is not *God*. The *Creation of the World*, *Jo. i. 3, 10. Col. i. 16. Heb. i. 2, 10.—The Preservation of it*, *Heb. i. 3.—Miracles*, *Jo. v. 21, 36. vi. 40.—The Mission of the Holy Ghost*, *Jo. xv. 26. xvi. 7, 14.—And, in short, all the Works of Grace and Regeneration*, *Jo. v. 21. x. 16. xiii. 18. Acts xvii. 31. xx. 28. Ephes. v. 1, 6, &c.*

Add to this, fourthly, that he is there shewn to be *Honoured* as God, *Jo. v. 23. Heb. i. 6.—Prayer* is made to him, *Acts vii. 59. 1 Cor. 1, 2.—Faith and Hope* are directed to be put in him, *Jo. xiv. 1. Psal. ii. 12.—Praises and Thanksgivings* are given to him, *Glory and Honour* are rendered to him, *Rev. v. 13. compare iv. 11.*

And no wonder; since, lastly, the *Nature of God* is therein also expressly ascribed to him, *Heb. i. 3. Phil. ii. 6. Col. ii. 9. comp. Col. i. 15, 19.*

"Q. But if Christ, therefore, be called God, as well as the *Father*, how can he be called the *Son of God*?

"A. Because he received his *Divine Nature* from the *Father*; who is the *Beginning*, and *Root* of the *Divinity*; and has communicated his own *Essence* to Christ: Who, therefore, though he has the *same Nature*, and so, in that, is *equal* with the *Father*; yet is he in *Order* after him; as being *God of God*.

"Q. How does it appear that Christ received his *Divine Nature* from the *Father*?

"A. It can only be known by that *Revelation* which God has made of it in the *Holy Scriptures*: Where he is, for this Reason, said to be the *Brightness of his Glory*, and the *express Image of his Person*, *Heb. i. 3.—The Image of the invisible God*, *Col. i. 15. 2 Cor. iv. 4.—To be from God*, *Jo. vii. 29.—To have Life from the Father*, *Jo. v. 26*, and the like. And upon this Account it is that our Saviour himself says, *that the Father is greater than he*, *Jo. xiv. 28.—That he can do nothing of himself, but what he seeth the Father do*, *Jo. v. 18, 19.* Or if this be not yet plain enough, they tell us farther, in express Terms, that he is the *Begotten*, and the *only begotten, Son of the Father*, *Jo. i. 14, 18. iii. 16, 18. 1 Jo. iv. 9. v. 1.*

"Q. But will not this make the *Holy Ghost*, as much *God's Son*, as *Christ*? And how then is *Christ* his *only Son*?

"A. In Matters of this kind, which are so far above our Capacities, and of which we know nothing, but what God has been pleased to reveal to us, we must speak, as God, in his Word, has taught us to speak. Now the Scriptures nowhere call the *Holy Ghost*, the *Son of God*; nor *God*, the *Father of the Holy Ghost*: And therefore, though we know not what the precise Difference is, yet because the proper Act of a *Father* is to *beget*; we say that *Christ* received his *Divine Nature* from *God*, by *Generation*; but of the *Holy Ghost*, we say, as the *Scriptures* do, that he *proceedeth from the Father*, *Jo. xv. 26*, and is the *Spirit* not of the *Father* only, but of the *Son also*, *Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11.*" P. 87.

The Blessings resulting to this Country from Maritime Pursuits: a Sermon preached on Trinity Monday, June 3, 1822, before the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford; and published at their request. By the Very Reverend James Henry Monk, D.D. Dean of Peterborough, and Regius Professor of Greek in the University of Cambridge.—Psalm lxxviii. 19, 20.

"HOWEVER different the causes that may be assigned for certain particulars of the prosperity with which this our country has been so long blessed, there cannot, I apprehend, be any one who doubts that that we owe it mainly and principally to our maritime power and greatness. Whatever other circumstances may contribute to produce these results, yet is the nautical excellence of our countrymen the leading feature of the national character,—the source of wealth—the averter of war—the security of our constitution—and the bulwark both of our civil and our religious freedom. Considerations of this kind are inseparable from the commemoration of a Society which has for centuries laboured to improve the knowledge and the condition of those who navigate the Ocean; which exerts itself alike to guard their lives, and to reward their faithful services. On the other hand, so numerous are the departments, and so important the functions of this Establishment, so happily do they all contribute to one great object, that it is impossi-

ble to reflect upon the naval ascendancy of our country, without acknowledging how deeply we are indebted to this foundation for whatever benefits attend upon such a direction of the national energies. The origin of the Institution which we now commemorate, and the growth of this maritime greatness of our people may be traced to the very same period of history:—nor can any one hesitate to pronounce that such agencies as this Society has been found to exercise, must have been, under the favour of God's Providence, among the main causes of that mighty fabric, of national strength, riches, and security, which commands at once our admiration and our gratitude.

"It has been justly remarked, that for the maritime character of our people, as well as for our security against foreign enemies, we are in a great degree indebted to the geographical circumstances of our country. Inhabiting an island surrounded by stormy and boisterous seas, and defended in a great part either by rocks or by shores difficult of access, we may seem a nation designed by the Creating Hand itself for independence. The physical inconveniences attending this separation from the rest of the world are so much more than compensated by the moral blessings consequent upon it, that we cannot hesitate in reckoning this among the particulars for which Britain has cause of rejoicing and thankfulness. But the peculiar advantages of this our insular situation, have already been most clearly and fully laid before you in this holy place, and at the last anniversary of our establishment; and they have been enforced by arguments, to which I am unable to add any thing, and which were I to attempt to re-state, I should only impair and weaken*. But there are other matters, besides its insular situation, which have contributed to the independence, the tranquillity, and the prosperity of this land. An island, unless its inhabitants be able effectually to defend it by their naval prowess, is in fact the most exposed of all countries to the attacks and inroads of every foreign enemy, and requires more numerous fortresses, and larger armies for its defence. Thus has it happened, that few islands except our own, have ever been able to maintain, for any length of time, their national independence.

"It is the prevalent attention to mari-

* "The Connection between the Natural Inconveniences and Moral Advantages of an Insular State. A Sermon preached on Trinity Monday, 1821, &c. &c. by CHARLES JAMES BLOMFIELD, D.D."

time affairs, the spirit of enterprize, the skill, the intrepidity of our countrymen whereto we must assign the nautical pre-eminence, that constitutes, under the superintending protection of Heaven, our real safeguard. And those are the very principles which it is the object of this Institution to foster and encourage. With what success its labours have been attended, the history of our country, or rather the history of the world, pronounces in language more forcible than any panegyric. But it is not necessary to turn to the records of past times to establish this fact; for at no periods of our history have the effects of our maritime energies been more distinct or more signal than in the times within our own recollection. While all the surrounding states were experiencing in turn the unspeakable evils of internal convulsion, or of foreign conquest, our country was preserved unbroken and prosperous. When, in the process of those events, nearly the whole force of Europe, was arrayed under the banners of its conqueror, we saw its united efforts directed with the most determined animosity, towards the overthrow of this nation. And what was the result of so fearful, so disproportioned a contest? Not only did we survive the storm; not only were our arms blessed with a series of victories which can hardly be paralleled by those of any former period; but we were made the instruments of God's providence in restoring independence to other nations, and in finally extinguishing that enormous despotism, which had banished tranquillity and freedom from the world.

"I would not be thought so ungrateful as to forget or to depreciate those exploits of our military forces, which when conflicting with superior numbers, repeatedly vanquished our enemies upon their own soil, exalted to an unprecedented height of glory the character of the land that gave them birth, and on the last occasion of their triumphs destroyed and rooted out the most dangerous and the most inveterate foe that ever threatened their country's welfare.

"For the courage, discipline, and steadiness of this heroic army, for the unrivalled skill, genius, and energies of its commander, all praise appears weak and inadequate: in truth, such are the sentiments wherewith every reflecting person must regard the exploit of that day, to which we are indebted for peace, for security, and perhaps for our existence as an independent nation, that its very name conveys stronger emotions to the mind than any form of language could produce. Here, nevertheless, must even-handed

justice interpose, and claim for our navy their due share in the public gratitude. It must be remembered, that this extraordinary display of the military prowess of our country, did not take place till after the fleets of every hostile nation had been swept from every sea by the skill and heroism of our sailors; whose victories were almost always achieved over superior forces: and that these same bardy mariners after annihilating the greater part of the navies opposed to their country, maintained successfully another, and yet more fearful conflict; I mean, against the utmost rage and terrors of the elements, in defiance of which they continued through every season an unexampled blockade of the remnant of their enemies. Let us then consider that such are the men who have cheerfully exposed themselves to the winds, the waves, the rocks, to every labour, to every danger, to death in all its most appalling shapes for the safety and the prosperity of their native land: which has, by their means, seen its commerce protected and extended, its wealth increased, and its shores secured from the visits of enemies, who have never been able to set foot on this our island except as captives in war. And then let us remember, that these are the objects of the Charity which we are this day assembled to commemorate. To protect the lives of such men from the unseen dangers of rocks and sands by every possible precaution of skilful pilotage, and warning beacons, is part of the duties performed by this truly Christian establishment: whereby the shipwrecks, that must otherwise take place to an incalculable extent, are avoided, and multitudes are taught to bless *the God of their salvation, the Lord by whom they escape death*. In the other objects of its cares, however differing in description, the same spirit is discerned: particularly, a strict adherence is shewn to the genuine religion of our Redeemer, in providing relief and support for the widows of seamen; and for the children, whom their sires' devotion to their country's service has rendered fatherless.

"Again, by supporting the worn-out veterans, who after escaping every danger, both of battle and of the seas, are overtaken by the pressure of old age, this Institution is guided alike by the dictates of justice, of clarity, and of religion. It is not easy to conceive a more interesting spectacle, or one which appeals more sensibly to every just feeling, than that of a seaman passing the evening of his toilsome existence, safe in the bosom of the land, to whose defence he has unsparingly de-

voted all the vigour of his age : he now experiences the gratitude of that country which he has loved with all the native enthusiasm of his manly heart. And here we may observe, that the unaffected simplicity of character, which, no less than his invincible courage, marks the British seaman, owes its existence in a great degree to this well-founded patriotism. His religious feelings, which the visible demonstration of divine power, whether in *lift-*

ing up the waves of the sea, or in *making the storm to cease*, have constantly kept alive in his mind, now come to aid and solace the closing days of his existence ; and the Being whose voice he hath often heard amid the tempest, and whose wonders he hath witnessed in the great deep, he now finds to be not only a God of terrors, but a God of mercy.

"Such is the scope, and such the objects of this truly charitable foundation." P. 12.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

WE reported in our last Number the election of the Rev. A. M. Campbell, M.A. as Joint Secretary to the Society. We regret now to state, from circumstances unnecessary to lay before our readers, that he has been led to decline the appointment. The corresponding Committee were therefore again requested to take the matter into their consideration, and on their recommendation the Board unanimously elected the Rev. William Hart Coleridge, M.A. Student of Christ Church, Oxford, to be Joint Secretary with the Rev. William Parker, M.A. who had been unanimously elected on the former occasion.

The Anniversary of this Society will be on the 27th of this month.

Society for the Propagation of the Gospel in Foreign Parts.

AMONG other interesting communications which were made at the monthly meeting of the Society, a letter was read from the Rev. Robert Willis, Ecclesiastical Commissary, dated from St. John's, New Brunswick, Feb. 13, 1823, giving a full and satisfactory account of a visit which he had made to the Eastern and Western missions.

Several instances of private munificence, and parochial exertion towards the building of churches, and parsonage houses, and allotting glebes are mentioned ; and the latter concludes with this gratifying observation, that "the Established Church predominates greatly in the

province, if not numerically, yet most decidedly in weight and respectability, and the attachment to her forms of worship increases daily."

A letter was also read from the Rev. William Mill, Principal of Bishop's College at Calcutta, detailing an account of an interesting progress made by him round the Peninsula, in which he mentions his having visited the native Christians, and enters much into their history ; for the particulars, however, of this letter, that we may not anticipate too much, we must refer our readers to the Report of the Society, now preparing for publication.

Three fresh Missionaries will, we understand, accompany the new Bishop, on his departure to India, which, it is expected, will be about the month of June.

A library for the College will at the same time be sent out, to the value of a 1000*l*.

It is deserving of mention, that the late lamented Bishop Middleton has left, among other donations to the College, five hundred volumes, to be selected out of his private library by the principal.

National Society for the Education of the Poor in the Principles of the Established Church.

WE are happy in being able to state that the National Society's System of education has now been introduced, and generally adopted throughout the Isle of Man ; and that several schools have been lately received into union with the Society.

The same pleasing intelligence has been received from Sierra Leone, and other dependencies in that part of Africa, where, through the exertions and the warm interest taken by the governor, Sir C. M'Cartey, the National System has been also introduced and adopted.

The public examination of the children will take place at the Central School in Baldwin's Gardens, on the 21st, being the third Wednesday in the month.

The Meeting of the Secretaries of the schools in union with the Society, will be on the 28th, and the Annual Meeting of the Society on the 29th.

Incorporated Clergy Orphan Society.

THE examination of the children of this excellent Institution will take place at the School-house, St. John's Wood, on the 14th.

THE Feast of the Sons of the Clergy will be on May the 15th, and the Rehearsal on the 13th preceding.

The Associates of the late Rev. Dr. Bray.

WE hasten to redeem the pledge that we gave in our last Number, by extracting from the Associates' Annual Report such parts as we think will be interesting to our readers.

As this Charity, however, is probably less known than it deserves, we shall preface these with some account of the designs of the Associates, as prefixed to their own Report.

"In the year 1696, Dr. Bray was, by the Bishop of London, appointed Commissary of Maryland, for the Establishment and better Regulation of Ecclesiastical Concerns in that province.

"Whilst engaged in this employment, he observed the difficulties and discouragements under which the Missionaries laboured in that country; and reflecting on the means by which those difficulties might be removed or lessened, he found that a competent provision of books was absolutely necessary; and that for want of these, the end of their mission was often disappointed. Accordingly, his first attempt was to remedy this defect, by representing the state of the case to

the English Bishops, and desiring their assistance and encouragement in procuring parochial libraries for the use of the Missionaries.

The proposal for parochial libraries being well approved of by the Bishops, and due encouragement being promised in the prosecution of the design both by their Lordships and others, he set himself with all possible application to provide Missionaries, and to furnish them with libraries.

"While he was thus busied in soliciting benefactions for establishing libraries in the plantations, he often met with answers to this effect: That we had poor cures and poor ministers enough in England. The Doctor, zealous to do good in every way, took advantage of this intimation, and improved it to the beneficent purpose of founding parochial and lending libraries in *England and Wales.*"

"The expediency of this design is too obvious to need any proof; for it is evident that the incumbents and curates of the many very small livings in this country, must necessarily labour under a want of books. And we need not point out the bad effects of such a circumstance, with regard both to themselves and the people committed to their care.

"Yet, laudable as this design is, the Associates have no certain fund for its support. However, it has been hitherto carried on to the great advantage of numerous parishes: many libraries having been founded by the voluntary contributions, in money and books, of some pious benefactors. For there is a Repository for donations of books at the Society's Office*; and the Associates are careful in making the properest application of every such Benefaction that comes into their possession.

"On this subject, they are anxious to submit to public consideration an easy mode of rendering great assistance to this design of the Society. They take the liberty of suggesting to gentlemen who have large libraries, that, if they possess a duplicate of any good book, such might here be applied to good purpose; and the donors would render essential service to the public, at small expence to themselves. The Associates do not desire books for ornament or curiosity, but for necessity and use. Works, therefore, of useful knowledge, in any of the common branches of learning, but more especially in divinity, will be thankfully received. If this consideration had its due weight, and the superfluities of the greater libraries were transferred into this Repository, out of a variety of books thus gradually collected, very useful parochial and lending libraries might be formed.

"It is to be observed, that the libraries are of two kinds:

"1. The *Fixed Parochial Library*, intended for the immediate use of the minister of one parish."

* No. 52, Hatton Garden.

"2. The *Lending Library*, designed for the benefit of the neighbouring clergy, as well as the minister of the parish.

"For the preservation of the first kind, provision is made by Act of Parliament*. For the other, such rules have been established by the *Associates* as seem most likely to secure the desired effects.

"But the benefits of the latter being most extensive, the *Associates* consider themselves more especially interested in promoting first the institution of that kind of library.

"Thus applying to the public for the further encouragement of this undertaking, the *Associates* offer an account of the progress they have made in this branch of their designs. Thence it will appear that they have done good with their slender stock. If that good should, by any persons, be thought inconsiderable, let it be remembered, it was all they were enabled to do. And it is hoped, that they who wish well to the design will be disposed to enable the Society to relieve the situations of some of the inferior clergy in this respect, which no religious man can reflect upon without the most serious concern.

"With regard to the other branch of their Trust, "The Conversion of adult Negroes, and the Education of their Children," the *Associates* have to state the following account:

"Dr. Bray had, by the many known instances of his zeal for the propagation of Christianity, recommended himself to the esteem of Mr. D'Alone, private Secretary to King William. This pious gentleman bequeathed a certain proportion of his estate to Dr. Bray and his *Associates*, towards erecting a *Capital Fund or Stock, for Converting the Negroes in the British Plantations*.

"Finding, however, after a time, almost insuperable obstacles to the instruction of the adult Negroes, the *Associates* turned their attention chiefly to the instruction of Negro Children, who, being born in America, and understanding our language, may easily be taught the great truths of our holy Religion†. With this view, in 1760, schools

* "An Act of Parliament was passed in the seventh year of Queen Anne, entitled, "An Act for the better Preservation of Parochial Libraries in that part of Great Britain called England." Sir Peter King, afterwards Lord Chancellor, was the gentleman who brought the Bill into the House; one, then equally distinguished by his knowledge of Christianity, and his zeal for it. This Act, &c may be observed, was republished in the Clergyman's Assistant by the Delegates of the Clarendon Press."

† "Though the establishment of schools for the instruction of youth seems the surest and most efficacious method of diffusing a proper knowledge of our holy Religion among the Negroes; yet the *Associates* have not been inattentive to the instruction of adults, but have, from time to time, sent

for Negro children were opened in different parts of America, under the care and inspection of worthy persons, who charitably engaged to see that the children were properly instructed in the principles of Christianity, and that the great and necessary duties of obedience and fidelity to their masters, and humility and contentedness with their condition, were duly impressed on their minds.

"In these schools very many poor Negroes were brought up in the fear of God, and the faith of the Gospel; and approved themselves good Christians, and of steady fidelity to their masters. But, from the changing circumstances of that country, the *Associates* were induced to open schools in other situations; and they have now, on their regular establishment, four in Nova Scotia; two in Philadelphia; and one at Nassau, in New Providence, of the Bahama Islands†.

"In reflecting on these "Designs of the *Associates* of the late Dr. Bray," some observations of Archbishop Secker occur forcibly to the mind. "Why," says he, "it is sometimes asked, are so many nations without the knowledge or belief of the Christian Religion? Partly, because Christians have neglected to acquaint them with it; or mixed it with corruptions; or disgraced it with wickedness of life. But we have assurance given us, that the time shall arrive, when the kingdoms of this world shall become the kingdoms of the Lord and his Christ‡, in a fuller sense than they have ever been yet. And perhaps the times already past may bear only a small proportion to that joyful future season, when Religion shall be rightly understood, and universally practised, mankind be happy, and God glorified. Blessed are they that shall live in this state of things: more blessed they that shall contribute to it §."

We now proceed to give a short abstract of the proceedings of the *Associates* for 1822.

The Rev. Dr. Inglis, Ecclesiastical Commissary of the Diocese of Nova Scotia, in a letter dated *Halifax, January 22, 1822*, speaks favourably of the talents of Mr.

to divers provinces, Bibles, Testaments, Common Prayers, and other religious books and tracts, to be distributed to such adult Negroes as could read, and would promise to make a good use of them, and instruct their brethren."

† "Since the year 1800, the *Associates* have sent out, for the use of the children in the schools in Nova Scotia and the Bahama Islands, suitable assortments of Bibles, Testaments, Prayer Books, Psalters, Religious Tracts, and school books."

‡ Rev. xi. 15.

§ Archbishop Secker's Sermons. Vol. iv. S. xi.

Fletcher, the school master, and testifies to the usefulness of the school established at *Halifax, Nova Scotia*, and reports that *Mrs. Fitzgerald*, the school mistress, continues her best exertions in the discharge of her duty.

In a letter from the Rev. Wm. Hepwith, dated Nassau, New Providence, June 4, 1822, we have the following*gratifying statement :

"I have the pleasure to inform you that the good work of the *Associates* in giving education to the poor black and coloured population of this Island, already shews itself in the more orderly demeanour, the more regular attendance upon public worship, of those who have been instructed by the late Mr. Paul, and now by Mr. Watkins. I herewith send a correct statement of the progress of the children to this time ; the first class contains thirty children; they are reading the Bible, writing and cyphering; four of them have reached Practice, and of the rest some are in Reduction, and others in minor Rules; they are also perfect in reciting the Catechism. The second class of twenty are reading the Testament, writing on slates, and are the greater part in the rudiments of arithmetic, and are learning the Catechism. The third class of twenty are spelling words of two and three syllables, making letters and figures on a slate, and learning the Catechism. The fourth class of sixteen are at the sand tray and first cards."

At home, a parochial library has been established, during the past year at *Spondon*, in the county of

Derby, and Diocese of Lichfield and Coventry,—a vicarage of small amount, comprehending the parishes of *Spondon, Haddesdon, and Stanley*, with a population of upwards of three thousand souls.

The Vicar has since gratefully acknowledged the receipt of the books.

A lending library has been formed since the last Report, for the use of the clergy of the Deanery of *Alnwick*, in the county of *Northumberland*, and Diocese of *Durham*, on the petition of the clergy of the said Deanery, and the receipt of the books has been very thankfully and gratefully acknowledged.

A parochial library is forming for the parish of *King's Bromley*, in the county of *Staffordshire*, and Diocese of *Chester*.

Several benefactions are reported of money and books.

From the statement of the Receipts and Expenditure of the Associates, it appears that the whole of the former (dividends on their funded property and subscriptions included) does not amount to more than 271*l.* 1*s.* 10*d.*; a small sum, considering the importance of their objects, and the great benefit that would necessarily accrue from an enlargement of their means.

ECCLESIASTICAL PREFERMENTS.

Alder, St. John, M.A. to the rectory of *Bedhampton*; patron, the rev. C. BRUNE HENVILLE.

Bull, J. B.D. Student and Censor of *Christ Church, Oxford*, to a prebendal stall in *Exeter cathedral*.

Cecil, W. M.A. Fellow of *Magdalen college, Cambridge*, to the rectory of *Stanton, St. Michael's*; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Conybeare, J. J. M.A. of *Christ Church, Oxford*, and late Professor of Poetry in that University; to be Canon *Bampton's Lecturer* for the year 1824; patrons, THE HEADS OF COLLEGES.

Davies, T. M.A. Fellow of *Oriel College, Oxford*, to be one of the domestic chaplains to the MOST NOBLE THE MARQUIS OF HERTFORD.

Duthey, W. to the rectory of *Sudborough, Northamptonshire*.

Gisborne, T. M.A. to the fifth prebendal REMEMBRANCER, No. 53.

stall in the *Cathedral Church of Durham*; patron, the BISHOP.

Hodgson, J. perpetual curate of *Jarrow with Heworth*, to the vicarage of *Kirkwhelpington*, in *Northumberland*; patron, the BISHOP OF DURHAM.

Hubbard, H. M.A. rector of *Hinton Ampna, Hants*, to be domestic chaplain to the LORD BISHOP OF WINCHESTER.

Hue, C. D.D. rector of *Braunston, Northamptonshire*, to the deanery of *Jersey*; patron, THE KING.

Judgson, W. G. M.A. Fellow of *Trinity college, Cambridge*, to the perpetual curacy of *Great St. Mary's, Cambridge*; patrons, THE MASTER AND FELLOWS OF THAT SOCIETY.

Lempriere, F. D. to the head-mastership of *St. Olave's Grammar School, Borough*.

Mathews, J. M.A. to hold the vicarage of *Stapleford*, with that of *Shrewton*, by

dispensation; patron, the BISHOP OF SALISBURY; also to be domestic chaplain to the same prelate.

Macfarlan, G. M.A. of *Trinity college, Cambridge*, to the vicarage of *Shudy Camps, Cambridgeshire*; patron, THE MASTER AND FELLOWS OF THAT SOCIETY.

Matthy, E. D.D. of *Pembroke Hall, Cambridge*, prebendary of *Lincoln*, and vicar of *Buckden and Holbeach*, to be preacher to the hon. Society of *Lincoln's Inn*.

Norgate, B. T. M.A. of *Cams college, Cambridge*, to the perpetual curacy of *Badwell Ash*; also to the Lectureship of the parish church of *Great Ashfield, Suffolk*.

Pears, J. M.A. of *New College, Oxford*, to the mastership of the free grammar school, *Bath*, and to the rectory of *Chartcomb*; patrons, THE MAYOR AND CORPORATION OF BATH.

Plumptre, H. S. M.A. to the vicarage of *Lyonshall, Herefordshire*; patron, THE LORD BISHOP OF HEREFORD.

Rennell, Thomas, B.D. to the prebendal stall of *Grantham Australis*, in the *Cathedral Church of Salisbury*; patron, the BISHOP.

Sabin, J. E. B.A. to the rectory of *Pres-ton Bissett*; patron, T. W. COKE, Esq. of *Holkham*.

Stebbing, H. B.A. of *St. John's college, Cambridge*, to the evening lectureship at *St. Mary's, Bungay*.

Turner, J. M. to the vicarage of *St. Helen's, Abingdon*; patron, THE KING.

Vaux, W. M.A. late Fellow of *Baliol college, Oxford*, chaplain to the archbishop of *Canterbury*, rector of *Patching*, in *Sussex*, with the vicarage of *Tarring*, annexed to the rectory of the latter place, *sine curâ*; patron, THE ARCHBISHOP OF CANTERBURY.

Ward, B. J. M.A. of *Trinity college, Oxford*, to be domestic chaplain to the RIGHT HON. THE EARL OF CLANWILLIAM.

Willats, T. M.A. Fellow and Tutor of *Downing college, Cambridge*, to the rectory of *East Hatley, Cambridgeshire*; patrons, THE MASTER, PROFESSORS, AND FELLOWS OF THAT SOCIETY.

Williams, R. curate of *Worthing, Shropshire*; to the vicarage of *Lamblethian, Glamorganshire*; patrons, THE DEAN AND CHAPTER OF GLOUCESTER.

Yeomans, W. B. D.D. late Fellow of *New college, Oxford*, to the rectory of *Warn-don, Worcestershire*, by dispensation; patron, ROBERT BERKELEY, Esq. of *Spetchley*.

UNIVERSITY OF OXFORD.

Degrees conferred, *March 22*.

DOCTORS IN DIVINITY.—B. Bandincl, sometime Fellow of *New College*, and now

Head Keeper of the Bodleian Library, grand compounder; W. B. Yeomans, *New college*.

MASTERS OF ARTS.—R. D. Warner, *Queen's college*; H. Hutton, *Baliol college*; D. Hasky, *Merton college*.

BACHELOR OF ARTS.—W. Robinson, *Baliol college*.

The number of Determiners in Lent term was 267.

The number of Degrees in the term was D.D. 4; D.C.L. 1; B.D. 3; B.C.L. 1; M.A. 37; B.A. 27; incorporated B.A. 2; matriculations 114.

April 9.

MASTERS OF ARTS.—T. W. Bramston, *All Soul's College*; R. W. Leonard, and R. B. Anderson, *Queen's college*; R. B. Phillips, *Magdalen Hall*; W. S. Carey, J. Turner, and J. Hanbury, *Christ Church*; T. T. Churton, *Brasenose college*; S. Johnson, and J. H. Johnson, *Lincoln college*.

BACHELORS OF ARTS.—T. Watson, *St. Edmund Hall*; E. Rudall, *Pembroke college*.

April 15.

DOCTOR IN MEDICINE.—F. Hawkins, *St. John's college*.

BACHELOR IN DIVINITY.—Z. H. Bid-dulph, *Magdalen college*.

MASTERS OF ARTS.—B. Otley, and E. Gillett, *Oriel college*; W. Knatchbull, and F. W. Hope, *Christ Church*.

BACHELORS OF ARTS.—J. Drummond, *Christ Church*, grand compounder; G. P. Stopford, *Christ Church*; H. G. Currie, *Oriel college*.

April 24.

BACHELOR IN MEDICINE.—J. B. Daniell, *Christ Church*.

MASTERS OF ARTS.—G. Smalley, *Trinity college*, grand compounder; C. J. Musgrave, *St. Alban Hall*; J. Broad-wood, *Exeter college*; J. Aspinall, and J. J. Hodson, *St. Mary Hall*; S. E. Day, *St. Edmund Hall*; H. Dixon, *Brasenose college*; J. Bradford, *Pembroke college*; and T. Powell, *Worcester college*.

BACHELORS OF ARTS.—J. Robinson, *St. Alban Hall*; G. L. Coham, *Exeter college*; A. Barber, and H. Bromfield, *Wadham college*; J. T. Flesher, *Lincoln college*; T. P. Browne, and H. Nelson, *St. Edmund Hall*; W. Byrd, *Magdalen Hall*; R. Brickdale, and C. G. Cotes, *Christ Church*; C. Norris, *Pembroke college*; W. Busfield, *University college*; and E. Hinchliffe, *Worcester college*.

March 22.

E. Greswell, M.A. of *Corpus Christi college*, was admitted Fellow of that Society, in the place of the rev. T. E. Bridges, D.D. now President.

April 4.

E. Bouverie Pusey, esq. B.A. of *Christ Church* and W. R. Churton, esq. B.A. of *Queen's*, were elected Fellows of *Oriel college*.

April 9.

In full Convocation, the rev. T. Vowler Short, *M.A.* student of *Christ Church*, and the rev. J. Smith, *M.A.* Fellow of *Brasenose college*, were admitted Proctors for the year ensuing; and the rev. W. Forster Lloyd, *M.A.*; rev. C. T. Longley, *M.A.* students of *Christ Church*; and the rev. J. J. Lowe, *M.A.* rev. T. G. Roberts, *M.A.* Fellows of *Brasenose college*, were nominated Pro-proctors.

April 16.

In full Convocation, humble Petitions were unanimously agreed to be presented to the Right Honourable the Lords Spiritual and Temporal, and to the Honourable the Commons of the United Kingdom of Great Britain and Ireland; praying that no part of the Laws, by which persons professing the Roman Catholic Religion are precluded from sitting in parliament, and from holding certain offices, may be repealed.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, April 16.

HONORARY MASTER OF ARTS.—Lord Viscount Howick, *Trinity college*.

MASTERS OF ARTS.—E. Williams, and J. C. Wigram, *Trinity college*; H. Law, W. Maddy, J. Loxdale, C. Jenyns, and C. Heberden, *St. John's college*; and T. Y. Ridley, *St. Peter's college*.

BACHELORS OF ARTS.—K. Harvey, E. Pearce, W. B. Evans, I. Warne, M. G. Beresford, H. Peckitt, S. Lyne, E. Wigram, M. Williams, and G. Shepley, *Trinity college*; W. S. Wade, and I. B. Poulden, *St. John's college*; I. D. Parry, *St. Peter's college*; T. Browne, *Pembroke hall*; J. Lunan, *Camus college*; J. Harrington, *Queen's college*; H. P. Costabadie, M. Devenish, J. Shillibeer, T. L. Owen, and C. Austin, *Jesus college*; R. Daniels, *Clare hall*; I. T. Gouthwaite, and J. A. Smith, *Christ college*; C. D. Maitland, E. Selwyn, and R. Lugger, *Catharine hall*; T. W. Gage, *Magdalene college*.

April 24.

BACHELORS OF ARTS.—C. Morris, *Trinity college*; and C. B. Price, *St. Peter's college*.

April 15.

G. A. Browne, *M.A.* *Trinity college*, was elected a senior Fellow of that society.

H. Holditch, *B.A.* *Caius college*, was elected a senior Fellow of that society.

April 11.

The following gentlemen of *Trinity college*, were elected Scholars of that society:—Messrs. Foster, Thistlethwaite, France, Tudge, Bollvers, Teremie, Tennant, T. Smith, Young, Williamson, T. Morton, Farish, Sedley, and Domcler.

ORDINATIONS.

April 13.

By the BISHOP OF BRISTOL in the chapel of *Christ's college, Cambridge*:

DEACONS.—W. J. Gooden, *B.A.* *Oriel college*, E. Frowd, *B.A.* *Easter college*; and H. Wellesley, *M.A.* *Christ church, Oxford*; G. Holditch, *B.A.* *Caius college, Cambridge*.

By Let. Dim. from the Bishop of Durham.

C. Gray, *B.A.* *St. John's college, Cambridge*.

By Let. Dim. from the Bishop of London.

H. Millington, *B.A.* *St. John's college, Oxford*; D. Morton, *B.A.* *Trinity college, Cambridge*; J. Wenham, junior, *B.H.* *Heath*.

By Let. Dim. from the Bishop of Hereford.

G. Elliot, *B.A.* *Trinity hall, Cambridge*.

By Let. Dim. from the Bishop of Exeter.

E. Radall, *B.A.* *Pembroke college*, and T. Byrth, *Magdalene hall*.

PRIEST.—F. Goudie, *B.A.* *St. John's college, Oxford*; H. J. C. Blake, *M.A.* *King's college, Cambridge*.

By Let. Dim. from the Bishop of London.

D. Jones, M. Wilkinson.

BUCKINGHAMSHIRE.

Died.—At Ellesborough, in the 31st year of his age, the rev. W. John Mansell, *M.A.* of *University college, Oxford*, (eldest son of Sir Wm. Mansell, Bart.) rector of *Ellesborough*, and *Hethe*, near *Bicester*, in that county, and chaplain to the King.

CAMBRIDGESHIRE.

Married.—The rev. Edward Miller, *B.A.* of *Emanuel college, Cambridge*, to Emily Mansel, fifth daughter of the late Lord Bishop of *Bristol*, Master of *Trinity college*, in the same University.

Married.—The rev. John Randall, *B.A.* of *Trinity college, Cambridge*, to Elizabeth, eldest daughter of the late Mr Wm. Bennet, of *Salisbury*.

Died.—On the 8th instant, in the 90th year of his age, the rev. T. Spencer, *M.A.* senior Fellow of *Trinity college, Cambridge*, and vicar of *Over*. He proceeded *B.A.* 1755, *M.A.* 1758, and had been a Fellow of that society 67 years. The vicarage is in the patronage of the Master and Fellows.

Died.—At the Vicarage House, *Histon*, the rev. Robert Brough, *M.A.* of *Corpus Christi college, Cambridge*, in the 35d year of his age.

DEVONSHIRE.

Died.—On Friday, April 4th, after a short illness, at the house of his relation, the rev. C. Luxmore, of *Brideston*, the rev. T. S. Glubb, *B.D.* senior Fellow of *Exeter college, Oxford*, and vicar of *Long Whittenham*, in the county of *Berks*, in the 66th year of his age.

DORSETSHIRE.

Married.—At *Beaminster*, the rev. Wm.

R. Coles, to Lavinia, 2d daughter of Rd. Bridge, esq. of *Langdon House, Dorset.*
ESSEX.

Married.—At *Allhallows, Barking*, by the rev. H. G. White, *M.A.*, R. H. Milington, *B.A.* of *St. John's college, Oxford*, to Maria Jane, youngest daughter of the late T. Burn, esq. of *Walworth.*

HANTS.

Married.—The rev. John Hawks, of *Norton Hall*, near *Litchfield*, to Ann, daughter of John Farley, esq. of *Defford*, in *Worcestershire.*

Died.—At Andover, aged 62, the rev. W. Pedder, who had been minister of that parish, upwards of 30 years.

HEREFORDSHIRE.

Married.—By the rev. T. Biggs, the rev. F. H. Sidbottom, *M.A.* Fellow of *St. John's college, Oxford*, to Ann, second daughter of John Freeman, esq. of *Gaines.*

Married.—The rev. R. A. Williams, to Maria, only daughter of Mr. Bray, of *Bromyard.*

Married.—The rev. John Randall, *B.A.* of *Almeley*, to M^{rs}. Bennett, of New Sarum.

HUNTINGDONSHIRE.

Married.—At *Huntingdon*, the rev. W. Wing, junior, of *Thornhaugh, Northamptonshire*, to Ann, eldest daughter of W. Margetts, esq. of the former place.

KENT.

Married.—The rev. C. E. Smith, of *Otterden*, to Henrietta, eldest daughter of the rev. J. French, of *Bow.*

Died.—At *Greenhithe*, near *Dartford*, the rev. C. R. Marshall, vicar of *Exting*, near *Newmarket.*

LINCOLNSHIRE.

Died.—The rev. Edward Litchfield, *M.A.* rector of *Boothby Pagnell.*

MIDDLESEX.

Married.—At *St. Pancras*, the rev. Edward Tew Richards, *M.A.* Fellow of *Corpus Christi college, Oxford*, to Laura, eldest daughter of William Page, esq. of *Fitzroy-square.*

Died.—In *Portland-place*, aged 74, the rev. Dr. Price, prebendary of *Durham*, and canon residentiary of *Salisbury.*

MONMOUTHSHIRE.

Died.—At *Chepstow*, the rev. William Morgan, many years rector of that place.

MONTGOMERYSHIRE.

Married.—The rev. Richard John Da-

vis, of *Guildfield*, to Eliza Eleonora, youngest daughter of James Turner, esq. of *Welsh Pool.*

NORFOLK.

Married.—At *Coltishall*, the rev. B. T. Norgate, *M.A.* to Miss Johnston, of *Coltishall Hall.*

Died.—In the *Close, Norwich*, in the 26th year of his age, the rev. Robert Partridge.

NORTHAMPTONSHIRE.

Married.—The rev. R. R. Bloxham, of *Guildborough*, to Eleanor, second daughter of Henry Harper, esq. of the *Heath, Alcester.*

OXFORDSHIRE.

Died.—Aged 46, the rev. John Hughes, *B.D.* senior Fellow and Bursar of *Jesus college, Oxford.*

RUTLANDSHIRE.

Married.—At *Uppingham*, the rev. Robert Clavey Grilith, *M.A.* rector of *Corsley, Wilts*, to Mary Adderley, eldest daughter of the late Ralph Hotchkin, esq.

SOMERSETSHIRE.

Died.—At *Bath*, in his 38th year, the rev. W. H. Cobbe, rector of *Moydon*, county of *Longford, Ireland.*

Died.—At *Hatch*, the rev. Mr. Strangeways.

SUFFOLK.

Died.—At *Eye*, in the 81st year of his age, the rev. T. Cowper, *M.A.* prebendary of *Lincoln*, and *Litchfield*, rector of *Buldingfield, Norfolk*, and vicar of *Great Barton.*

Died.—In his 68th year, the rev. J. Paddon, minister of *St. Mary's, Bungay.*

SURREY.

Died.—In his 68th year, the rev. William Jarvis Abdy, rector of *St. John's, Horsleydown*, and upwards of 40 years resident minister of that parish.

SUSSEX.

Married.—The rev. H. Donald, *M.A.* vicar of *Iford and Kingston*, to Lucy, third daughter of the late Rd. Hurley, esq. of the *Leves Old Bank.*

WILTSHIRE.

Married.—The rev. H. M. Wagner, *M.A.* to Elizabeth Harriett, eldest daughter of the late rev. William Douglas, canon residentiary of *Salisbury.*

Married.—At *Salisbury*, the rev. J. R. Fishlake, late Fellow of *Wadham college, Oxford*, to Jane, eldest daughter of the rev. Dr. Nicholas, of *Salisbury.*

MONTHLY LIST OF PUBLICATIONS.

A Scriptural Account of the Nature and Employment of the Holy Angels; partly occasioned by Two Poems, recently published, the Title of one, and the Subject of both, being the Loves of the Angels. By C. Spencer, *A.M.* Vicar of *Bishops Stortford, Hertfordshire.* 8vo. 1s. 6d.

A Sermon preached at the Chapel Royal, Brighton, on Sunday, March 23, 1823,

in Aid of the Funds of the Society for Promoting Christian Knowledge. By T. Baker, *M.A.* Chaplain to the Right Hon. Earl of Chichester, Prebendary of Chichester, and Rector of *Stammer cum Falmer, Sussex.* 8vo. 1s.

Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour; delivered on the Fridays

during Lent, 1823. By C. J. Blomfield, D.D. Rector of St. Botolph, Bishopsgate,

and Archdeacon of Colchester. 12mo. 2s.

LITERARY INTELLIGENCE.

The Rev. Dr. Rudge's Lectures on the Leading Characters and most Important Events recorded in the Book of Genesis, in 2 vols. 8vo. will appear in a few Days.

The Rev. Charles Swan will shortly publish a Volume of Sermons, with Notes, Critical, Historical, and Explanatory.

A Second Volume of Sermons, by the

Rev. W. Snowden, is nearly ready for Publication.

Horæ Romanae, or an Attempt to elucidate St. Paul's Epistle to the Romans by an Original Translation, Explanatory Notes, and New Divisions, by Clericus; will speedily be published.

POLITICAL RETROSPECT.

WE can hardly conceive in a time of peace a series of more important events, and discussions, than it falls to our lot to review at the opening of the present month. Some of them fall directly within the scope of the Remembrancer, and will justify a fuller exposition; while in others there is so much of intrinsic interest, and universal importance, that we hope we shall not be supposed to have forgotten our more immediate object, if our Retrospect should somewhat exceed its usual limits.

The French army after many delays has at length crossed the Spanish Frontier, but its operations hitherto have been unimportant, and its advance slow. An attempt made to carry the fortress of St. Sebastian has failed, and the French lost some men in a skirmish before the place; but they have established themselves upon the heights near, and have turned the siege into a blockade. Burgos, before which so many of our gallant countrymen perished in the late war, is in their possession. It is not very easy to determine what is the feeling evinced by the Spaniards towards the French troops, for the accounts received from different sides, vary as might be expected very greatly. On the one hand however, it does not appear that any of that very hostile spirit which animated all classes upon their last invasion, now prevails; and it cannot be doubted that a very strong difference of opinion exists in the country, tending to neutralize in some measure their natural ani-

mosity against a French invader; on the other hand it must be remembered, that the French troops now advance in a different spirit from that which Napoleon infused into them; order, discipline, and conciliation, are now the policy of their commanders; and after all, little is to be inferred from the acquiescence of the peaceful part of a population overpowered by armed invaders. Two facts are important—their advance in spite of the small apparent resistance is slow, and no considerable body of the Spaniards has yet joined them.

A question almost more important for us to investigate, is the policy of our government in the negotiations which have preceded this lamentable war; how have our interests, and our honour been maintained, how have we discharged the high duties, which our commanding station imposes upon us, towards the rest of the great family of Europe? We think that any temperate and unprejudiced person who will take the trouble of going through the various papers which have been laid before the two Houses, will be satisfied with the line we have taken. For our own parts we will confess we have been delighted upon the whole both with the manner and the matter of our state papers; in so long and intricate a correspondence, there must be of course some links here and there, which we could have wished amended; but upon the whole there is a plainness and simplicity, a freedom from diplomatic jargon, a good sense and honesty, a

prevailing desire of bringing all things to the test of sound morality as between man and man, and an ardent love of liberty and independence for others from a feeling of their value to ourselves, which, if hackneyed politicians should smile at them, have gone far, we own, to reconcile us to the schools of diplomacy. It should seem that our representative joined the Congress of Verona, strongly instructed to dissent from and take no part in any resolutions, which went to interfere with the internal regulations of any independent state, so long as those regulations were not injurious to any other country. It is satisfactory too to find that this was not a new policy of the government taken up for the occasion, and attributable to the partial change in its members—it appears that Lord Londonderry had received the same instructions, and previously propagated the same principles. Accordingly, as soon as it became necessary in consequence of certain specific propositions from the French Minister, the Duke of Wellington expressed the disapprobation of our government of the contemplated interference of France. It is said that he did so feebly; and we certainly think that his memorandum might have been compressed into a shorter space, and that his instructions would have warranted a stronger tone. But at the same time, that any step was lost by this, we do not believe; the policy of this country was peace and neutrality, this was avowed from the opening, it was avowed to Spain, avowed every where—on the other hand, France was bent on a war with Spain, unless its forbearance were purchased by sacrifices, which in the pride and irritation of national feeling could not be looked for—whether a threat of taking part with Spain in the conflict might have procured an alteration in her policy, we know not—it is matter of speculation—it is probable that it would not; but this we know, that any language which might have

been even construed into a threat of that kind, would have been most unworthy of this country, unless we were prepared to make it good. We do not understand the medium which some would recommend—the British Ambassador stands alone among the representatives of the great powers of Europe: he uses what is called strong language to induce them to forego a deliberate resolution; they disregard his remonstrance—and he is not prepared to take any steps in consequence—is it not manifest that the more strong and lofty was the language used, the more impotent and lame must be such a conclusion? Neither is it to be supposed (at least no experience warrants such a supposition), that the governments of Europe were to be reasoned out of a preconceived system by any vigour of thought or language, or that the mere displeasure of England was likely to influence them to a change of their measures, except as that displeasure was supposed likely to be brought into effective and hostile action by their perseverance.

The only question then is, (if indeed that can be a question,) whether an English ministry would have been justified at this moment in plunging the country into a war, for the purpose of co-operating with Spain in resisting the invasion of the French troops. Did our own interest demand it? Has the conduct of the Spanish nation required the sacrifice at our hands? Have we deceived her into expectations that we would do so? Is her cause, however, just in the main, so perfectly, and unequivocally without reproach, that we ought, at all hazards, to identify ourselves with it? We have read the negotiations with great attention, and have studied those interesting debates in either house, which reflect such lustre on the country, by their talent and feeling, with strict impartiality, and we sincerely and undoubtingly answer all these questions in the negative.

In our Retrospect of the last month, we shortly adverted to the question at issue between the Attorney-general of Ireland, and a large body of his countrymen. The question is still at issue and undecided; in the first debate on his conduct, he made a most splendid and impressive defence, and the motion was withdrawn without a division. When, however, that speech is coolly examined, it will not be found to have advanced his case much; he proved that he had done nothing *illegal* in filing *ex officio* informations, after a grand jury had thrown out the bills preferred before them; but this was what almost every opponent in the house or out of it would have readily conceded to him; whether his conduct was constitutional or discreet, was the real question; and this part of his case he made out by assertions and inculpations of others, which have been met by counter assertions and denials. On which side the truth will be found must be determined by the inquiry now in contemplation. We pronounce no opinion, except that the *onus* is with him, who resorts to an unusual measure; and that nothing but a clear and strong case will amount to a satisfactory justification.

A more important, in our view of it, a most vital question, which shortly follows, was prefaced in the House of Commons, by a scene of an extraordinary nature. Three parties were concerned, a most distinguished Member of opposition, one of his Majesty's highest Ministers, and the Speaker. There is something to be regretted in the conduct of each. The attack made by Mr. Brougham was perfectly unwarrantable; the distinction between political and personal imputation may be both convenient and sensible; but it is an arbitrary distinction, which irritated feelings will always transcend. The obvious meaning of Mr. Brougham's imputation could not be mistaken, and its terms could scarcely be passed

over. Those who know that learned gentleman's manner, will best be able to say whether it was not likely to add poignancy to the satire of his tongue. We think, that he should have been stopped in the course he was pursuing; it surely cannot be imputed to a want of respect for the high character who fills the chair of the House, when we say this; in a post which requires perpetual watchfulness, and the most prompt decision, it is no reproach that in one instance the lightning rapidity of oratorical venom on the one hand, or of insulted honour on the other, should have escaped the vigilance, or outstripped the speed of his preventive controul. We lament that the insult was offered, we lament that it was not arrested, and visited by the prompt interposition and censure of the Speaker; but we lament ten times more, that a man so high in his Majesty's councils, and standing so prominent in Europe, as Mr. Secretary Canning, should have lost all governance of himself, and expressed his resentment in a manner which placed him at the feet of his antagonist, and drew upon him the unequivocal censure of the whole house.

This scene preceded the debate on the Catholic Question — and another rather singular exhibition took place on the same occasion. Several members, who had uniformly supported the petitions, declaimed strongly against the propriety of introducing the measure at this time, and declared their resolution of withdrawing from the House, if Mr. Plunkett persisted in bringing on the debate. We do not understand the expediency or good sense of this resolution, which was subsequently carried into effect in a very marked manner, except it was meant to explain the large majority anticipated against the petitions; for we do not see how Mr. Plunkett, acting as he expressed himself, as a mere trustee for the petitioners, had any discretion to withdraw his motion, and comply with the de-

mand made on him. We are glad that he did not—the country is aware of the decisive result.

Two reflections naturally arise upon this state of things—they steer clear of the merits of the Catholic Question, and therefore we will venture to press them on all parties, and conclude with them. In the first place it is obvious, we think, that so long at least as things remain in their present frightful state of disorder in Ireland, the fate of the Catholic Question is settled. That the restrictions sought to be removed are the cause of that state of things, or that their removal would restore peace and harmony, no sensible unprejudiced man will contend; but all must agree that the agitation of the question is likely to keep alive and aggravate the ever of the public mind. We put it then to the good sense, and the right feeling of all parties, whether the question should not for a time at least be allowed to sleep; whether time should not be given for old wounds to heal, for unkind feelings to die away, for the prejudices of both parties to clear off, and for the merits of the case to be seen unexaggerated, without confusion, and free from the mists of passion. When it can be considered as a question disposed of for a time at least, the mind may learn to regard it as a matter of history, as a problem to be solved by cool reasoning—and if its merits be, what its advocates assert, it may hereafter be carried without acrimony or irritation, no triumph on the one side, no defeat or mortification on the other. At all events, Ireland is not in a state to be wantonly tampered with—and what is so wanton, as to proclaim the importance of a measure which it is known must fail, and to excite repeated hopes with a certainty of repeated disappointments?

The second point is of more importance. To the Clergy of Ireland of whatever rank, and to the govern-

ment of this kingdom, in all humility we raise our voice of intreaty and warning. Let us not be misunderstood—we are making no accusations, we are insinuating no reproach—but in a country where a Protestant Church has been established for so many years, the Roman Catholic religion still flourishes, increasing in numbers, retaining all its errors, corruptions, and superstitions. Why is this so? ought it to be so—when truth and error are placed side by side, and brought into contrast one with another? Surely unless there be some strong countervailing cause, the beauty of truth should become more strikingly attractive from that very circumstance. If, indeed, the human mind be sunk in gross and brutal ignorance, error and fable may be more congenial to it, than the clear and uncompromising language of truth—if the heart be corrupted by low and brutal habits of vice, that religion will be most agreeable which promises in effect a mechanical pardon for sin; without the previous purification of the inner man. But why are the Irish still ignorant and still unreclaimed? Difficulties doubtless are there thrown upon the Clergy from which we are fortunately exempt; still if the difficulties are greater, so in proportion must be the zeal, energy, and ability, to encounter them; there is no more sacred duty imposed upon the ruling powers of this empire, than that of a most anxious selection of the men, who are to take charge of the spiritual interests of Ireland—and they who are appointed to the sacred charge, in whatever department, have a tenfold obligation at this time to continual residence, unwearied vigilance, the greatest exertions of temperate prudence, a prodigality of zeal, and a display of all the Christian graces, which may attract, inform, and stimulate their ignorant and miserable hearers.

NOTICE TO CORRESPONDENT.

— on Esdras xiv. 11. has been received.

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RELIGION AND MORALS.

2 PET. iii. 15.

"Account that the long suffering of the Lord is salvation."

WHETHER we take the examples of public or of private life, the history of nations or the experience of individuals, there is one great character which marks the retributive justice of God. That character is patience and long suffering. God never strikes in punishment till after many and repeated warnings, till the ear is deaf and the eye is blind, till "*the measure of our iniquity is full.*"

The declarations of Scripture on this point, both under the law and under the gospel are uniform and decisive. When the Almighty "*descended in the cloud and passed by*" before Moses, he proclaimed himself "*The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth.*" So again in the Psalms he is represented as "*full of compassion and mercy, long suffering and of great goodness, and like as a father pitieth his own children even so is the Lord merciful unto them that fear him; for he knoweth whereof we are made, he remembereth that we are but dust.*" Under the gospel, we find the same character delineated in the same language. In St. Paul we read of "*the riches of his goodness and forbearance, and long suffering,*" and again in the chapter before us, "*The Lord is long suffering to usward, not willing that any should perish, but that all should come to everlasting life,*" and as

it is still more strongly expressed in the words of the text, "*Account the long suffering of the Lord is salvation.*"

That we may not only account, but that we also accept and experience this salvation, let the long suffering of God be the object of this day's meditation. Like that Almighty Being in which it resides, it *is about our path, and about our bed, and spieth out all our ways.* That we are at this moment alive to recount its mercies, is a proof of its existence. As then we are grateful for deliverances past, and as we hope for those to come, let us consider with reverential awe the source from whence they arise, and "*account*" with ourselves how the "*long suffering of God our Lord*" has been, and how it may be "*our salvation.*"

In pursuance of this train of thought, our attention will be directed to two points, first to the use for which the long suffering of God was designed; secondly to the abuse, to which it is too often perverted.

First with respect to its use. A man has sinned; he has committed an offence before God, against which has been uttered the threat of just indignation: in the course of God's retributive justice, here below he expects the blow. Loss of health, of property, of character, of life, is the deserved and the expected consequence of his crime. In a moment the blow which threatened him is suspended, the storm which lowered over him, passes off,

the arm of the destroying angel is stayed. Why is this? "*Is the Lord slack concerning his promise?*" By no means. The blow is only suspended, but whether it will finally fall upon his head must depend upon the use which he makes of the interval. The justice of the Almighty is held back by his mercy, that the sinner may repent and live. "*I have no pleasure saith the Lord God in the death of the wicked, but that the wicked should turn from his ways and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?*" When God therefore grants a respite, it is that by humiliation and penitence the sentence may be ultimately reversed. When even Ahab himself, lying under the just condemnation of God, "*rent his clothes, put sackcloth upon himself, and fasted,*" what was the word of the Almighty? "*Seest thou, how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days, but in his son's days, will I bring the evil upon his house*" When again, the prophet Jonah cried unto the city of Nineveh, "Yet forty days and Nineveh shall be overthrown," why was the interval allowed? not to prepare them for destruction, but to give them one opportunity more of salvation. That opportunity was taken, "*God saw their works, that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not.*"

To us, as Christians, the long suffering of our Lord is to be accounted still more peculiarly for salvation. From beginning to end the covenant of the Gospel is a covenant of accepted repentance. If we will repent, we believe and we know, that the blood of Christ will secure to that repentance mercy and acceptance. God is not willing that any of his children in Christ should perish. What escapes have

we all experienced from the consequences of our sins. How do the mercies of his providence and grace, daily and hourly struggle with our perversities. *Look how far the east is from the west, even so far hath he put our sins from us.* How many of us are daily in the habit of provoking the anger of God by our sensuality, by our selfishness, by our avarice, by our neglect. And yet we travel onwards apparently happy and secure. Would that this long suffering of God, would that this suspension of his just judgments could turn our hearts and reform our lives! Now is the very moment for repentance: to day, the day of security and of ease, hear his voice and harden not your hearts; to-morrow when the storm-bursts upon our heads, when punishment from without, and reproach from within, harass and torment our souls, who shall dare to say, that then he will be able to repent? *Account then that the long suffering of the Lord is salvation,* that every protection from the consequences of sin, that every escape from just punishment is a call from Heaven to penitence and to a better life. As such they were intended, and as such let them be obeyed.

For, secondly if we consider the abuse to which the long suffering of God is too often perverted; men are apt to imagine that because God does not now strike them, that he never will. With the Almighty for our judge, can we think that delay will ensure oblivion, or that any respite will disarm the power of final justice? Because we live in apparent security, are we therefore really secure? How was it in the ancient world? *They eat and they drank until the very day that Noah entered into the ark—and knew not until the flood came and took them all away—so shall also the coming of the Son of man be.* So it was with Jerusalem of old, so will it be also with ourselves. This is indeed one of the great dan-

gers of sin, that it at once hardens the heart and infatuates the judgment. We cannot see the danger, though it is even at our very doors. This is the punishment that awaiteth every one to whom the Almighty hath given a space to repent, but he repenteth not.

Let it also be remembered that the longer the time, that the long suffering of the Lord affords us, the heavier will be the account of the impenitent, and the severer their condemnation. It is not only for a series of single sins, but it is for a mass of ingratitude, of obstinacy, and of neglect that such a man will have to answer. This is the *hardness and the impenitence*, which in the pregnant language of the Apostle, *treasures up to a man wrath against the day of wrath*. And, let that day of wrath come when it may how bitter a pang will the sinner feel, when he remembers the opportunities which he has neglected, the warning which he has despised, the times when Christ would have taken him under his wings and he would not! How to such a man must his soul *be left unto him desolate!*

Let him, who is now living in this fearful state, consider also, that time and chance make no difference with God, as they do with man, nor will any thing finally disappoint his Almighty purpose. *Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day*. No distance of time therefore can save a man from punishment; the Almighty is slow in his anger, but he is sure in his judgment.

When then we consider the danger, which attends the abuse of God's long suffering, we shall be yet more anxious to account it for salvation. Let the words of the wise man sink into our hearts: *Say not, I have sinned, and what harm has happened unto me? for though the Lord is long suffering, he will in no wise let thee go*. Distance will not abate the

severity, nor will time diminish the certainty of our punishment. *God, says the Psalmist, is a righteous judge, strong and patient, and God is provoked every day, but if a man will not turn, he will whet his sword, he hath bent his bow and made it ready*.

In whatever impunity therefore a man has hitherto lived, let him not think that it will long continue. The judgments of Heaven, even in this world are very fearful, and much more so will they be in the next. The time will come, and soon come, when the opportunities of repentance which he has neglected will be withdrawn, when the offers of pardon, which he has despised, will be no more repeated. There is a time when the spirit of God will no longer strive with man.

The longer therefore we have continued in this fancied security, the nearer is the danger; the more we have provoked the patience and long suffering of God, the more severe will be our condemnation. Not a moment is to be lost in turning the mercy of God to account, in accepting these gracious offers of Redemption. By his patience and his long suffering, the Almighty declares himself a tender and an affectionate father, who by these continuing acts of mercy, would win us to salvation. To pass them on in carelessness and neglect, to refuse the covenant of the Gospel so long kept open for us, is to tempt God and Christ.

Whether in our own case this long suffering may be further continued, none of us can tell; **TO DAY** therefore let us *account it salvation*; **TO DAY** is the offer of pardon and reconciliation made; **TO DAY** therefore, *if ye will hear his voice, harden not your hearts*: **TO MORROW**, the spirit of grace may no longer strive with the hardened and impenitent sinner—to morrow instead of being called to repentance, we may be summoned to judgment.

T. R.

BIBLICAL ILLUSTRATIONS.

Gen. xv. 18.

"In the same day the Lord made a covenant with Abraham, saying,

"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

This promise was fulfilled in the days of David and Solomon, concerning which latter, we are expressly told, 1 Kings, iv. 21. that "he reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt."—*Wells*.

Jer. xlix. 19, and l. 44.

"After having descended the outermost bank you go about a furlong upon the level strand, before you come to the immediate bank of the Jordan. The second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water, till you have made your way through them. In this thicket anciently, (and the same is reported of it at this day) several sorts of wild beasts were wont to harbour themselves, whose being washed out of their covert, by the overflowing of the river, gave occasion to that allusion of the Prophet Jeremiah; 'He shall come up like a lion from the swelling of Jordan.'"—*The same*.

St. Luke x. 30.

The distance of Jericho from Jerusalem is reckoned by Josephus to be 150 furlongs, or near nineteen miles, the same author adding, that the whole country between them is all rock and desert, and for this reason apt to be infested with thieves, which in all likelihood gave occasion to our blessed Lord to instance, in this part of the country, where he says, "A certain man went down from Jerusalem to Jericho, and fell among thieves."—*The same*.

St. Matt. xxiv. 41.

"Scarcely had we reached the apartment at Nazareth, prepared for our reception, when, looking

from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. The two women seated upon the ground opposite each other, held between them two round flat stones. In the centre of the upper stone, was a cavity for pouring in the corn; and, by the side of this, an upright wooden handle for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone, their left hands being all the while employed in supplying fresh corn as fast as the bran and flour escaped from the sides of the machine."—*Dr. Clarke's Travels*, vol. ii.

Deut. xxv. 4. 1 Cor. ix. 9.

"We observed the manner of getting in the harvest at Nazareth; it is carried on the backs of camels; and the corn, being afterwards placed in heaps, is trodden out by bullocks, walking in a circle, something like the mode of treading corn in the Crimea, where horses are used for this purpose."—*The same*.

Gen. xxxvii. 15.

"The sacred story of events, transacted in the fields of Sichem, from our earliest years, is remembered with delight; but with the territory before our eyes, where those events took place, and in the view of objects existing, as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld 'a company of Ishmaelites coming from Gilead,' as in the days of Reuben and Judah, with their camels bearing spicery, and balm, and myrrh, who would gladly have purchased another Joseph of his brethren, and conveyed

him, as a slave, to some Potiphar, in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria, was there any thing repugnant to the notions we may entertain of the appearance presented by the sons of Jacob."—*The same.*

St. John vi. 1.

"Far beneath appeared other plains, one lower than the other, in regular gradation, extending to the sea of Tiberias, or sea of Galilee. This immense lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its waters over all the lower territory, extending from the north-east towards the south-west, and then bearing east of us. Its eastern shores present a sublime scene of mountains, extending towards the north and south, and seeming to close it in at either extremity, both towards *Chorazin*, where the Jordan enters; and the Aulon, or *Campus magnus*, through which it flows to the Dead Sea. The cultivated plains reaching to the borders, which we beheld at an amazing depth below our view, resembled, by the various hues which their different produce exhibited, the motley pattern of a vast carpet. To the north appeared snowy summits, towering beyond a series of intervening mountains with unspeakable greatness. We considered them as the summits of Libanus; but the Arabs belonging to our caravan called the principal eminence *Jebel el Sich*, saying it was near Damascus; probably, therefore, a part of the chain of Libanus. This summit was so lofty, that the snow entirely covered the upper part of it; not lying in patches, as I have seen it, during Summer, upon the tops of very elevated mountains, (for instance, upon that of *Ben Nevis* in Scotland) but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very

deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament on fire. The elevated plains upon the mountainous territory beyond the northern extremity of the lake are called by a name in Arabic, which signifies, "*the Wilderness.*" To this wilderness it was, that John, the precursor of the Messiah, and our Lord himself retired. To the south-west, at the distance only of twelve miles, we beheld Mount Thabôr, having a conical form, and standing quite insular, upon the northern side of the wide plains of Esdraelon. The mountain whence this superb view was presented, consists entirely of lime-stone; the prevailing constituent of all the mountains in Greece, Asia Minor, Syria, Phœnicia, and Palestine."

"The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse the waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves. Often as this subject has been painted, combining a number of circumstances adapted for the representation of sublimity, no artist has been aware of the uncommon grandeur of the scenery, memorable on account of the transaction. The lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independent of the local feelings likely to be excited in its contemplation, affords one of the most striking prospects in the Holy Land.

"It is by comparison alone that, any due conception of the appearance it presents can be conveyed to the minds of those who have not seen it; and, speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland

lakes, although perhaps it yields in majesty to the stupendous features of Loch Lomond, in Scotland. It does not possess the vastness of the lake of Geneva, although it much resembles it in particular points of view. The lake of Locarno, in Italy, comes nearest to it in point of picturesque beauty, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and, perhaps, in the height of its surrounding mountains, to the lake Asphaltites, but its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe, under which every Christian pilgrim approaches it, gives it a character of dignity unparalleled by any similar scenery." *The same.*

Gen. xxvii. 27, 28. Deut. viii. 7, 8, 9.

"The road was mountainous, rocky, and full of loose stones, yet the cultivation was every where marvellous; it afforded one of the most striking pictures of human in-

dustry which it is possible to behold. The limestone rocks and stony valleys of Judæa were entirely covered with plantations of figs, vines, and olive-trees; not a single spot seemed to have been neglected. The hills from their bases to their utmost summits, were entirely covered with gardens; all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labour.

"Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'"—*The same.*

ECCLESIASTICAL HISTORY.

No. 17.—*Henry II.*

HENRY II. suffered Beckett to return to this country without any distinct acknowledgment of the validity of the constitutions of Clarendon, but not without an understanding that they should be received and observed as law. This compromise was a triumph to Beckett, who had gone into banishment rather than make the required concession, and regained possession of his see with that concession still unmade. His life was subsequently sacrificed to the violation of the tacit agreement which he had entered into with the king, but the penance to which that prince submitted, left no doubt as

to the side for which victory ultimately declared. Before and after his murder the fortunes of the Archbishop prevailed, and it is our duty to inquire into the causes of his success.

Roman Catholic writers have unanimously attributed it to the spiritual power of the Pope, and the majority, if not the whole, of our English historians encourage a similar opinion. The former may be excused for taking a prejudiced view of the question. The latter have not presumed to enquire for themselves, but tread contentedly in the steps of their predecessors. In fact, it is this practice of following *earlier* historians, without correcting their statements

by an appeal to the earliest or contemporary authors, which has misled both the Papist and the Protestant.

It is certain that many years did not elapse after the death of Henry II. before the Pope had established an enormous power in Great Britain. And writers of no general information or independent habits of thinking, who lived under that state of things, concluded naturally enough, that it had existed before their time, and had produced every effect with which it had the slightest connection. Finding that Henry II. submitted to the Pope and the Clergy, they attributed his submission to their power. It did not occur to them to ask whether that power was then in being, whether Henry gave way by necessity or by design, whether his politic and cunning compliance with commands which his predecessors would have despised, was not the cause rather than the effect of that usurped authority which Rome enjoyed in England. *Matthew Paris* and other historians of the same age and character could not be expected to take this view of the question. To mark the progress of Papal encroachment, was as foreign to their intention as it was beyond their ability. They took it for granted that Rome had always been what it appeared to them to be, and Protestants who are contented to follow their lead, will not easily prove the contrary. If the Church of Rome possessed an overruling power in Britain antecedent to the reign of Henry, that power must be referred back to very remote antiquity. While if the origin of that power among us can be traced to political events, the claims of the Papist may be easily overthrown and the sneers of the infidel historian be safely treated with contempt. Hume and his admirers attribute every thing to superstition. They endeavour to persuade us that the ecclesiastical domination owed its rise and its conti-

nance to the credulity of human nature, and they insinuate that the whole fabric of religion rests upon the same base. By shewing that their general proposition is erroneous, we shall put them to the necessity of producing better proof of the inference which they design to draw from it.

Every event in the history of Henry II. tends to shew that his submission to the ecclesiastical power was not produced by obedience to existing prejudices, or pre-established laws. The head and front of his offending, was an obstinate defence of the antient customs of his realm, and he yielded to those persons who were bent upon overturning them, not from superstition but from policy.

So little did the English Bishops believe in their right to excommunicate the king, or in the Pope's right to lay the nation under an interdict, or in the Primate's right to renounce the laws of England, and appeal without reserve to Rome, that they adhered one and all to Henry, and continued their allegiance in spite of the threats and denunciations of Beckett. In his letters to Pope Alexander, he complains grievously of this desertion. In his letters to his suffragans he reproaches them with their cowardice, and subserviency. Alexander at his request addressed himself both to Henry and the Bishops, entreating rather than requiring the submission of the former, and exhorting the latter to use their influence with their sovereign, and persuade him to return to his duty. The reply of Gilbert Bishop of London, is exceedingly curious. He informs the Pope that Henry received their remonstrances with attention and respect, but shewed no disposition to retract his claims; that he professed himself ready "*to submit to the judgment and counsel of the Church of his own kingdom,*" and willing to consent to the return of Archbishop Beckett if he would make the same declaration.

"On this account," proceeds Gilbert, "we entreat your excellency to restrain and moderate your desire to avenge the injuries of the Church, lest by pronouncing a sentence of interdict, or declaring us to be cut off from the community of the faithful, you subvert and destroy an immense number of Churches, and *irrevocably separate our king and our kingdom from obedience to the See of Rome*.—.... The royal blood may consent hereafter to what it now rejects and spurns.—When the king has prevailed, he will the more readily and more honourably obey. He can only be conquered by kindness, patience, and advice. It is prudent to throw a part of the cargo into the sea, in order to escape the destruction which the storm and the waves prepare. This is not the foolish language of a spurious moderation. If this affair should terminate in the confirmed banishment of the Archbishop, and England should no longer obey your commands—shall you not then think that it would have been better to have yielded in time, than to have taken a part in the quarrel with so much violence and severity? For even if the greater part of our order endures persecution, and refuses to renounce your authority, some one will still be found ready to bow the knee to Baal and receive the Pall of Canterbury from the hand of the idol. Nor will there be wanting successors to our episcopal seats, who will occupy our places, and preside over our cathedrals, and obey that false God with implicit devotion. Many men anticipate these events—hoping that offence will come—and that right will be turned into wrong. The evils, therefore, that we deplore are not peculiarly our own. If you are not prepared to obstruct their progress, we foresee the entire subversion of this Church—and, weary of our lives, we shall curse the day on which we were born."

This is the language of one who

was, or affected to be, devoted to the See of Rome, but who knew that it had little effective hold on England. Bishop Gilbert talks of losing the controul of this nation, but his words clearly prove that it was still to be acquired. Pope Alexander acquiesced in the justice of his reasonings, and ventured not to have recourse to excommunication or interdict. And had Henry been involved in no other dispute, he would either have compelled Beckett to live and die in banishment, or the See of Canterbury would have been regained by a subscription to the constitutions of Clarendon.

But it happened, fortunately for the temporal power of the Pope, that the king of England, at this conjuncture, was at war with half of Europe; and his continental subjects gave him incessant occupation. He was master, in right of his father, of Anjou and Touraine; in that of his mother, of Normandy and Maine; in that of his wife, of Guienne, Poictou, Xaintonge, Auvergne, Perigord, Angoumois and the Limousin. Brittany was annexed to these states; and they amounted on the whole to a third of the French monarchy. But this apparent strength proved real weakness. The nobles of these provinces were always ready to revolt—their supreme head, the king of France, was always ready to receive and protect them; and England was drained of her wealth and her people in order to preserve an uncertain vacillating authority over countries which ought to be independent of her. It was on this account that Lewis received and encouraged Beckett; hoping to embroil Henry with the Pope and the Clergy; and to sow the seeds of disaffection among his English subjects. It was on this account that Henry was so ready to treat with the Archbishop and with Alexander, expecting by their influence to increase his authority abroad in a greater degree

than they could diminish it at home. He was willing to surrender some portion of his prerogative in order to break the alliance between the Pope and the king of France. He was willing to avail himself of Beckett's interest at the court of Lewis. He was anxious to transfer the combat from the continent to Britain: he preferred a spiritual to a temporal war. He gained a little breathing time by permitting Beckett to return, and trusted to his own vigour and skill for protection against the mischiefs which it might occasion. This short-sighted policy became the bane of every kingdom in its turn. Potentates, one after another, suffered themselves to be cajoled by Rome; and then they assisted in subjecting other princes to a yoke which might have been cast off by an united effort.

In the case of Henry II., the evil consequences of concession were manifest almost immediately. The Church had triumphed at the restoration of Beckett, and another trophy was laid at her shrine when the king did penance for his share in the Archbishop's murder. It is plain that this penance was not the effect of remorse. Henry's affairs were in a critical and alarming state. His son, whom he had imprudently crowned, and admitted to a share in the government, revolted at the head of a considerable portion of the nobility; and at the instigation of his father-in-law, the king of France. The Scotch invaded and overran the northern part of his dominions, and the disaffection of subjects and open assaults of rivals filled his continental territories with dismay. All powers seemed in league against the unfortunate Henry; and he broke their alliance by throwing himself into the arms of the Church. A penance which his forefathers would have scorned, was the price at which he escaped from his embarrassments, and it raised such a spirit among his

friends at home and abroad, that the Scotch were repulsed, the rebels discomfited and punished, and the king's dominions in France secured before the termination of the campaign. Henry accomplished the purpose which he had in view, and his dominions enjoyed ten years of peace. The prudence and firmness of his domestic administration, reflected credit upon the remainder of his reign; and the troubles which marked its close are attributable to the profligate ambition of his children, rather than to his own or to the Pope's misconduct. But the fact of having twice humbled the greatest prince of his age, was an accession of strength to Rome of which churchmen themselves did not suspect the value. It laid a foundation for their power in that corner of civilized Europe from which alone it had been hitherto excluded. It impressed the people with an exalted notion of the Pope's consequence; and taught the priesthood that there was a sceptre within their grasp. Henry's temper and talents retarded the consequences of his folly; but they remained in reserve until a weaker monarch should suffer them to be exhibited in their real colours.

There can be no doubt therefore that the reign of this celebrated prince is the æra from which we are to date the Pope's authority in England, and that its establishment arose from the king's inability to defend his continental dominions, without the aid of continental allies. Whatever benefit England derived from her Norman Kings, and many and important benefits were derived from that source, they were purchased at the expence of religious as well as of civil liberty. Three hundred years of Popish supremacy and ecclesiastical usurpation, were the effects of Henry's efforts to preserve Normandy, Anjou, and Guicenne. The ignorance of the populace was favourable to the designs

of the priesthood. The light which had dawned in Europe, did not extend beyond the Clergy; and the ostentatious subserviency of such princes, as Louis and Henry, was sufficient to rivet the chains of Rome around the necks of their unhappy subjects. Why these princes did not agree among themselves and set the Pope at defiance, and much more why the latter did not coalesce with the Emperor of Germany, and thus enable himself to withstand the united efforts of France and Rome, are points which must be referred to the ignorance of those times, and to the arts by which it is always easy to promote distrust and disunion. But that the common people should follow the example of their rulers, and learn of them to submit implicitly to spiritual tyranny, is a circumstance which can excite no surprise. Accustomed to the government of absolute monarchs, they consented to transfer their obedience to the supreme head of the Church.—A practice which had the sanction of the mightiest princes, was readily embraced by their oppressed and barbarous slaves: and the artful politicians who intended to govern and to oppress by the overpowering influence of the Pope, established

an authority to which kings themselves became subservient.

The internal state of religion during the reign of Henry II. underwent little or no alteration. The improvements in his domestic administration were the result of a vigorous mind, and an undisputed sway. The principles of Christianity do not appear to have regulated either his public or his private life. The latter was immoral and licentious; the former always able, often unjust. He effected a great reform in the courts of justice, and enforced general obedience to the laws. But he regarded the Clergy rather as instruments of political power than as promoters of civilization and internal improvement. The strictness of his government extended undoubtedly to his ecclesiastical subjects, and their more flagrant faults were corrected and restrained. But an estimate of the objects of discipline in this reign, may be formed from the circumstance of finding it gravely enacted at the council of Westminster, held in 1175, by Richard Archbishop of Canterbury, that clerks who persisted in wearing long hair, should be shorn by their respective Archdeacons.

ECCLESIASTICAL ANECDOTES.

"As long as God giveth me life," said Bishop Ridley, "he shall not only have my heart, but my mouth and pen to defend his truth."

"Know you," says he, in a letter to Bradford, a fellow-martyr for the truth, "that concerning the matter you mean (that is, God's election and predestination), I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in these matters I am so fearful that I dare not speak further, yea almost none otherwise, than the very text

doth, as it were, lead me by the hand."—*Gloucester Ridley.*

"They be good works," replied Herbert, when some one reminded him of the re-edifying Layton Church, and his many acts of mercy, "if they be sprinkled with the blood of Christ, and not otherwise."—*Isaac Walton.*

"Is it heresie and treason," replied Bishop Coverdale, in his defence of a martyred Protestant, "to teach no erroneous doctrine, to

teach onely those things that Scripture leadeth unto, to mainteyne no erreure, to move no insurrection, to be falsely slandered, to confute the false opinion of the Anabaptists, to detest and abhor all such sectes, to set forth the glory of God, obedience to the higher powers, and the true religion of Christ? Doth it smell and savoure nothinge but heresie and treason to beleve in the blessed Trenite, to beleve the incarnacion, passion, death, and resurrection of oure Lorde and Saviour Jesus Christ? Is it heresy and treason for a sinner to desire God to forgeve him, to trust only in the death of Christ, to set forth good workes, to beleve that there is a holy Church, to beleve a life after this, to speake reverently of saintes, to call our lady a virgin immaculate and undefiled, to knowledge a Christen beleve concerning the body and bloude of our Lorde, to ascribe unto saintes the honour that Scripture willeth them to have, to praie for the Kyng and his Counsaill, &c.? Do such things smell and savoure nothing but heresie and treason? Woe unto them that call good evell and evell good, darknesse light and light darknesse, swete sower and sower swete?"—*A Confutation of that Treatise which one John Standish made against the Protestacion of D. Barnes, in the year MDXL. wherein the Holy Scriptures (perverted and wrested in his sayd Treatise) are restored to their owne true understanding agayne. By Myles Coverdale.*

When Bernard Gilpin first took upon him the care of a parish, he laid it down as a maxim, "to do all the good in his power there."

A few days before his death, he ordered himself to be raised in his bed, and his friends, acquaintance, and dependents to be called in.

"He first sent for the poor, and beckoning them to his bed-side, he told them he found he was going

out of the world—he hoped that they would be his witnesses at the great day, that he had endeavoured to do his duty among them, and he prayed God to remember them after he was gone. He would not have them weep for him; if ever he had told them any thing good, he would have them remember that in his stead. Above all things, he exhorted them to fear God, and keep his commandments: telling them, if they would do this, they could never be left comfortless.

"He next ordered his scholars to be called in: to these likewise he made a short speech, reminding them, that this was their time, if they had any desire, to qualify themselves for being of use in the world—that learning was well worth their attention, but virtue was much more so.

"He next exhorted his servants; and then sent for several persons, who had not heretofore profited by his advice according to his wishes, and upon whom he imagined his dying words might have a better effect. His speech began to falter before he finished his exhortations. The remaining hours of his life he spent in prayer, and broken conversations with some select friends, mentioning often the consolations of the Gospel—declaring they were the only true ones—that nothing else could bring a man peace at the last. He died upon the 4th of March, 1583, in the 66th year of his age."—*Gilpin.*

"In these disturbances, a neighbour came on a Sunday, after the evening service was ended, to visit and condole with Dr. Sanderson. To whom he spake with a composed patience, and said, "God hath restored me to my desired privacy with my wife and children: where I hoped to have met with quietness and it proves not so: but I will labour to be pleased, because God, on whom I depend, sees it is not fit for me to be quiet. I praise

him, that he hath by his grace prevented me from making shipwreck of a good conscience, to maintain me in a place of great reputation and profit: and though my condition be such, that I need the last, yet I submit; for God did not send me into this world to do my own, but suffer his will, and I will obey it.' Thus by a sublime depending on his wise, and powerful, and merciful Creator, he did cheerfully submit to what God had appointed, justifying the truth of that doctrine, which he had preached."

"His last will was made about three weeks before his death; about which time finding his strength to decay by reason of his constant infirmity, and a consumptive cough added to it, he retired to his chamber, expressing a desire to enjoy his last thoughts to himself in private; without disturbance or care, especially of what might concern this world. And that none of his Clergy might suffer, he did by commission empower his Chaplain to give institutions to all livings or

Church-preferments during this his disability to do it himself.

"In the time of his retirement, he longed for his dissolution; and when some that loved him, prayed for his recovery, if he at any time found any amendment, he seemed to be displeased, saying, 'his friends said their prayers backwards for him; and that it was not his desire to live a useless life, and by filling up a place keep another out of it, that might do God and his Church service.' He would often with much joy and thankfulness mention, 'that during his being a housekeeper (which was more than forty years), there had not been one buried out of his family, and that he was now likely to be the first.' He would also often mention with thankfulness, that till he was threescore years of age, he had never spent five shillings in law, nor (upon himself) so much in wine; and rejoiced much that he had so lived as never to cause an hour's sorrow to his good father; and hoped he should die without an enemy."

Isaac Walton.

MISCELLANEOUS.

THE CHURCH'S ADVICE TO HER CLERGY.

(*Bp. Ken's Ihabod*, p. 44.)

"*Take heed to yourselves*, that you want not that grace you offer others; that, when you save others, you perish not as cast-aways yourselves. Feel the power of that religion you preach, and preach the power you feel. Be what you persuade others to be.

Take heed to yourselves, and consider what manner of men you ought to be in all holy conversation and godliness.

Take heed to yourselves, that you pull not down with a wicked life, what you build up with an holy doctrine. If there be no such thing as religion, preach it not; if there be, live it; if a loose life may be

allowed, do not preach against it; and if it may not be allowed, do not live it: be not deceived, and deceive not others. Preach exactly, and live exactly: as you *think* all the week how to *speak* upon *Sunday*, so *resolve* upon Sunday how to live all the week.

Take heed to yourselves, and walk wisely towards them that are without, that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

Take heed to yourselves. You have many eyes upon your infirmities, you have many spectators of your faults to find, to aggravate, and to publish them: God forbid that you should do evil in the eyes of the whole world, the good part whereof

watcheth on your virtues, to imitate you: the evil part watcheth on your vices to traduce you: you are as lights upon a hill, "walk as in the light."

Take heed to yourselves, if not for others, yet for your own souls. Preach not of heaven, and fall short of it: preach not of hell, and fall into it: of grace and duty, and yet live without them.

Take heed to yourselves. Vigilant is your tempter, great are your trials, many are your temptations, much the opposition you will meet; for weighty is your work, you destroy the power of Satan; you engage the powers of hell.

Take heed to yourselves. You have the same nature with others, but you commit not the like sins with others; the sins that dwell in you, are the same with other men; the sins that are committed by you, are greater than other men's. Watch then over your evil nature; take care that you transgress not against knowledge, wilfully; against your trust, unfaithfully; against your profession, hypocritically; against others, very offensively; against the honour of God and his ways, very dangerously.

Take heed to yourselves, that you may be blessed in your undertaking; let your ways please God, as you hope God will bless your ways, if not for your own, yet for other men's souls sake take heed to yourselves: speak from your hearts to their hearts; be not entangled by sin, that you may be able to speak against sin; *do* as you preach, that the world may see you *mean* as you preach."

INSTRUCTIONS TO CHURCH- WARDENS.

THE following plain and practical Instructions to Churchwardens, relative to the due execution of their office, have fallen into our hands; and we trust that we shall not offend

their excellent author by giving to them the publicity which they deserve.

"You have taken upon yourself the office of Churchwarden, and, to assist you in the faithful discharge of its general duties, and the observance of the solemn oath you have taken, you are furnished with the following Instructions.

"You will remember, that a promise to do your duty truly and faithfully, implies a promise to avail yourselves of such information, with regard to your duty, as is within your reach; and, consequently, that wilful negligence in this respect, can hardly be considered as any thing less than a violation of your oath.

"In addition to these Instructions, you will receive at the Annual Visitations, according to the direction of the 119th Canon, Articles of Enquiry, relating to particular subjects, upon which you will have to give information in your presentments of the ensuing year.

"A Churchwarden is the guardian of the property of the parish in all matters respecting the Church and its appendages. He is bound to maintain in substantial repair*, every part of the Fabric and its Furniture; and to see that they are kept free from dust and dirt, and in every respect neat and decent, as befits the sacredness of the place. He is to take care that the Church-yard, and its paths, are kept clean, and that its fences, gates, or stiles, are in good and effectual repair; that it is not converted to any profane purposes, nor the graves injured by cattle, nor the trees damaged nor cut down, unless to be applied as the law allows.

"He is further to provide every thing requisite for the Public Worship of God, according to the Rites and Ordinances of the Church of England.

"Under this description, the Canon and Rubrics enjoin a fair Stone Font, with a proper Cover; a decent Communion Table, with a Covering of Velvet, Silk, Cloth, or Stuff; also, a fair Linen Cloth; a Flagon; Chalice, or Cup; and a Patin, or Bread-plate, of silver or other metal, for the administration of the Holy Sacra-

* "It is too frequently the practice of Churchwardens to repair the stone work of the Church windows with wood. This practice is highly improper. They cannot be said to sustain and preserve the strength and substance of the Fabric committed to their care, who, in their repairs, substitute inferior for more durable materials."

ment; for this the Churchwarden is also to provide, at Festivals, and other times of celebration, a sufficient quantity of Bread, and Wine; a Bible, which the Canon requires to be of the largest volume; and the Book of Common Prayer, in folio, perfect, and well bound; Cushions, for the Pulpit and Desk; one or more decent Surplices; a Book of Vellum, Parchment, or durable Paper, for the registering of Marriages; and others, for Baptisms and Burials; all of which, for the secure preservation of such important records, and under severe penalties for any erasure, obliteration, or other falsification, are to be kept with the utmost care, in a dry, well-painted Iron Chest, to be provided for the safe custody of those and other parish documents; a decent Covering for the Bier at the Funeral of the Dead; well-painted Tables of the Ten Commandments, at the east end of the Church; and also other chosen Sentences, on the Church-walls; and a printed Table of the Degrees of Relation within which Marriage is prohibited, to be hung up where it may be conveniently read.

"By prohibiting all quarrelling, chiding, and brawling in the Church or Churchyard, the law protects the sanctity of Public Worship; and enjoins the Churchwardens especially to prevent all such disturbances during Divine Service.

"Moreover, it is a part of the Churchwardens' general duty, to note, and to present to the Ordinary such persons within his parish, as, in their life and conversation, are notoriously, and in a manner capable of legal proof, guilty of any scandalous immorality; more particularly in such cases as cannot be more conveniently and effectually corrected by the Civil Magistrate.

"Though material alterations in a Church require the consent of the parishioners assembled in vestry, and the approval of the Ordinary, no such consent is requisite for effecting necessary repairs. Whenever such are wanting, estimates of their probable expence should be laid before a Vestry Meeting (assembled by due notice) not for the purpose of considering whether any repairs be necessary or not, but for the purpose of making a rate to defray the charge of completing them. If the parishioners do not attend such meeting, the Churchwardens may still make the rate; but if they do attend, and refuse to concur in making the rate, the Churchwardens must report their refusal to the Ordinary.

"Churchwardens should also remember that they are bound to enforce, on all

parties liable, the necessity of keeping in repair the Chancel, private Aisles, and private Seats; and also the Glebe House, with the Offices and Buildings belonging thereto, and to present the neglect thereof at the next Visitation*.

"It is of great importance, both to the wholesomeness of the Church, and the preservation of its walls and furniture, that it should be kept free from damp. With this view opening casements should be placed in its northern and southern windows for the purpose of ventilation, with a provision for their being kept open at proper seasons. It is also especially necessary to prevent an accumulation of earth against the Church. No graves, therefore, should hereafter be made within six feet of its walls. Where such an accumulation has already taken place, the ground so raised should be removed, at least to the level of the Church floor: or where recent graves would make such a removal inconvenient, trenches should be opened to that depth, so as to admit a free circulation of air round the walls, and to carry off the water from their foundations.

"Though Churchwardens are bound to repair, and supply defects of every kind with respect to the Building and Furniture of the Church, they must not presume to make, or permit to be made, any material alteration therein, without the authority of a Faculty. The erection of a Gallery, adding Bells, building new Seats, converting open Sittings into close Pews, removing a Skreen, changing the site of the Pulpit, or Font, or in any respect altering the ancient form of the Church, without the sanction of the Ordinary, are illegal acts.

"The distribution of all Seats not held by faculty, or prescription, rests with the Ordinary. The Churchwardens, as his officers, are to allot proper sittings to the parishioners, with a due regard to their rank, and the number of their families. To produce additional accommodation, as circumstances change, new arrangements may be made; but the Ordinary will not support the Churchwardens in removing persons from their accustomed Seats on frivolous grounds.

"It is the duty of the Churchwardens,

* "If the timber on the glebe lands should be cut down and misapplied, or the gates and fences improperly neglected, it would also be the Churchwardens' duty to represent the circumstances to the Ordinary."

should the Church become vacant by the death or removal of the Incumbent, to give immediate notice thereof to the Bishop of the Diocese, his Chancellor, or Registrar, that due care may be taken of the service and profits of the living, by sequestration, which is usually directed to the Churchwardens. It is then incumbent upon them to make provision for the Service of the Church, and also diligently and faithfully to secure the revenues thereof, by letting the glebe lands and premises to the best advantage, collecting such tithes, rents, and other dues as may accrue during the vacancy, and to render a just account thereof to the next legal possessor, or, if called upon so to do, to the Ordinary.

“ Lastly, both the new and old Churchwardens are bound to attend the Annual Visitation. The new, to take the Oath of Office, and receive the Articles of Enquiry for the ensuing Visitation; the old, to deliver upon oath their Presentments, which, by the Canon, are required to be framed at home advisedly and truly (for which purpose they are recommended to consult with their Minister in framing them) and to answer to such enquiries as may be made of them relative to the concerns of the preceding year.

OATH OF OFFICE.

You shall swear truly and faithfully to execute the Office of a Churchwarden within your Parish; and, according to the best of your skill and knowledge, present such Things and Persons, as, to your knowledge, are presentable by the Law Ecclesiastical of this realm. So help you God.

OATH OF THE SIDESMAN.

You will swear that you will be Assistant to the Churchwardens in the Execution of their Office, so far as by Law you are bound. So help you God.

To the Editor of the Remembrancer.

Sir,

To vindicate in some degree the character of Micah from the charges which have been brought against him, and to open the condition of the Jewish church in the very beginning of their state; we may observe that the Jews, besides their temple at Jerusalem (and before that, their tabernacle) had in every city and large town a synagogue; and in every village, and in some families of

distinction, a proseucha, or house of prayer.

That there was a synagogue in very large towns, we may plainly perceive by Acts xv. 21, where it is said, that *Moses in old time hath, in every city, them that preach him, being read in the synagogues every Sabbath-day*. That there were *proseuchæ*, or *ædes sacræ*, may be collected from various places of Scripture. The sanctuary at Sichem, which is mentioned Josh. xxiv. 26, was a proseucha, which had been first set aside for a place of divine worship by Abraham (Gen. xii. 6, 7); though probably it might have fallen into decay, and have been repaired, by the Israelites (at least by the men of Ephraim, in whose territory it was) after the conquest of the land. Hence (Josh. xxiv. 1) Joshua gathered all the tribes of Israel to Shechem, and there he and the elders of Israel, and their heads, and their judges, and their officers, presented themselves before God. Here again, since it was a place more holy than others (Judg. ix. 6), the men gathered together to make Abimelech king: for it was an ancient custom (2 Kings xi. 13, 14) to anoint kings in places consecrated to God, if such a place was at hand.—Hence also we hear of so many Levites coming to Mount Ephraim, where they attended on the service of God: for Shechem (1 Chron. vi. 67) was in Mount Ephraim, and given to the Levites, 1 Chron. vi. 64, 67.

Another of these houses of prayer, was at Mizpeh, where *the chiefs of the tribes of Israel presented themselves in the assembly of the people of God*, Judg. xx. 1, 2. Hence Samuel (1 Sam. vii. 5) says, *Gather all Israel to Mizpeh, and I will pray for you unto the Lord*. It might be shewn too, were it necessary, that similar houses were at Bethel and Gilgah (1 Sam. vii. 16.) where Samuel came in his circuits, as well as at Shiloh, 1 Sam.

iii. 15, where Samuel is expressly said to *open the doors of the house of the Lord*; but the reasonableness of the thing itself is a sufficient proof. For when the Israelites were settled in the Holy Land, they would of course build places of divine worship in every town and village, where they might meet together to offer up their prayers to God. Since the ark could be but in one place of the Holy Land, it was impossible that they could all keep the Sabbath-day *there*; and therefore reason itself would instruct us, that they prepared some places, where persons, who lived near together, might present themselves before God. But these places were not places of sacrifice. That privilege, except when a prophet was commissioned on an extraordinary occasion, was reserved (Lev. i.) for the place of the tabernacle.—Indeed we may remark, that though these houses, as being devoted to holy uses, are called houses of God; yet God is not said to dwell in them, as in the tabernacle, and afterwards the temple; and therefore came the custom among the Jews of praying (either singly or in their congregation) in the houses of prayer, with their faces turned towards the tabernacle, or the temple. Hence we hear, in 1 Kings viii. 30, 35, 38, of the assembly's praying towards the temple; and Daniel, while a captive in Babylon, prayed with his face turned towards Jerusalem, and in consequence towards the temple.

An objection has indeed been made to the existence of these proseuchæ, drawn from Deut. xii. 5, where God orders all the tribes of Israel *to assemble to the place which he shall choose out of all their tribes to put his name there, even unto his habitation; there to come and bring all their burnt-offerings, and sacrifices, and tithes, and heave-offerings, and vows, and free-will-offerings, and firstlings of their herds*

and of their flocks. And ver. 13, God orders his people to *take heed that they offer not their burnt-offerings in any other place.*—But if we consider, that these proseuchæ were designed, as their name denotes, for prayer only, and not for sacrifice; and that sacrifices, and all vows and offerings, were, notwithstanding these houses of prayer, always carried to the tabernacle; the objection will fall at once to the ground.

I would remark farther, that though these proseuchæ were not used as places for sacrifice, yet that a house of prayer, and a synagogue, were still, in Scripture language, styled houses of God, or God's sanctuaries, as well as the tabernacle, and afterwards the temple. Hence in that complaint of David, Psal. lxxiv. 7, 8, *the enemy are said to have burnt up all the houses of God in the land*: and Psal. lxxxiii. 12, *the Moabites and Ishmaelites, &c. conspire together, and say, Let us take to ourselves the houses of God in possession.* In David's time, therefore, there were houses of God, the destruction of which he looked upon to be a very great calamity; and by that expression, *all the houses of God in the land*, we may see that such houses were built throughout the country, as places of prayer and devotion.

They were not for sacrifice, but, as I have said, for prayer only; and the Levites were designed by God to be the praying priests. To preserve the religion of God, it was necessary that there should be sanctuaries (as these holy houses are called Lev. xxvi. 31); and if there were sanctuaries, it was necessary that there should be priests. And that the Levites were chosen to be the praying priests, we may see in Deut. x. 8. *At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day.* Some of the Levites

waited before the tabernacle, and others must therefore sojourn; and those provincial and sojourning Levites were to be received at the altar on their return, as we may see in Deut. xviii. 6. *If a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose, then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.* Is it not plain from this, that there were travelling Levites designed by God from the very beginning of the Jewish state?

It may be here asked, if these Levites did not succeed, or find employment, what provision was made for them? On which we may observe, that the tenth part of the products of the ground, or of herds and flocks, was consecrated to God, or reserved for the use of his priests. Lev. xxvii. 32, *Concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.*—Where we may observe the custom of tithing the lambs or calves amongst the Jews; which was most probably this: They inclosed, in a fold or pen with a little door, all the lambs or calves, and placed the dams on the outside. At the entrance stood the keeper, either shepherd or herdsman, with a rod coloured with oker in his hand, which he held over them in numbering as they passed; and every tenth calf or lamb, which came out at the call of its dam, belonged to the Lord, whether good or bad. These tithes we read, Numb. xviii. 24. 26, were assigned for the use of the Levites, with this restriction only,* that they were ordered to take out the tithe of the tithe for the sacrificing priests of the house of Aaron. These tithes were all brought to the place where God's ark was, and there proper divisions made; and if the Levites

returned from sojourning, there was a present maintenance for them; Deut. xviii. 6, 7, 8.

These Levites had ephods of common linnen, or *lintheum*; for though an ephod made of fine-twined linnen, or *byssus*, was a garment to be made for the high-priests only; yet an ephod of common linnen might be worn by any man that was consecrated to the service of God. Thus Samuel (1 Sam. ii. 18.) is said to minister unto the Lord girded with a linnen ephod; and Doeg (1 Sam. xxii. 18.) to fall upon the priests, and to slay in one day fourscore and five persons that wore a linnen ephod. Some of these fourscore and five persons were doubtless Levites; whose office it was, as inferior priests, to assist the other priests at the tabernacle. The ephod was plainly the distinguishing garment of every priest. From what has been said then, I think we may conclude that Micah acted agreeably to the will of God and religious customs established, in erecting a house of prayer, and in entertaining a Levite as his priest, and providing an ephod for him, as a distinguishing vestment of a priest usual in those days.

Yours, &c.

REDIVIVUS.

To the Editor of the Remembrancer.

SIR,

THAT part of the conference, which you gave us in a former Number, between Feckenham and Lady Jane Grey, in which they entered at large on the question of the Real Presence, but which, from the intricacy of the argument, and the nature of the subject, I think, you very judiciously curtailed, has brought to my recollection the following passage, which occurs in the account of Bishop Ridley's Examination before the Lords Commissioners, appointed by Queen Mary, at Oxford, in 1555; and I

2 X

trust you will give it a place in your valuable Miscellany, not only from the clear and satisfactory view which it takes of this important subject, but from the hint that it gives to all disputants clearly to define, before they enter on a debate; and have a right understanding of each other's meaning, and be satisfied that they are not attaching different senses to the same word.

Yours, &c.

PHILO-DIACRISIS.

Lincoln.—“What say you to the first Article?

Ridley.—“My protestation always saved, that by this mine answer, I do not condescend to your authority, in that you are Legate to the Pope, I answer thus: In a sense the first Article is true, and in a sense it is false; for if you take *really* for *verè truly* for spiritually by grace and efficacy, then it is true that the natural body and blood of Christ is in the Sacrament *verè et realiter, indeed and really*; but if you take these terms so grossly, that you would conclude thereby a natural body having motion, to be contained under the forms of bread and wine, *verè et realiter*, then *really* is not the body and blood of Christ in the Sacrament, no more than the Holy Ghost is in the element of water in baptism.”

The notaries not being able to reduce the answer to a simple affirmation or denial of the first Article, the Bishop of Lincoln required him, either to grant the Article, or to deny it.

Ridley.—“My Lord, you know that where any equivocation is (*i. e.* a word having two significations,) except distinction be given, no direct answer can be made; for it is one of Aristotle's fallacies, containing two questions under one, the which cannot be satisfied with one answer: for both you and I agree herein, that in the sacrament is the very true and natural body and blood of Christ, even that which was born of the Virgin Mary, which ascended into heaven, which sitteth at the right hand of God the Father, which shall come from thence to judge the quick and the dead: only we differ in *mode*, in the way and manner of being: we confess all one thing to be in the Sacrament, and dissent in the manner of being there. I, being fully by God's word thereunto persuaded, confess Christ's natural body to be in the Sacrament indeed by spirit

and grace; because that whosoever receiveth worthily that bread and wine, receiveth effectuously Christ's body, and drinketh his blood, that is, he is made effectually partaker of his passion: and you make a grosser kind of being, enclosing a natural, a lively, and a moving body, under the shape or form of bread and wine. Now, this difference considered, to the question, thus I answer—that in the Sacrament of the altar is the natural body and blood of Christ, *verè et realiter, indeed and really*, if you take these terms *indeed and really*, for spiritually by grace and efficacy; for so every worthy receiver receiveth the very true body of Christ; but if you mean *really and indeed*, so that thereby you would include a lively and a moveable body under the forms of bread and wine, then in that sense is not Christ's body in the sacrament *really and indeed*?”

To the Editor of the Remembrancer.

Sir,

THE following short statement of the doctrines of our most holy religion, contrasted with the corruptions introduced into it under the Papal superstition, and its restoration in all its primitive purity in our own Church, is much at your service.

Yours, &c.

A PROTESTANT.

Pure and simple is the religion of the Lord Jesus Christ. It preaches one God in the persons of the Father, the Son, and the Holy Ghost; and one mediator between God and man, the man Christ Jesus. It prescribes faith in his name, and a holy life after his precepts and example, as the conditions—and the sacrifice of the death of Christ as the sole means of man's acceptance. It knows of no other mediator between God and man, no other intercessor with the Father, no other saviour but Christ; no other sanctifier but the Holy Spirit; no other stay, or hope, or comfort, no other object of religious adoration, but God, and God alone, as he is revealed in the Scriptures. Saints and good men may be remembered with honour, and their virtues imitated; the holy virgin may be declared “blessed among women;” and angels may be regarded “as ministering spirits, sent forth to minister for them who shall be heirs of salvation;” but prayer to these, however

qualified, is strictly forbidden. "Stand up," said St. Peter to the kneeling Cornelius, "I am also a man." "I fell down," saith the beloved disciple, "to worship before the feet of the angel, but he said, see thou do it not: worship God." "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The religion of the Lord Jesus Christ, agreeably to the commandment so solemnly delivered from Mount Sinai, admits of no outward and visible representation of the deity; no image, no figure, no changing under any pretence whatever of the glory of the incorruptible God, into an image made like to corruptible man, to bow down unto it and to worship it. In two only instances does it condescend to our infirmity, and speak to man through his senses—in the sacraments of Baptism and the Lord's Supper. In these the inward sanctification of the spirit is expressed by the outward cleansing of the water; and the crucified body, and outpoured blood of the Lord, by the broken bread and outpoured wine. These are emblems calculated to stir up the memory, and affect the heart of man; and they are means of God's appointment for the conveyance of the manifold graces of the gospel. They are to be received with a becoming reverence, forasmuch as they are "the signs and sacraments of so holy a thing;" but they may not be worshipped, for they are still but water, and bread, and wine; still but creatures, though holy, i. e. set apart for a certain spiritual purpose by the command of the Almighty.

The religion of the Lord Jesus Christ is not a religion of ceremonies. The laying on of hands at the confirmation of the baptized, and at the ordination of the minister; the washing with water in baptism; and the eating of bread, and drinking of wine in the Lord's Supper, are the only ceremonies expressly enjoined and handed down by the Apostles. But forasmuch as there is also an institution of a regular priesthood in its several degrees clearly laid down in the Scriptures, and an injunction given not to "neglect the assembling of ourselves together," such ceremonies must, from the necessity of the case, be added by the wisdom of man, as without burthening the worshipper, or savouring of superstition, may yet serve to mark the person of the priest, and preserve the decency of public worship.

Lastly, the religion of the Lord Jesus Christ contains the promise of a Saviour in whom *all* may trust; and a line of duty in which *all* are to walk. It presents both these in a *written* character for our

instruction; it calls on every man to "search the Scriptures;" it commends the Bereans, who "daily searched them;" it exhorts Timothy to continue in them, *having known them from a child*, and condemns the Jewish priesthood for having taken away the key of knowledge, "not entering in themselves, and hindering those that were inclined to enter in."

Such is the religion of the Lord Jesus Christ, as it is found in the Scriptures, and existed in the earlier ages of the Church—a pure, acceptable, and reasonable service; fitted for the weakest, approving itself to the wisest: the united service of the heart and the head: worthy of that gracious and divine Being that gave it, and the highest glory of every man that heartily conforms himself unto it.

But what a change did each succeeding century present in the "faith once delivered to the saints." How did the churches one after another fall away, and "leave," as the Apostle speaketh, "their first love." Heresies crept in apace: ambition, pride, contention, enthusiasm, and profligacy, began the work of corruption. The love and faith of many waxed cold. Outward pomp increased with the decay of inward holiness; a more *sensible* worship—more addressed to the senses—was brought in under the pretext of calling forth more strongly the spiritual, till every church was crowded with its images, and every image had its worshipper. The commemorative honour which had been paid to saints, and the rhetorical addresses made yearly at their tombs, grew into positive worship: the adoration of the Virgin became more and more general, and every age added some new title of dignity unauthorized by the Scriptures, and derogatory from the majesty of God, "who giveth not his glory to another." Under a shew of greater humility, mediators and intercessors were multiplied without number; and angels and saints were called on to intercede with Christ for him to intercede with the Father.

To perpetuate all these sad and gross errors, of which the amount might be heightened to a degree, of which the inexperienced Protestant has happily no adequate idea, the Scriptures were sealed up and closed; the public prayers were offered in an unknown tongue; the power of *unconditional* absolution was vested in the priest; the efficacy of the sacraments was magnified, without regard to the qualifications of the receiver; the bread and wine were declared to undergo a natural change, though invisible to the outward senses, into the very natural body and

blood of the Lord; indulgences to sin were openly and shamelessly sold; the people were kept in the grossest ignorance, or made wholly dependent on the priest for all their knowledge; and nothing was omitted, that could tend to raise the priesthood to a height of unwarrantable influence over the minds and consciences of men.

The civil rights of men were at the same time invaded; and a power set up, before which the most powerful kings, no less than the meanest of their subjects, bowed and trembled. All Christendom was in a state of vassalage and bondage to one man, who arrogating to himself the high and sounding title of "Christ's vicegerent on earth," so little in unison with his other of "Servant of servants," claimed an unlimited power in all matters, whether ecclesiastical or civil, even to the releasing (for the furtherance of his own ambitious views) subjects from their allegiance, and taking away crowns from the heads of kings.

This is a fearful picture, but they that are conversant with the history of the past, know that it falls far short of the reality.

Under this state of spiritual superstition, and civil oppression lay our forefathers; but from this, through the mercy of that God, who out of weakness bringeth strength, and maketh the wicked in their very lusts subservient to his gracious purposes, we have been long delivered. The piety, and wisdom, and firmness of our martyred ancestors, drew forth from the incumbent mass of Papal superstition the pure ore of the Gospel, that still lay underneath; and that Church, of which we are the free and happy members, came forth, in all its essentials strictly conformed to that holy and primitive pattern which is laid down in the Holy Scriptures.

To the Editor of the Remembrancer.

Sir,

THE following is a copy of a Pope's Bull, which I found in the possession of one of my parishioners, and which I offer to you for insertion in your Publication if you consider it calculated for your pages.

I am, Sir,

Your obedient humble servant,

MATT. W. PLACE,

Rector of Hampreston.

March, 1823.

The Pope's Curse, Bell, Book and Candle, on a Heretick of Hampreston in the County of Dorset.

"By the authority of the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse, and ban, commit and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretick, that hath in spite of God and St. Peter, whose Church this is, in spite of all holy saints, and in spite of our holy father, the Pope, (God's vicar here on earth) and of the reverend and worshipful the canons, masters, priests, jesuits, and clerks of our holy Church, committed the heinous crimes of sacrilege with the images of our holy saints, and forsaken our most holy religion, and continues in heresy, blasphemy, and corrupt lust: excommunicate be he penally, and delivered over to the devil, as a perpetual malefactor and schismatic; accursed be he, and given soul and body to the devil to be buffeted; cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places; standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides.

"We separate him from the threshold, from all the good prayers of the Church, from the participation of holy mass, from all sacraments, chapels, and altars, from holy bread and holy water, from all the merits of our holy priests and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, all the holy fathers (Popes of Rome) have granted to them, and we give him over utterly to the power of the devil: and we pray to our Lady and to St. Peter and Paul and all holy saints, that all the senses of his body may fail him, and that he may have no feeling, except he comes openly to our beloved priest at Stapeshill in time of mass, within

thirty days from the third time of pronouncing hereof by our dear priest there, and confesses his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our holy Church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest in his goodness, holiness, and sanctity, shall direct and prescribe.

"Given under the seal of our holy Church at Rome, the 10th day of August, in the year of our Lord Christ, 1758, and in the first year of our pontificate.

C. R.

8th Oct. 1758, pronounced 1st time.

15th do. do. 2nd time.

22nd do. do. 3rd time.

"A convent of the order of La Trappe is established at Stapehill, containing between forty and fifty nuns."

To the Editor of the Remembrancer.

SIR,

I BEG leave to mention to you an instance, which has lately come within my own knowledge, of the pernicious effects resulting from the circulation of novels among the lower classes. A medical gentleman and myself were sitting one night, about eleven o'clock, engaged in conversation, when we were suddenly alarmed by the shrieks of a person in distress. We soon found that the shrieks proceeded from a young woman, who had thrown herself into some water near the house. Having procured assistance, we succeeded in extricating her from her perilous situation; and my medical friend soon recognized her as the daughter of a poor but honest labourer in the village. He therefore insisted on accompanying her home; and, on entering the cottage, the first thing he observed on the table, lying open, was a novel, of a most pernicious

tendency, which the young woman confessed she had been reading just before she went out to accomplish her desperate purpose. A slate was also lying on the table; and on this slate she had acquainted her parents with the place where they might search for her body on the following morning. It appeared, on inquiry, that the unhappy young woman had suffered some severe disappointment, which had preyed on her mind, and that the pernicious principles inculcated in the novel had a powerful influence in leading her to commit suicide, as the speediest remedy for all worldly trouble.

A fever, occasioned by violent agitation, and by long immersion in cold water, brought this unhappy woman, in the course of a few days, to her grave.

Yours, P.

We make no comment on this affecting narrative; but we avail ourselves of it, to press on the Clergy the important duty of establishing parochial libraries in their several parishes, that the people now no longer ignorant, but desirous and able to gather information for themselves, may have within their reach books at once interesting, instructive, and wholesome. We may take occasion to return to this subject in a future Number.

To the Editor of the Remembrancer.

SIR,

It is my lot to reside in a manufacturing district in the county of Lancaster, where, from various causes, I find the minds of my parishioners deeply imbued with *radical* notions. That oracle of sedition who has lately said so much on the case of tythes has so ingratiated himself into the favour of my flock: the Durham Case is so often thrown in my teeth when I demand my Easter dues, that were it not from a fear of injuring my successor, I should cer-

tainly relinquish all further attempts to obtain them. There is one method by which I *can* obtain them; but litigation is a resolution to which I should be very unhappy were I to be obliged to have recourse. This, I fear, my parishioners are aware of, and therefore take liberties with my clemency. Some amongst them will tell me that no authority can compel them to pay me; whilst others, a little more coolly, though, in all probability, not at all less unwilling to acknowledge the claim, cry out "shew us the law that sanctions your demand, and then we will pay you." Here, Mr. Editor, I am at a loss. Burns will tell me that I may make complaint in writing before two magistrates, who will summon them to appear at their Petty Sessions; and that in case of non-attendance a distress will be levied upon their goods and chattels. If after all this the recusant persists in the illegality of the claim, he may summon me before the Magistrates at the Quarter Sessions, and if he there find himself thwarted, he still has Westminster to repair to. If I tell them what I *can* do, and what I *will* do if they still refuse my demand: if I shew them the origin and the antiquity of the practice: if I shew them the propriety of it, it is all unavailing. "Shew us the law and we will be satisfied." I have consulted all the books I possess that treat upon tithes and oblations, but I must confess my ignorance of "the law" farther than the one obtained by usage almost time out of mind. I do not fear of being able to obtain my Easter dues, but certainly the payment of them would be more comfortably demanded, and I am persuaded to think, more willingly made, were I able, with my demand, to shew the *ipse dixit* of the law which sanctions the procedure.

If you, therefore, Mr. Editor, or any of your Correspondents will give me any information to what

work I may refer for the satisfaction of my parishioners on this important question, I shall always feel particularly grateful.

I remain,

Yours, &c.

P—— May 9, 1823.

If we rightly understand our Correspondent, his difficulty with respect to Easter Offerings is not respecting the mode of recovering, but that of satisfying some of his parishioners of his abstract legal title to the payment of them. Indeed as to the former, with one exception, he seems to be informed correctly enough; the exception we allude to is, that the party refusing to pay has, at all events, in his power a recourse to Westminster Hall after the concurring judgments of the Petty and Quarter Sessions against him. No recourse can be had thither, except where the *title* to them comes in question; by this word title, we do not suppose is intended the mere dry question of whether they are by law payable at all from any person to any person, for that the Statute presupposes when it gives a remedy for recovery of them; but the question whether any particular demandant is such an incumbent, or so endowed as to have a right to claim, or any particular party such a parishioner, inhabitant, occupier, &c. as ought to be called on to pay.

But adverting to what we conceive to be the real question on which our correspondent desires an answer; he says, some of my parishioners cry out "shew us the law that sanctions your demand, and then we will pay you." If these gentlemen mean by this to call upon our Correspondent to point out any specific written law, which in terms declares that a parishioner must pay Easter Offerings to their clergyman, they make a demand which shews the most consummate ignorance of the English Law.

The greater part of our legal

rights and duties are founded on unwritten custom, supported and evidenced by the decisions of the courts of justice, and recognized in many instances by enactments of the Legislature. On this foundation it is that these very persons expect those who deal with them to pay for what they buy; on which they rely for their rights to their own houses, shops, and lands; on which they call on their clergyman, to bury, baptize, and administer the Sacrament; and on this ground so evidenced and recognized, the claim to Easter Offerings may be easily shewn to depend.

1st. Of the antiquity of the custom there can be no doubt; not to mention the Statute of *circumspecté agatis*, 13. E. 1, which recognizes them as then a well known payment, at the very dawn of the Reformation a Statute 2 and 3 E. 6, c. 13, speaks of Offerings as perfectly established. It is unnecessary to labour this point, and nothing can be so satisfactory as to date from such a period, when the claims of the Church were pretty sharply looked into, and there were not wanting numerous and ready, and strong hands to strip her of what she could not properly hold.

As to the evidence of judicial decisions, it is enough to cite the short case of *Laurence v. Jones*, Bunbury's Reports, p. 173, wherein it was decreed by the whole Court of Exchequer that Easter Offerings were due of common right at two-pence per head, unless it had been customary to pay more: that the vicar ought to have a decree accordingly, though there was no proof of Easter Offerings ever having been paid, i. e. in the particular parish in question, there being a lay impropiator, who is not entitled to offerings, but he only who exercises the spiritual function:

With regard to the recognition of the right by the Legislature, it must be clear, we imagine, to the most unwilling conviction, that

whenever Parliament makes a law to enforce a payment, it impliedly affirms the right to the payment; any other supposition would be to reflect in the strongest manner on the justice, nay, the common sense of the Legislature. Then to look no farther than Burns' Justice and Burns' Ecclesiastical Law will carry us; we have the 13 E. 1, the 2 and 3 E. 6, c. 13, the 7 and 8 W. c. 6, and the 53 G. III. c. 127; all giving modes of recovering the subtracted Easter dues, and presupposing a right in the clergyman to demand them.

We hope this answer, and a reference to Burns' Ecclesiastical Law, Tit. Offerings, will satisfy our Correspondent's parishioners; we have not thought it worth while in so plain a matter to institute any deep research; but if we have misunderstood his difficulty, or he has still doubts to be satisfied, and will consult us upon them again, we promise to submit them to our Attorney and Solicitor General, and he shall have an answer "ex cathedra."

To the Editor of the Remembrancer.

SIR,

CONSIDERING your Miscellany as a medium for the communication of all intelligence, which may be interesting to the clerical world, I think I shall not render an unacceptable service by giving your readers some account of an establishment now in course of formation, which seems to me calculated to supply a grand desideratum in the present system of our clerical education.

Most of us, I believe, must have observed, that there is an interval between the time of graduation at the University, and the statutable age for ordination, which young men sincerely desirous of qualifying themselves properly for their sacred calling, find a great difficulty in turning to the best account. It is an inter-

val, in which a great deal that remains to be done ought to be completed, and upon the right employment of it, there is no saying how great a part of the future utility, and respectability of the Clergyman may depend. For it is idle to suppose that three years of undergraduateship, however industriously spent, can furnish the candidate even with the requisite knowledge of books for entering on his sacred profession, much less that they will have enabled him to acquire the habits of life and thought, which are essential to the success of his ministry. It is no reproach to our venerable Universities to say this, for they do all that they profess to do; all that can be done in the short time, which is now usually allotted to them. And even if the candidates for orders should reside for a longer period, and complete the course marked out by the original system of the Universities, still in another point of view the establishment I am now alluding to would seem very desirable. Before taking upon himself the solemn vows of ordination, I cannot but think that some retirement from the gaiety and unavoidable interruptions of the world must be both necessary and delightful for a young man impressed as he ought to be with the responsibility he is about to assume; some place where he may quietly examine his own resolutions, marshal his doubts and scruples in order before him, and earnestly solicit that assistance which can alone sustain the one, and shed a peaceful light upon the other. The University is hardly a fit place for this proving of the soul's armour; it presents in these days of awakened energy a large and active scene, and to a young man of industry and talent must necessarily be full of excitement, and busy competition—in many instances it may contain within itself precisely those very companions and friends from whom a young man circumstanced as I am

supposing, would wish for a short time to withdraw himself.

On the other hand complete seclusion and solitude is full of disadvantages—in such a state knowledge cannot be so well acquired, nor books so readily consulted—and more than all those difficulties, which an inquiring student will seldom fail to raise up for himself, cannot be so easily, or satisfactorily removed. The English Clergyman too is the last man, who should acquire ascetic habits—much of his ability to do good depends on his easiness of approach, and his knowledge of the manners, and feelings of all classes of society.

The establishment, I speak of, steers clear of the disadvantages on both sides, and seems to me to have recommendations of its own. It is proposed in some convenient situation within a few miles of London, but far enough from it to be out of the reach of its interruptions to receive a limited number of graduates of either University as inmates of a Clergyman's family; while a larger number may be accommodated out of the house at a very small distance, who will form part of the same society, live under the same superintendence, and enjoy the same assistance in the prosecution of their studies. An extensive course of theological reading on a predetermined system will be marked out; lectures read daily in the most important or the most difficult branches; while the students themselves will be called on to exercise themselves in every thing most useful to their after labours, reading, composing, and catechetical examination; will be invited to a free communication of all their difficulties; and have the complete use of an extensive library.

In a plan of this sort every thing almost will depend upon the head; the Rev. Dr. Burrow, whom you certainly know well by reputation, is the person who has digested it, and is preparing to undertake the

management of it. My name and my suffrage would add nothing to the reputation, which he has earned for himself by his own exertions, or I should gladly for my own sake, not less than his, contribute them in this case; I should be proud to say how well I know him, and I should in advancement of a plan which I deem likely to be so highly useful, gladly lend the lustre of the most approved name. But in truth, neither he nor the plan want assistance such as mine; the latter has received the warm approbation of those eminent persons, whom his duty compelled him to consult, and who were best able to say, whether such an establishment was desirable; and he himself may rest secure on his general character, and professional services, and in a case like this, most of all on his several publications. To say nothing of those which prove the general range of his acquirements in other sciences, nor of those which are purely controversial, he may rest upon his "Summary of Christian Faith and Practice," which for the industry and accuracy displayed in the composition, and the pious spirit which pervades it in every part, I do not hesitate to call one of the most commendable and serviceable works of modern times.

If I speak strongly, it is because I know intimately, and I am sure you at least will acquit me of any intention, but that of rendering known to my countrymen, what I sincerely believe calculated to benefit them,

And I remain Sir,
Your well wisher, and
constant reader,

NOMICUS.

A short Discourse upon the Reasonableness of Mens having a Religion, or Worship of God. By George Duke of Buckingham. Phenix, Vol. II. p. 521. 1685.

MY Design in this Paper is, to induce Men to a Belief of Religion,
REMEMBRANCE, No. 54.

by the strength of Reason; and therefore I am forced to lay aside all Arguments which have any dependence upon the Authority of Scripture, and must fashion my Discourse as if I had to do with those that have no Religion at all.

The first main Question, upon the clearing of which I shall endeavour to ground the Reasonableness of *Mens having a Religion, or Worship of God*, is this, *Whether it is more probable that the World has ordered it self to be in the Form it now is, or was contrived to be so by some other Being of a more perfect, and more designing Nature?* For whether or no the World has been created out of nothing, is not material to our purpose; because if a supreme intelligent Agent has framed the World to be what it is, and has made us to be what we are, we ought as much to stand in awe of it, as if it had made both us and the World out of nothing. Yet because this latter Question ought not to be totally passed by, I shall take the liberty to offer some Conceptions of mine upon it.

The chief Argument us'd against God Almighty's having created the World, is, That no Man can imagine how a thing should be made out of nothing; and that, therefore, it is impossible he should have made the world, because there is nothing else out of which it could be made.

First then, I cannot chuse but observe, that to say, Because we are not able to imagine how a thing should be, therefore the Being of that thing must be impossible, is in it self a disingenuous way of Argumentation; especially in those, who at the same time declare they believe this World to be Eternal, and yet are as little able to comprehend how it should be Eternal, as how it should be made out of nothing.

In the next place, I conceive that nothing can be properly said to endure, any longer than it remains just the same; for in the instant any part of it is changed, that thing,

as it was before, is no more in being.

In the third place, that every part of this World we live in is changed every moment; and by consequence, that this whole World is so too, because the whole is nothing else but what is composed of every part; and that therefore we cannot properly say, this World has continued for many Ages, but only that all things in this World have been changed for several Years together.

To evade which Opinion, those who maintain the Eternity of the World, are forced to say, That the Matter of it is not changed, but the Accidents only. Tho' this be a sort of Argument which they will not allow of in others; for when it is by the *Romanists* urged, in Defence of Transubstantiation in the Sacrament, *That the Accidents of the Wafer remain, tho the Substance of it be changed*, they reject that as a ridiculous Notion: and yet it is not one jot more absurd to say, *That the Accidents remain when the Matter is changed, than that the Matter remains when the Accidents are changed*; nay of the two, the Assertors of this latter Opinion are the least excusable, because they boldly attribute it to a natural Cause; whereas the *Romanists* have the modesty at least to own it for a mysterious Miracle.

But that the Weakness of this Imagination, of separating Accidents from Bodies, may the plainlier appear, let us examine a little what the meaning of the word *Accident* is. Accident then does not signify a Being distinct from Body or Matter, but is only a Word, whereby we express the several ways we consider of what is in a Body, or Matter that is before us. For example; if we perceive a Body to have Length, then we consider of that Length as an Accident of that Body; and when we perceive a Body to have a Smell, or Taste, then we consider of that Smell and that Taste as Accidents of that

Body. But in none of these considerations we mean that any thing can have Length, or Smell, or Taste, but what really is Body; and when any thing, that had a Smell or Taste, has left off to have a Smell or Taste, it is, because that part of it, which had a Smell or Taste, is no more in it. So that, upon an Examination of the whole Matter, I am apt to believe, that there can be naturally no change of Accidents, but where there is a real change of Bodies.

But to proceed a little further, the Question being, *Whether it be more probable that the World, or that God Almighty has been from all Eternity*; I think I may adventure to affirm, that of two Propositions, the least probable is that which comes nearest to a Contradiction. Now nothing can come nearer to a Contradiction than Eternity, or abiding the same for ever, and a continued Changing, or not abiding the same one moment. And therefore I conclude, it is less probable that this changeable World should have been from all Eternity, than that some other Being, of more Excellence, and greater Perfection, should be so, whose very Nature is incapable of Change.

That Being of more Excellence, and greater Perfection, I call *God*; and those, who out of a foolish aversion they have for the Name of God, will call it Nature, do not in any kind differ from this Notion of that Being, but only change its Name, and rather shew, they have a vain mistaken Ambition of being thought Atheists, than that they have any Reason strong enough to convince them to be so.

The next Question I shall take into Consideration, is this, *Whether, tho there be a God, it is probable, that he should take a more particular Care of Mankind, than he does of Beasts and other Animals*. To which I have this to offer, That tho there are several sorts of Animals, which give us occasion to

imagine they have some kind of Reason in them, tho not to so great a Perfection as Men have; yet since no other animal did ever any one thing, that could give us the least cause to believe, they have a Conception of another World, or of a Deity; and that no man was ever yet born, but had a Conception, or at least a Suspicion of it, more or less: I say, for this reason, it is probable, in my Opinion, that there is something nearer a kin to the Nature of God in Men, than there is in any other Animals whatsoever: and for that Reason, that God Almighty does take a more particular Care of us, than he does of them.

If then God be Eternal, and it is probable there is something in our Nature, which is a-kin to the Nature of God, it is also probable, that that part of us never dies.

It is also probable, that what by it we are prompted most to value and esteem, as the highest Perfections, good Qualities, and Vertues, are Parts of the Essence and Nature of God.

Now of all good Qualities, or Vertues, it is Justice, which all Men do most highly esteem and value in others, tho they have not all the good Fortune to practise it themselves. For Justice is that good Quality, or Vertue, which causes all other good Qualities or Vertues to be esteemed; nay it is that Vertue, without which all other Vertues become as Vices; that is, they all come to be abhorred.

For he who wants Justice, and has Wit, Judgment, or Valour, will for the having Wit, Judgment, or Valour, be the more abhorred; because the more Wit, Judgment, or Valour he has, if he wants Justice, the more he will certainly become a wicked Man. And he who wants Justice, and has Power, will, for the having that Power, be the more abhorred; because the more Power he has, if he wants Justice, the more he will certainly become a wicked Man. And therefore, in my

Opinion, it is a very unreasonable thing for Men, out of a Design of extolling God Almighty's Power, to rob him of Justice; the Quality without which, even Power it self must necessarily be abhorred. And pray what can be more disrespectful to God Almighty, than to fancy that he shall punish us for doing that, which he has from all Eternity predestinated; that is, compelled us to do? It is an act that I can hardly believe there ever yet was born a Man cruel enough to be guilty of, even in the depth of his Revenge. And shall we make that an Attribute of the most perfect, and the most high God, which is beneath the Effect of the meepest of Passions in the worst of Men? It is, in my Opinion, more reasonable to believe, that God Almighty, out of his Love to Mankind, has given us an Eternal Soul; that an Eternal Being, and Freewill, are things in their Nature inseparable one from the other; and that therefore, according to our Actions, proceeding from our Wills, God Almighty, in Justice, will reward and punish us in another World, for the good and ill Deeds we perform in this. I do not say, that the best of our Actions here, are good enough to make us deserve the joys of Heaven; we must owe them to God Almighty's Grace and Favour, as indeed we owe all things else.

Neither will I take upon me to guess at the several degrees of Joys there are in Heaven; our dull Senses, making it as impossible for us to discourse well of those things, as it is impossible for a Man born blind, to talk well of Colours. Nor will I pretend to judge how long, or how much God Almighty will punish us hereafter; because, for the same Reason that we think him to be a God of Justice, we must also conclude him to be a God of Mercy.

This only I do verily believe, *That the more we love him, the more he will love us: and the less we love him, the worse it will be for us.*

Again, if this Instinct, or Con-
2 Y 2

ception, we have of a Deity, be the Ground of our Religion, it ought also to be the Guide of our Religion: that is, if the strongest reason we have to believe, that God Almighty does take a more particular care of us, than he does of other Animals, is, because there is something in our Nature, nearer a-kin to the Nature of God, than any thing that is in any other Animal; I say, in all reason, that part of us which is nearest a-kin to the Nature of God, ought to be our Guide and Director, in chusing the best way for our religious Worship of God.

If then it be probable that there is a God, and that this God will reward and punish us hereafter, for all the good and ill things we act in this Life; it does highly concern every Man to examine seriously, which is the best way of worshipping and serving this God; that is, which is the best Religion.

Now if it be probable, that the Instinct which we have within us of a Deity, be a-kin to the Nature of

God; that Religion is probably the best, whose Doctrine does most recommend to us those things, which, by that Instinct, we are prompted to believe are Vertues and good Qualities. And that, I think, without exceeding the Bounds of Modesty, I may take upon me to affirm, is the Christian Religion.

And for the same reason it does also follow, that the Religion amongst Christians, which does most recommend to us Vertue and a good Life, is, in all probability, the best Religion.

And here I must leave every Man to take Pains, in seeking out and chusing for himself; he only being answerable to God Almighty for his own Soul.

I began this Discourse, as if I had to do with those who have no Religion at all; and now, addressing my self to Christians, I shall end it with the Words of our Saviour:

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

SACRED POETRY.

VERSES

Said to be written by the Author on himself, when he was in a Consumption.

Why, Damon, with the forward day
Dost thou thy little spot survey
From tree to tree, with doubtful cheer
Pursue the progress of the year,
What winds arise, what rains descend,
When thou before that year shalt end?

What do thy noon-tide walks avail
To clear the leaf and pick the snail,
Then wantonly to death decree
An insect usefuller than thee?
Thou and the worm are brother-kind,
As low, as earthy, and as blind.

Vain wretch! canst thou expect to see
The downy peach make court to thee?
Or that thy sense shall ever meet
The bean-flowers deep embosom'd sweet,
Exhaling with an evening blast?
Thine evenings then will all be past.

Thy narrow pride, thy fancied green,
 (For vanity's in little seen)
 All must be left when death appears,
 In spite of wishes, groans, and tears;
 Nor one of all thy plants that grow,
 But rosemary will with thee go.

DR. GEORGE SEWELL,
 Died 1726.

There is something melancholy in this poor man's history. He was a physician at Hampstead, with very little practice, and chiefly subsisted on the invitations of the neighbouring gentlemen, to whom his amiable character made him acceptable; but at his death not a friend or relative came to commit his remains to the dust! He was buried in the meanest manner, under a hollow tree, that was once part of the boundary of the Church-yard of Hampstead. No memorial was placed over his remains."—*Campbell's British Poets.*

EPITAPH ON MRS. MASON.

Take, holy earth, all that my soul holds dear :
 Take that best gift, which Heaven so lately gave ;
 To Bristol's fount I bore with trembling care
 Her faded form : she bowed to taste the wave,
 And died. Does youth, does beauty, read the line ?
 Does sympathetic fear their breasts alarm ?
 Speak, dead Maria ! breathe a strain divine !
 E'en from the grave thou shalt have power to charm.
 Bid them be chaste, be innocent, like thee :
 Bid them in duty's sphere as meekly move :
 And if so fair, from vanity as free,
 As firm in friendship, and as fond in love,
 Tell them, tho' 'tis an awful thing to die,
 ('Twas e'en to thee !) yet, the dread path once trod,
 Heav'n lifts its everlasting portals high,
 And bids the " Pure in heart behold their God."

MASON,
 Born 1725—Died 1797.

LINES

*By a Clergyman to his Daughter, (now totally Blind) on
 seeing the last Flower in her Drawing Book.*

Here, hapless maid, here end thy playful pains,
 Nature hath shut the book : thy task is done.
 Of all her various charms what now remains ?
 To smell the violet and feel the sun !

In liberal toil thy youthful hands did grow,
 Quick moving at thy better sense's call :
 That better sense is gone ! Their task is now
 To twist the yarn, or grope the friendly wall.

O lot severe ! Earth's lesson early taught,
 • That all is vain, save virtue, love, and truth ;
 We own it, all that through life's day have wrought,
 But thou hast learnt it in the morn of youth.

Pupil of Heav'n thou art—compute thy gain,
 When dulness loads thee, or regret assails :
 All is not lost, for Faith and Hope remain,
 And gentle Charity that never fails.

Now love shall glow, where envy might have burned ;
 Now every hand and every eye are thine ;
 Each human form, each object undiscerned,
 From borrowed organs thou shalt still divine.

But thy great Maker's own transcendent light,
 His love ineffable, his ways of old,
 His perfect wisdom, and his presence bright,
 " Thine eyes and not another's shall behold.

W.

REVIEW OF NEW PUBLICATIONS.

A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D. D. F.R.S. and F.A.S. Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part V. On the Authenticity of the New Testament. Rivingtons. 1820.

WE laid before our Readers, in the last Number, the concurrent testimonies of the earliest Fathers to the authenticity of the New Testament, from Jerome in the *fourth* century to Irenæus, who was bishop of Lyons about the middle of the *second*.

To these we shall now add another testimony, of an internal kind, corroborative of the former, and drawn from the book itself.

" Spurious compositions," remarks the bishop, " betray themselves, by allusions to persons and things, which did not *exist* at the period assigned for the composition ; by a display of knowledge, which the pretended author could not have possessed ; by the delivery of opinions, which he could not have entertained ; by peculiarities of language, which accord not with his country or his character ; by the introduction of customs and manners, which were foreign to the age in which he lived ; or by some *other* discordance, into which every impostor is likely to fall, from the difficulty of uniformly recollecting the difference between his *own* situation, and

the situation of the person, to whom he ascribes his work. If therefore the books of the New Testament had *not* been the works of the Apostles and Evangelists, *some* incongruity would have been discovered between those books and the pretended authors of them. But every thing, which we find in the New Testament is precisely what we might *expect* to find, from persons so circumstanced as the Apostles and Evangelists. Whether we consider the New Testament in reference to matters of geography, or in reference to states and governments, or in reference to prevailing customs, we every where find representations, which accord with the geography, the policy, and the customs of the first century. The facts which are recorded, and the sentiments which are delivered, harmonize with the country, the age, and the character of the *several* writers. The language also is exactly the *kind* of language which such persons would have used. In short, every thing throughout the New Testament is in unison with the belief, that the several books of it were written by the authors to whom they are ascribed."

In proof of this assertion, the Bishop justly remarks, that,

" The various changes, both in the civil and in the religious state of the Jews, from the reign of Herod the Great to the Procuratorship of Festus, with the jarring opinions of the different Jewish sects, are so introduced in the historical books of the New Testament, as could be expected only from writers to whom the civil and religious state of the Jewish nation was familiar. The divisions and subdivisions made by the Romans in the governments of Judæa, Samaria, and Galilee, the subjection of Judæa to a Roman Procurator on the banishment of Archelaus, its temporary administration by Herod Agrippa, and its subsequent return to the procura-

torship, are facts not formally recorded in the historical books, but occasionally introduced, and so introduced, as would be done by no writer, who had lived in a different country, or in a different age. From the intimate knowledge thus displayed by the persons who wrote the historical books of the New Testament, we must conclude that they were conversant with Palestine, and contemporary with the facts which they record. The knowledge which they display, relates frequently to matters so minute, to matters of such little apparent interest, beyond the narrow limits of Judæa, that a writer of any other country, or of any other age, could hardly have possessed it. And the difficulty of obtaining it in any subsequent age was further increased by the destruction of Jerusalem, and the subversion of the Jewish state; a subversion so complete, as to have obliterated among the Jews themselves all remembrance of minute relations and transactions which preceded that event. The history of our Saviour which is recorded in the Gospels, and the transactions at Jerusalem, recorded in the Acts of the Apostles, must have been recorded therefore at a time when the Jewish state was still in being. Nor is it merely a knowledge of things relating to Judæa, that we find displayed in the New Testament. Whether they relate to Jerusalem, or relate to Ephesus, or to Corinth, or to Athens, or to Rome, we find representations that accord with the places which are the scenes of action." P. 73.

Of this accordance, the historical books of the New Testament afford many instances. The three following are selected by the Bishop as peculiarly striking.

"In the third chapter of St. Luke's Gospel* it is related, that while John the Baptist was preaching in the country about Jordan, there came to him certain soldiers, who, as appears from the expressions used by St. Luke†, were not merely soldiers by profession, but soldiers in actual service. Now the Roman soldiers, who were then stationed in Judæa, do not appear to have been at that time engaged in any war: and though it might be reasonably inferred that St. Luke would not have used an expression that did not accord with the actual state of things, the accordance is not apparent from his own

narrative. He further relates in the same chapter‡, that Herod the Tetrarch being reproved by John the Baptist for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. But what connexion there was between Herod and the soldiers just before mentioned, does not appear. Nor does it appear what connexion there was between those soldiers and the place of John's imprisonment; though we may infer that the place of his imprisonment was somewhere in the neighbourhood of the Jordan, because the order for his imprisonment was given while John was preaching there. Again, in the sixth chapter of St. Mark's Gospel, where St. Mark also mentions the imprisonment of John the Baptist, and assigns the same reason for it which St. Luke did, we find an expression applied to the person, whom Herod subsequently dispatched with the order, that John the Baptist should be beheaded, which expression is used for persons who are in military service§. Now it does not at all appear from the narrative of St. Mark why a military person was employed on this occasion. The order for the death of John the Baptist was given by Herod at an *entertainment*, an entertainment at which Herodias was present with her daughter. The entertainment was given on Herod's birth-day ||; and, as described by St. Mark, it has simply the appearance of an entertainment given at a royal court. Though we must conclude therefore, that St. Mark as well as St. Luke, had reasons for employing the particular expressions, which they did on this occasion, those reasons are not apparent. But we shall discover those reasons, if we consult the account which Josephus has given of the imprisonment and death of John the Baptist. It is given in the eighteenth book, and the fifth chapter of his Jewish Antiquities. From this account it appears, that Herod the Tetrarch was then actually engaged in a war with Aretas, a king of Arabia Petræa, whose daughter had been married to Herod, but who returned to her father in consequence of Herod's ill treatment. Aretas therefore determined to invade the territory of Herod: and Herod marched to meet him. Now the army of Herod in marching from Galilee to the confines of Arabia Petræa, must have passed through the country, where John

* Ver. 14.

† Στρατιώσιμοι, not στρατιώται.

‡ Ver. 19, 20.

§ Σπικουλάτωρ, ver. 27. On this word see Schleusner's Lexicon.

|| Mark vi. 21.

was baptizing: and accordingly we find in the account of Josephus, that the place of John's imprisonment was Machærus, a fortress on the eastern side of the Jordan. It further appears, from the same account, that this fortress was on the borders of the country subject to Aretas; and this circumstance again explains the march of Herod's army into the neighbourhood of the Jordan. Here then we find a very remarkable coincidence between the expressions used by the Evangelists, and the actual state of things. The soldiers, who came to John while he was preaching in the country about the Jordan, were soldiers of Herod the Tetrarch, soldiers then in actual service: and St. Luke has accordingly employed an expression which *denotes* such actual service. Now, if this Gospel, instead of being written by St. Luke, had been fabricated in a later age, the fabricator would hardly have *known*, that the soldiers who came to John the Baptist, were soldiers in actual service, though the knowledge of it was familiar to a *contemporary* author. On the other hand, if (what is certainly *possible*) he had learnt the fact from the Antiquities of Josephus, and used a suitable expression to give his work the *colour* of authenticity, he would have taken care to make the coincidence *apparent*, or his object would not have been attained. But the coincidence, though perfect when discovered, is *not* apparent. It resulted from knowledge, which was *familiar* to the author; and he had no *inducement* to make a display of it, *because* it was familiar to him. A coincidence so perfect, and at the same time so concealed, was never discovered in a spurious production.—The expression used by St. Mark leads to the same conclusion. The person dispatched by Herod with the order that John the Baptist should be beheaded, was a person employed in military service, because Herod was at the head of his army, then marching against Aretas. And St. Mark has accordingly used an expression, in speaking of that person, which *denotes* a military character. The coincidence is very remarkable, though it does not appear on the face of the narrative. And it does *not* appear on the face of the narrative, because it is the coincidence of *truth*, not the coincidence of *design*. Further, on comparing the account of Josephus with that of St. Mark, we perceive why *Herodias* was present at an entertainment, which (as appears from the preceding statement) must have been given while Herod was engaged in war. *Herodias* was the *cause* of the war. It was on her account that the daughter

of Aretas, the wife of Herod, was compelled by ill-treatment to take refuge with her father. And as the war which Aretas had undertaken, was undertaken to obtain redress for his daughter, Herodias had a peculiar interest in accompanying Herod, even when he was marching to battle. No spurious productions could bear so rigid a test, as that which has been here applied to the narratives of St. Mark and St. Luke.

“Let us now take an example from the Acts of the Apostles. At the beginning of the twenty-seventh chapter, the author relates, that when St. Paul was sent from Cæsarea to Rome, he was with the other prisoners committed to the care of Julius, an officer of the Augustan cohort, that is a Roman cohort, which had the honour of bearing the name of the emperor. Now it appears, from the account, which Josephus has given in his second book on the Jewish War*, that when Felix was procurator of Judæa, the Roman garrison at Cæsarea was chiefly composed of soldiers who were natives of Syria. But it also appears, as well from the same book †, as from the twentieth book of his Antiquities ‡, that a small body of Roman soldiers was stationed there at the same time, and that this body of Roman soldiers was dignified with the title of ΣΕΒΑΣΤΗ, or Augustan, the same Greek word being employed by Josephus, as by the author of the Acts of the Apostles. This select body of Roman soldiers had been employed by Cumanus, who immediately preceded Felix in the procuratorship of Judea, for the purpose of quelling an insurrection§. And when Festus, who succeeded Felix, had occasion to send prisoners from Cæsarea to Rome, he would of course entrust them to the care of an officer belonging to this select corps. Even *here* then we have a coincidence which is worthy of notice; a coincidence which we should never have discovered without consulting the writings of Josephus. But, that which is *most* worthy of notice, is the circumstance that this select body of soldiers bore the title of Augustan. This title was known of course to St. Luke, who accompanied St. Paul from Cæsarea to Rome. But that, in the time of the Emperor Nero, the garrison of Cæsarea, which consisted chiefly of Syrian soldiers, contained also a small body of Roman soldiers, and that

* Bell. Jud. lib. 2. cap. xiii. § 7. Tom. II. p. 178. ed. Havercamp.

† Cap. xii. §. 5. p. 174.

‡ Antiq. Jud. lib. 20. cap. vi. Tom. I. p. 967. ed Havercamp.

§ Ib. ib.

they were dignified by the epithet Augustan, are circumstances so minute, that no impostor of a later age would have known them. And they prove incontestibly, that the Acts of the Apostles could have been written only by a person in the situation of St. Luke.

"I will add only one more example of coincidence, which is so much the more remarkable, because though it is in all respects complete, it lies at the same time so concealed, as to have excited the suspicion of an error, which suspicion has been finally removed by the discovery of a Greek coin. In the thirteenth chapter of the Acts of the Apostles, the author, describing the transactions of St. Paul in Cyprus, gives to Sergius Paulus, the Roman governor of that island, a Greek title, which was applied only to those governors of provinces who were invested with *proconsular* dignity*. And on the supposition that Cyprus was not a province of this description, it has been inferred, and inferred even by Grotius, that the title given to Sergius Paulus in the Acts of the Apostles, was a title which did not properly belong to him. A passage indeed has been quoted from Dion Cassius, who in the fifty-fourth book of his Roman History†, speaking of the governors of Cyprus and some other Roman provinces, applies to them the same title which is applied to Sergius Paulus in the Acts of the Apostles. But as Dion Cassius is speaking of several Roman provinces at the same time, one of which was certainly governed by a proconsul, it has been supposed that, for the sake of brevity, he used one term for all of them, whether it applied to all of them or not. That Cyprus, however, ought not to be excepted, and that the title which he employed as well as St. Luke, really *did* belong to the Roman governors of Cyprus, appears from the inscription on a Greek coin, belonging to Cyprus itself, and struck in the very age in which Sergius Paulus was governor of that island. It was struck in the reign of Claudius Cæsar, whose head and name are on the face of it: and in the reign of Claudius Cæsar St. Paul visited Cyprus. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΙΩΝ on the reverse. And though not struck while Sergius Paulus himself was governor, it was struck, as appears from the inscription on the reverse, in the time of Proclus, who was next to Sergius Paulus in the government of that island. And on this

coin the same title ΑΥΘΥΠΙΑΤΟΣ is given to Proclus, which is given by St. Luke to Sergius Paulus. An engraving of this coin may be seen in the plate, which belongs to the 106th page of Havercamp's edition of the Thesaurus Morellianus. And the coincidence which it shews is of that description, that it is sufficient of itself to establish the authenticity of the work in which the coincidence is found.

"Nor is it merely in the historical books of the New Testament that we find coincidences, which argue the authenticity of the books in which they were discovered. In the Epistles of St. Paul we find perpetual allusions to places, persons, events, and circumstances, which may likewise be traced in the Acts of the Apostles. Now if those Epistles had been forgeries in the name of St. Paul, the impostor would either have confined himself to doctrines, avoiding altogether such allusions, as, if found to be incorrect, might lead to a detection; or if he possessed the Acts of the Apostles, and in fabricating the Epistles was thus enabled to make the allusions in the latter correspond with the transactions in the former, the coincidence between the allusions and the transactions would have been every where rendered apparent. But the allusions in the Epistles of St. Paul, though always found to be exact, as soon as they are discovered, are in general so little apparent, that various combinations are necessary, before we can see the coincidence. Those Epistles therefore possess the true internal marks of authenticity. It is unnecessary to give examples from the Epistles of St. Paul, because they have been numerous given, and satisfactorily explained in that excellent work the *Horæ Paulineæ*." P. 78.

From the evidence to the authenticity of the New Testament, afforded by these striking coincidences of facts, the Bishop passes to another drawn from the *peculiar language* of the Greek Testament.

"It is written in a dialect which was never used by persons born and educated in any part of Greece. It is such a dialect, as would be used by persons who were educated in a country where Chaldee or Syriac was spoken as the vernacular tongue, but who acquired also a knowledge of Greek, by frequent intercourse with strangers. Now this was precisely the situation of the Apostles and Evangelists: and we find accordingly, that their Greek is perpetually mixed with oriental idioms. It is no objection to this argu-

* This title is ἀυθύπατος.

† Page 523, ed. Hanovix 1606.

ment, that Josephus, the Jewish historian, has written in Greek of a *different* description. A man of *refined* education *may* obtain the power of writing in a foreign language with as much correctness as the natives themselves. But the writers of the Greek Testament were men in *humble* stations, who never *sought* to obtain an exemption from the dialect they had once acquired. They were concerned with facts, and with doctrines: and if these were *correctly stated*, the purity of their diction appeared to them a matter of no importance. It is true, that one of them was a man of erudition, and moreover born at Tarsus. But if St. Paul was *born* at Tarsus, he was *educated* at Jerusalem: and his erudition was the erudition of a Jewish, not of a Grecian school.

"The language therefore of the Greek Testament is precisely such as we might expect from the persons to whom the several parts of it are ascribed." P. 87.

"Let us now consider the language of the Greek Testament in another relation than that of *dialect*. Let us consider it in reference to the *style* or the *manner* of writing, which is different in different books. In the historical books of the New Testament we find the simplicity of writers, who were more intent upon things, than upon words: we find men of plain education, honestly relating what they knew, without attempting to adorn their narratives by any elegance or grace of diction. And this is precisely the kind of writing which we should expect from the persons to whom those books are ascribed. In the Epistles of St. Paul we find a totally different manner; but again it is precisely such as we should expect from St. Paul. His arguments, though irresistible, are frequently devoid of method: in the *strength* of the reasoning the regularity of the *form* is overlooked. Though occasional reference is made to Greek *poets*, we trace in none of his Epistles the characters of Greek *philosophy*. The erudition there displayed is the erudition of a learned Jew; the argumentation there displayed, is the argumentation of a Jewish convert to Christianity confuting his brethren on their own ground. Who is there, that does not recognise in this description the Apostle, who was born at Tarsus, but educated at the feet of Gamaliel?

"If we further compare the language of the New Testament with the temper and disposition of the writers, to whom the several books of it are ascribed, we shall again find a correspondence, which implies that those books are *justly* ascribed

to them. The character of the disciple, whom Jesus loved, is every where impressed on the writings of St. John. Widely different is the character impressed on the writings of St. Paul: but it is equally accordant with the character of the writer. Gentleness and kindness were characteristic of St. John: and these qualities characterize his writings. Zeal and animation marked every where the *conduct* of St. Paul: and these are the qualities which are every where discernible in the *writings* ascribed to him." P. 92.

It is with these words that the Bishop concludes his masterly view of the evidence in favour of the *authenticity* of the New Testament, and we most heartily join with his lordship in saying, that it is unnecessary to allege any further arguments.

"The *internal* marks of authenticity are so numerous, so various, and some of them so extraordinary, that they never *could* have been discovered in spurious productions. And if to this *internal* evidence we add the weight of that *external* evidence which has been given, we have such an accumulation of proof, as establishes the authenticity of the New Testament beyond the possibility of doubt." P. 93.

Christ's Title, "The Son of Man," elucidated from its application in the Gospel according to St. John. A Sermon preached before the University of Cambridge, on the Commencement Sunday, June 30, 1822. By William Ainger, D.D. Formerly Fellow of St. John's College; Vicar of Sunninghill, Berks; and Superintendent of the Clerical Institution at St. Bees, Cumberland. 8vo. 24 pp. Rivingtons. 1822.—John xii. 34.

"I HAVE thus briefly investigated, in their order, the several instances* in which, according to the Evangelist St. John, our Saviour chose to distinguish himself by that remarkable appellation, (the Son of Man) which some have said is a title of humility, designating his human nature as

* John i. 51. iii. 13, 14. v. 27. vi. *passim*. viii. 28. xiii. 31.

considered apart from the divine, and which others have not scrupled to affirm is even framed so, as intentionally, and necessarily, to exclude the idea of a divine nature altogether. And now, deliberately weighing the whole evidence, built, as it is, on a consideration of the circumstances and views of the speaker, as far as the historian enables us to ascertain them, how are we, at length, to decide the question in my text, 'Who is this Son of Man?' The notion it conveys is, doubtless, one which involves within it nothing less than the fundamental doctrine of the Gospel. I mean, the doctrine of the incarnation of the Son of God; that doctrine, on the certainty of which, our assurance of the efficacy of his atonement, mediation, intercession, of all he did, all he endured, all he taught, must, in fact, depend!

"Some, however, have been accustomed to think our Saviour's language sufficiently explained, when it is viewed merely as a reference to the same title of the Messiah previously employed in Daniel's prophecy, to which we have just had occasion to allude. Most indisputably such a reference does exist, and is, in more than one instance, very decidedly marked. Yet to make this reference the limit to his full and appropriate general meaning, is surely to err gravely: and on the same side, too, on which the Jews themselves did, in the contracted interpretation they so universally gave to this very passage. May we not rather say, that the title throughout the Gospels (and why not, then, in Daniel also?) seems to refer, *why does refer in fact!* to a much earlier prophecy? to the most ancient as well as the most important prophecy recorded in the Bible; to the original assurance made to our first parents after their fall, that the seed of the woman should bruise the head of the serpent*!" By denominating himself 'the Son of Man,' what else, in short, can be understood, than that our Lord affirmed himself to be this promised seed? the same 'Emmanuel,' or 'God with us,' after a lapse of many ages predicted again by Isaiah, and at length announced under that name by the angel, to the virgin mother of Jesus! Thus the Apostle Paul expresses this 'great mystery of godliness†,' in the fourth chapter of his Epistle to the Galatians: 'When the fulness of the time was come, God sent forth his Son made of a woman§.' 'The Son of Man,' was then no other than 'God manifest in the flesh||:'

that Son conceived, indeed, and born of Mary, but begotten of the Holy Ghost, and destined, by his life and death, to repair the effects of the original transgression, and finally to triumph over the power and malice of Satan. And the whole of the inference at which we here arrive, seems to be almost necessarily deducible from a part of the passage in immediate connexion with my text. For having just declared, that 'the hour was come that the Son of Man should be glorified*,' 'Now,' he exclaims, 'is the judgment of this world: now shall the prince of this world be cast out†!'

A Scriptural Account of the Nature and Employment of the Holy Angels; partly occasioned by two Poems, recently published, the Title of one and the Subject of both being the 'Loves of the Angels.' By Charles Spencer, A. M. Vicar of Bishop's Stortford, Hertfordshire. 8vo. 24 pp. Rivingtons. 1823.

"Such are the plans, present and to come, which the Almighty accomplishes by the ministry of his angels: and it is thus apparent, as we undertook to shew, that men are connected with and interested in their agency‡.

"The sect of the Sadducees denied their existence, though the Jews, as we have seen, were in general persuaded of their being, and tutelary functions.

"The error of our own times differs from the judgment of these ancient sceptics, though it may probably originate in identity of principle, an ignorance of the Holy Scriptures.

"It is painful to advert to some modern publications, which have issued from the press, in a captivating form, recommended to some by the celebrity of the authors, and engaging to others, from the licentiousness of the idea. The subject of this double and insinuating pestilence,

* John xii. 23.

† Ibid. ver. 31.

‡ The office of the Holy Angels is considered by Mr. Spencer to be twofold: their heavenly, "to wait about the throne of God, and worship, and adore him, and celebrate his praise;" their earthly, to execute the divine vengeance on nations and individuals, and watch over the objects of the divine mercy, as "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

* Gen. iii. 15. † Isai. vii. 14; Matt. i. 23. ‡ 1 Tim. iii. 16. § Gal. iv. 4. || 1 Tim. iii. 16.

is a flat contradiction to the authority of the Scriptures, though it claims to be founded, on the book it insults, and is falsely described as a scriptural fact, and not as a fable of the human imagination.

"It came to pass, when men began to multiply upon the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were fair, and they took them wives of all whom they chose."

"The sons of God," according to the judgment of these commentators, is supposed to signify the holy angels; and this assumed interpretation of the phrase, has suggested the calumnious and profane idea, which has been made the subject and the title of the volume.

If, however, we examine the words, and compare, as we ought, the text with the context, it will appear to every candid inquirer, that the above interpretation is forced and unscriptural.

"The historian is here describing the wickedness which provoked the boundless ruin of the deluge, and vindicating that exemplary decree of justice, by recording the forbearance which delayed the sentence. He relates, in the three preceding chapters, the origin and progress of evil in the world—its origin in the fall and temptation of Adam—its progress in the dreadful fratricide of Cain. The sacred author then proceeds to name the children and posterity of Adam; and informs us, at the conclusion of the fourth chapter, that, during the life-time of his grand-son, Enos, 'men began to call themselves by the name of the Lord,' as if he had said, in the midst of the growing corruption and idolatry, some men attached themselves to the true God, and devoted their lives to his honour and service.

"The next historical fact which is related, and which is contained in the chapter just referred to, is that these men, whom the sacred writer *here* calls the 'sons of God,' saw the 'daughters of men that they were fair, and they took them wives of all whom they chose.' The *Sons of God* and the *daughters of men* are here opposed to each other, and this is plainly intended to convey, that they who called themselves by the name of the Lord, that is, the devout worshippers of the true Jehovah, in process of time, formed marriage contracts with the corrupt families of *profane men*, by which the wickedness of the world was increased.

"The historian's design in recording the fact, is to account for the total depravity of the species, and to point out and in their consecutive order, the com-

mencement, the progress, and the universality of evil.

"If, then, it be admitted as a rule of discussion, that Scripture is always to be interpreted by Scripture, it follows that the phrase, in the passage we are contesting, means only the worshippers of the true God, and was not intended to signify the angels.

"This interpretation having been refuted, all the calumnies erected upon the base of it, are effectually overthrown. It puts to silence the ignorance of foolish, and exposes the malevolence of profane, men,—it shelters the unsullied holiness of the Deity, and the character of the sacred volume which reveals him, from the apparent design, but abortive attempt, of those who would wound the reputation of both by an indirect attack.

"We return, in conclusion, to those parts of the subject which have escaped the injuries of licentious criticism, and resume, for the sake of its practical uses, the agency of Providence by the ministry of the angels.

"Philosophy has discovered that the globe we inhabit holds but a very inconsiderable place in the illimitable regions of the universe. The conjectures which teach us that the planets are worlds, revolving, like the earth, periodically round the sun, and that every star is, probably a sun, and the centre of a system similar to our own, embarrass the mind with the wonder they create, and furnish it with proportionable ideas of the Architect who planned and constructed the whole.

"But in the midst of the solemn admiration which arises when the eye, surveying the starry universe, comprehends as many of its constituent parts, as the limits of the organ, or the boundary of the horizon will suffer it to behold,—in the midst of the intense feeling and thought inspired by the starry canopy of heaven—a doubt will arise, like a cloud in the expanse, that man, as an individual, is too minute to come within the compass of his Maker's observation. 'When,' says the Psalmist, 'I consider thy heavens and the works of thy fingers, what is man that thou art mindful of him, and the son of man that thou visitest him!'

"In the midst of these natural misgivings of the mind, revelation, like a sunbeam breaking through a cloud, sheds a ray of light and hope upon the soul. It informs us, that the Maker is the preserver of his creatures; that the author of our being is the protector of our lives; that the creator of the world is ever attentive to the minutest parts of the whole. A sparrow falls

not without his providence; and man, highly favoured man, is the object of the angels' care!

"Let the Christian reflect on the wonders which heaven has wrought in his behalf, and let it teach him to respect and reverence himself, and adore the beneficence of his Maker. Let him scale the summit of his own consequence, and when he observes how highly man is estimated by God, he will be shocked to observe how low sin will make him fall!

"Remember, therefore, the dignity of man! Remember that the angels who ministered to the Redeemer, are sent to minister for him! Remember that the angels observe his behaviour, that they attend and inspect him in the secrecy of retirement, and accompany him in the public service of the sanctuary. Copy, therefore, the example of those who are appointed by providence to observe yours. Copy their devotion, fidelity, and diligence, in the service of your great Creator. Copy, also, their ready and unwearied zeal in doing good to your fellow creatures, and the angels will rejoice, and the Almighty will reward your works of piety and love!

"It may be proper to add, with a view to supply right ideas, and also to correct erroneous impressions, if any such have originated in the antecedent remarks, that the persons of the angels, though their presence and offices entitle them to our reverence, are not to be regarded as objects of worship. The Essenes, a very ancient sect of the Jews, were remarkable for this, among other delusions; and we find St. Paul, in his Epistle to the Colossians, exhorting his disciples to beware of their doctrine. St. John also entertained a similar persuasion, but the angel rejected the homage he would have paid him. 'I, John, saw these things and heard them; and when I had heard them, I fell down to worship before the feet of the angel who shewed me these things. Then saith he unto me, See thou do it not. I am thy fellow servant. WORSHIP GOD!!!'

Uniformity of Opinion in the Clergy, essential to the Interests of the Established Church:—A Sermon, preached in the Parish Church of Wickham Market, on the 25th of April, 1822; being the Festival of St. Mark. Before

the Rev. and Ven. Henry Denny Berners, B.C.L. Archdeacon of Suffolk; and the Rev. the Clergy of the Deaneries of Wilford, Lora, and Orford. By the Rev. Cuthbert Henley, M.A.—1 Cor. i. 10.

"THE other branch of our public usefulness has respect to the interests of TRUTH and RELIGION. As we cannot be indifferent to the happiness of others, and as there can be no real happiness without TRUTH and RELIGION, we shall ever be anxious to promote THEM. 'Ye,' said our Lord to his disciples, 'are the salt of the earth; ye are the light of the world *;' if we, like them, have salt in ourselves, it will not only preserve us from error and corruption, but extend and communicate its salutary influence to others also; our minds being enlightened by the truths of religion, those we converse with will naturally feel its effects, by our seeking every fit occasion to reclaim them from error; in endeavouring to convince them, that we aim not at vain disputation in contending for victory, but are ready, as much as lieth in us, to bring them, for their own sake, to an acknowledgment of the truth, and to a conformity of opinion with ourselves in the best and perhaps purest system of worship now existing, that established by law in this kingdom as 'compacted together†,' in the rites and ceremonies, the forms and services, the rubrics and liturgy of our Church, which are at once reasonable, becoming, and proper; well calculated to answer all the several purposes for which they were provided; well adapted to all the exigencies for which they are required, and entirely agreeable to the word of GOD. The prayers of our Liturgy are also in themselves expressive of the various wants of MANKIND, as to their temporal and eternal interests; they are compiled in 'the spirit of wisdom and understanding‡,' 'of counsel and ghostly strength, of knowledge and true godliness§:' their end is the edification of mankind, by declaring the revealed will of God, by teaching the doctrine of his blessed Son, by endeavouring through the sanctifying influences of the Holy Spirit, to unite Christians to each other in

* Matt. v. 13, 14."

† Ephes. iv. 16."

‡ Isaiah xi. 2."

§ Prayer of the Bishop in the Order of Confirmation."

one and the same spirit, mind, and judgment; a better, a wiser, a more complete system of worship than our Church Liturgy, no man has ever been able to frame or to compose; it has descended to us with the weight of many men's judgment; men, remarkable for piety, learning, soundness of opinion, who with deliberate advice, and assisted by each other's counsel, have consented thereunto. It has come down to us with the assent, experience, and approval of many ages, with all the sanction of Church authority, united to the long usage of Established Government; in every essential point it well agrees with the tenor of the Scriptures, is expressive of all the truths of Scripture, and has been in daily and sabbatical use in all its appointed services for a succession of ages: therein is fit opportunity for all with *one* heart and *one* mouth, to glorify God the Father of our Lord and Saviour, to worship him in the same mind, and be themselves united in the same judgment."

A Sermon, preached before Henry John Dickens, Esq. Official, and the Clergy of the East Riding of Yorkshire, at the Archidiaconal Visitation, held at Beverley, on Wednesday, July 6, 1822, and published at their Request. By the Rev. Joseph Coltman, M.A. Rector of Scrafield-cum-Hameringham, Lincolnshire; and Perpetual Curate of the Minster, Beverley.—John xvii. 20, 21.

"You, my lay Brethren, who are sincerely and conscientiously attached to the religion of your forefathers, the religion in which you were born and educated, that form of sound doctrine and pure worship which the Martyrs and Confessors of the Reformation recovered,—observe, I do not say established, but recovered, for you from the corruptions of papal tyranny, you, I trust, in what has been this day said, will see reason to persevere in the wise and safe path which you have chosen; and for you, if any such there be who have received an unfortunate bias, who are wavering, who are doubtful, who perhaps have associated yourselves with self-constituted, self-regulated Christian communities, may I hope that what has now been alleged from this place may induce you to

consider the ground on which you stand, to see that it is not so certainly safe and innocent as some people may represent it, to refuse to communicate with the Church through that portion of it established among yourselves; that needless division is no slight offence, that it is not a matter of indifference with what body of Christians we unite; that it is a subject regarding which we ought to use diligent, scrupulous, and conscientious enquiry, and to submit to the authority of Christ and his Apostles, rather than to the dictation of man.

"To you, my Reverend Brethren, it is unnecessary for me to use many words for the purpose of calling your attention to this subject. You are undoubtedly sufficiently alive to its importance. But it may be a matter of difficulty and nicety to determine how we ought to act. If we make this the subject of our common addresses to our parishioners, is there not danger that we may excite prejudices against our Ministry? May we not be suspected of preaching ourselves rather than Christ? And may not our acceptability be diminished, and our means of usefulness curtailed? At the same time to omit altogether the mention of a subject so important, and the discussion of which the temper of the times renders so evidently necessary—does it not wear the appearance of a cowardly dereliction of duty? Is it not important for us to secure the proud satisfaction of having to say, whatever be the event, '*Liberavimus animas nostras*?' And may not some medium be hit upon to convince our hearers that we do not seek theirs but them? But I would not venture to interpose my advice. Let me rather recall to your recollection the advice of one, to whose authority I have already appealed, one whose advice was entitled to peculiar respect, as well from its real excellence as from the sanction of its author's name. 'You ought,' says Bishop Horsley, (addressing himself to his Clergy) 'you ought, in your discourses from the pulpit, to take frequent occasion to instruct the people in the origin, the nature, and the privileges of that society which is called the Church, and set forth to them how much it is the duty of every member of the Church to hold the unity of the Spirit in the bond of peace, and the guilt that is incurred by separation from Communion*.'" (P. 22.)

"In every assembly of our National Church there are those of different situa-

* Horsley's Fourth Charge, p. 222, 223.

tions, different talents, and different ages, all having in COMMON THE SAME WORK, WHICH THEY ARE BOUND TO ACCOMPLISH BY THE SAME MEANS, IN THE SAME MIND AND JUDGMENT! To such as have been employed in this Christian labour for the long period of forty years, or nearly half a century, the day which will finally close their earthly ministry, is humanly speaking not far distant, amid the lassitude and infirmities naturally incident to old age, the reflection of a life of useful exertion in the service of the Church cannot but in every sense be gratifying and satisfactory, and is the best reward they can receive on this side the grave. To those, who have many years yet to come, the lives and examples of their brethren gone before, will afford the best encouragement, and strongest incentive to exertion; they will walk in the same path, and follow the same course, 'watching thereunto with all perseverance*,' 'as they that must give an account†'; an account not only of their own lives, but of the souls of all that have been committed to their charge. Having this awful truth of general account in the day of judgment deeply impressed upon our minds, may its influence be manifested in our public ministry, and the tenor of our conduct; may the end and aim of our lives be the furtherance of religion in the service of the Church, that so the enemy and they who are without, may be 'put to silence‡,' having no evil thing to say of us." P. 15.

Notes during a Visit to Egypt, Nubia, the Oasis, Mount Sinai, and Jerusalem. By Sir Frederick Henniker, Bart. Pp. 350. Murray. 1823.

IF it were not for some faults, which demand graver feelings, and severe reprehension, there would be much in this book both in its defects and in its merits to amuse us. Of its merits, what it tells us, and how it tells it, we will try presently to give as good an account as our limits will allow; but we must first dispose

of its defects, and its inexcusable faults; whatever censure we may bestow will be administered in the pure spirit of justice, we are actuated by no personal feeling, we possess indeed no personal knowledge whatever of the author; we trust, therefore, it will be received with candour, and serve to excite reflection in his mind. We think a young man of his talent need only have such faults as we allude to, fairly pointed out to his attention, to be convinced of their magnitude, to be sorry for the commission of them, and to offend in the same way no more.

It is somewhat amusing to see vanity on the one hand make a man do, what pride on the other tells him it is beneath him to do. The conflicting passions are their own punishment; the work, whatever it may be, is in consequence always ill done, and the doer generally made ridiculous. For though vanity will have the thing done, pride insists it shall be done *currente calamo*, without labour or effort, that if the attempt is unsuccessful, there may be no apparent defeat, it being more palatable to attribute a failure to idleness and disregard of the object, than to want of ability to attain it. This is exactly the feeling under which many an aristocratic author now takes pen in hand; they desire the reputation of talent, and are tickled with the pleasure of seeing themselves in print; but then book-making is a mechanic employment, in which they stand a chance of being rudely jostled by low-born men; there is no red book in literature, no herald's office in the kingdom of the Muses. The expedient resorted to, (and an unhappy one it is) is to limit their endeavours rather to a display of talent, than to the production of a good book,—they are satisfied *posse videri*. Thus their perishable productions come out under the name of Hints, Sketches, Notes, Notices, Journals; if an im-

* Ephes. vi. 18."

† Heb. xiii. 17."

‡ 1 Pet. ii. 15."

portant subject crosses their way, it is enough for them to start it, and throw out a dashing observation upon it, or a sarcastic remark on the opinions often ill understood of preceding writers; but it is never deemed necessary to follow it out, or lead the reader's mind to any useful result. So again, if their route embraces some object of particular interest, their account of it will be often meagre and brief in an inverse ratio, to what might be expected of them by their readers, for they are tied to no rules; caprice and whim may be with some people even indications of talent; and as they travelled for their own amusement, and write for their own amusement, soliciting no applause, and needing no gain, they deem themselves at full liberty to give or to withhold, when, what, and upon what principles they please.

Sir Frederick Henniker's book is written upon this system:—"I have been persuaded," says he, "to make a book." We should like to know the weight and number of those supplicants, who could persuade him to such an infinite condescension.

"But I have made it as short as possible, and to this accidents have contributed. Part of the following was written to a friend to whom, *verbum sat*; the amusements of drawing and shooting prevented me the trouble of making long notes; what I did write has but lately arrived in England, and part of my papers have been lost." (*Preface.*)

We should infer from this passage, that the materials of the work, however scanty, were composed on the spot, and at the time when the circumstances related happened, but that they have since been worked up into their present shape. If this be so, it is a curious, but not a singular instance, of what we have been alluding to, the desire at once to appear clever, and yet to withdraw from the range of criticism; for the whole work is in the present tense,

and studiously affects the most negligent, slipshod, *persiflante* form, of a smart modern journal. If we are wrong in our conjecture, and this book be really what it assumes to be, Sir Frederick Henniker's notes of what he saw, heard, and felt, written down at the time and on the spot, it is reprehensible on the same ground. Surely it is great want of modesty, it argues a bluntness of feeling to suppose, that the idle thoughtless notes of a sporting young gentleman, with his gun in hand, are fit for the public eye; it is a melancholy thing to see this transfer of the frivolous tone, and semi-barbarous language of the drawing-room, to the durable, and what ought to be, the well considered records of the press. The prevalence of this habit is one of the growing evils of the facility of printing, and of an age of sciolist readers; nothing tends at once so much to corrupt our idiom, and to weaken our reasoning powers. When we consider what has been the conduct of many really great men in this respect; how many works they have been willing to consign to the flames, because they have not been able to bestow upon them that grave and final consideration, which in their opinion, a due feeling of what they owed to themselves and the world, imperatively demanded; we cannot but be struck with the contrast—our reflections are not very flattering to such men as the writer before us. The Greeks, we believe, made modesty the mother of all the virtues, and thus much at least seems unquestionable, that virtue presupposes a due respect for others and oneself. Sir Frederick did not entertain much of either, when he published an account of an intrigue into which he entered, it seems only because "any thing is better than ennui." P. 35.

But the same spirit has led him into more unpardonable errors; we are not such recluse livers as not to

know that half the wit of fashionable conversation consists in a certain levity of tone, and in the application of ordinary, or even low terms, to subjects and persons of gravity and importance. We do not deny the occasional smartness of this, though it is obvious, that it must as a species of wit rank very low, as every man by practice may attain to the command of it, it being little more than the use of a certain prescribed cypher. But when this wit is transferred to sacred subjects, it is not very venial even in conversation, and in deliberate publication wholly without excuse.

When we say that Sir Frederick has been repeatedly guilty of this gross abuse, let us not be misunderstood as imputing to him more than we mean; we would charge no man even with a trifling offence lightly, and least of all would we impute to any man, what we think so very serious a crime, and which our expressions perhaps might seem to imply, the sin of deliberate blasphemy or profaneness. There are many parts of the book, from which we are disposed to believe that Sir F. in his serious moments would shrink from the supposition of treating sacred subjects even with levity; he often expresses himself on them with hearty seriousness, and in the tone of devout conviction. But the fault which we charge on him, that of levity, and inconsiderateness in speaking of Scripture characters, facts, or doctrines, proceeds from the same unfortunate desire of transferring to his pages, fresh and unmixed, the smart and thoughtless style of fashionable conversation. No one can doubt that the following passages are highly improper, and a little reflection will teach any one, that things are said, in some of them, inconsiderately we trust, which yet, if they were true, would go far to affect even vital points of our religion. As a specimen of levity of manner, which might as

well have been spared, we cite the following passage:—

“ Small Coph Monastery at Old Cairo; the vault under it is called Joseph's Asylum. Joseph, the Carpenter, as distinguished from *Joseph, the Well-digger*.” P. 60.

By this last personage, our readers would hardly guess that the patriarch Joseph was intended.

Having shot a pelican, he says—

“ My dragoman says, it is fortunate that he is *only* a renegade—had he been a Turk born, he might have been angry at my killing a pelican; for there is a story that, Mohammed making war upon the Christians, and being oppressed with thirst, water was brought to him by a pelican—that bird is hence called Sarcarr, or Water-carrier—the *Raven and Hebrew Prophet*.” P. 84.

Is it meant by this short reference to lead the reader to suppose that the two stories are entitled to equal credit? Certainly one should be warranted in inferring that such was the writer's own opinion.

Of Moses, and the brazen serpent set up by him in the desert, he thus speaks;

“ Snakes were once worshipped in Egypt—they are represented as an appendage or attribute of the winged globe—a snake is still worshipped at Delhi—the Indians who accompanied the English army across the desert complained that the temples of their religion, viz. those of the ancient Egyptians, are here suffered to go to decay. Moses was a priest of the Egyptians, he *led away* the children of Egypt; Esculapius-like, he set up a serpent as a sign of curing and healing—the devil destroys all mankind under the same form.” P. 108.

Does Sir F. Henniker remember by whose express command this “ priest of the Egyptians,” who “ led away the children of Egypt,” a fact, which we now learn for the first time, set up the fiery serpent? or is he aware, that the event which he disposes of thus flippantly, has been appropriated by our blessed Lord himself, as a type of his own crucifixion?

In the same spirit, at page 133, speaking again of Moses, he says :

"No wars are so implacable as those of fanatics, and no enmity farther pursued ;—even the harmless groves of the Druids did not escape—the beauties of the Athenian temples are destroyed by the followers of Mohammed, and Moses himself would willingly have razed those fanes in which he was educated a priest."

Sir F. Henniker either believes in the authenticity and inspiration of the Pentateuch, or he does not—if he does not, we do not intend here to argue the question with him ; but we will simply ask him, whether he thinks this the proper mode of declaring his disbelief of what the good and wise of so many ages and nations have implicitly bowed to as of divine origin, and which it is impossible to disbelieve without at the same time rejecting the religion in which he was born and educated, and upon the promises of which the consolations of so many of his readers depend ? Is it right, or liberal, or philosophical, so to treat even the prejudices of all Europe, on a subject which he does not condescend to offer an argument upon ? On the other hand, if he believes the Pentateuch, which even against the evidence of these passages we would still hope he does ; we would ask him whether he deems it quite consistent, quite safe indeed, or prudent, to class with fanatics and impostors the man whom God raised up as the leader and lawgiver of his chosen people, and whom he is stated to have honoured more eminently than any other of the sons of men ?

With the same thoughtlessness, however, Sir F. Henniker speaks "of those revengeful Psalms which are tolerated in our prayers," p. 132, and of "Our Saviour in opposition to the general tenour of his doctrine," saying something which does not seem to meet with the approbation of this mild and unpresuming dogmatist.

We will not pursue this subject

farther ; we have cited sufficient passages to convince our readers, we imagine, that this is not a book which any considerate father would wish to see in the hands of his children ; and we hope we have said enough upon those passages to induce the author himself, if these pages should ever meet his eye, to give the subject his serious consideration. He is at present young and thoughtless, and perhaps has not been fortunate in the society in which he has mixed ; his rank or his fortune may have been temptations in his way, to that course of unrestrained living, which always induces, because it can only be enjoyed quietly in, what is called unrestrained and free thinking. But he is evidently a young man of some talent and moderate accomplishments ; he has surely sense enough to see that there is neither wit nor argument in the repetition of dull sneers on Scripture characters, and that there is neither modesty, decency, nor common sense in a young man, who cannot have given so important and so difficult a subject the attention it deserves and requires, treating with such levity and superciliousness the received opinions and belief of the most venerable names in the history of man.

Our readers may perhaps ask, why we have detained them so long with such a work, or indeed, why we have given it a place at all in the Remembrancer ? Our aim undoubtedly is to make every thing in our pages bear more or less directly on the interests of religion in this country ; and even in our most miscellaneous department we try to select such subjects as may throw some light on others more professionally appropriate. In the present instance we were deceived by the title ; Mount Sinai and Jerusalem seemed to be subjects upon which it would be impossible for any dullness, or levity, not to communicate something of interest. But we have been disappointed ; the dances of

the Almah, or shooting red legged partridges, seem to have been more interesting to our traveller, than the recollections associated with the holy mountain of God, or the blessed City. We have no very high opinion of this proof of superior discernment and elevation above common feelings. It may be prejudice, and on a dry calculation of profit and loss, supply and demand, unreasonable to overlook the present filth, discomfort, and desolation of Jerusalem, and to view it only with reference to the past—but the feeling seems to us natural, and those feelings which are seated deep in our nature are not often irrational or unphilosophical. Cicero thought there was something in the *admonitus locorum*, and if it be an error, we will for once be content to be wrong with him, rather than right with Sir Frederick Henniker.

We must not part with him, however, without giving our readers some more favourable specimens of his writing than we have hitherto thought it our duty to lay before them. We will not cite passages from him descriptive of the customs or character of the people among whom he travelled, for to say the truth we have no great confidence in the accuracy of his information or judgment. Forming our opinion from his reasoning upon subjects with which we are acquainted, we cannot but suspect him to be a gentleman so vapid and presumptuous in his views of things, so easily satisfied with his own notions, and so unwilling to correct them by those of other persons, that he must be exceedingly liable to communicate erroneous information. We do not, however, suppose him capable of wilful misrepresentation, and to shew that we do not, we will extract his accounts of two personal adventures in which he was engaged; the first is told with great naïveté and ingenuousness, and the

latter has interest enough in itself, however told, to make it acceptable to our readers.

The scene of the first adventure is laid in Egypt, and occurred in the pursuit of mummies, in the same pit in which Mr. Legh met with an accident, very well described in his travels.

“ Provided with Davy's safety lamp, a long light stick, a thermometer, a plank and ropes, and accompanied by my dragoman and three others, I set out for Mahabdie—in our way thither we met several Arabs, every one of whom denied all knowledge of the pit—arrived at the village we could get no information: it was evidently withheld, but at length promise of becksheesh induced a man to be our guide—under certain conditions.—*1mo*, That he was to receive 25 piastres. *2do*, That he was to be accompanied by 30 of his friends armed: that we (five) were not to force them (thirty) into the cave, and that upon pointing out the entrance they might be allowed to run away. *Sic*, That the dragoman (a Turk) should swear by the Prophet, by Mecca and Medina, that he would not only not force them (thirty) into the cave, but that he would not go in himself. While these conditions were under consideration the news spread like wildfire—women and children crowded round us—‘What! go where my son died,’ was the exclamation of a virago; ‘if you fill my house with gold my husband shall not go—he is an Englishman—he has magical incantations, and he is taking our husbands and children to certain death, the soldiers who went last week are dead there’—and many other expressions well suited to deter me—on the other hand, the force of my Arabic and argument was summed up in the word ‘becksheesh.’ Our guides as if preparing for ‘certain death,’ took leave of their children: the father took the turban from his own head, and put it on that of his son: or put him in his place, by giving him his shoes—‘a dead man's shoes’—this treaty and ceremony lasted more than an hour—at length we set forth with our posse comitatus all armed. We had not yet cleared the village when we were beset by women and children, who, with frantic cries and gestures, took up dust by handfuls, and threw it in the air: as yet, however, there was no harm done, for the dust fell in their own faces. We were still advancing when a woman, brandishing a

long staff, iron bound at either end, stepped forward, like Hercules in petticoats, and placing herself between our would-be guides and us, made such a display of the argumentum ad hominem that our thirty armed men positively refused to accompany us another step. I must confess that it was a disappointment without sorrow, and we commenced a retraite honorable. Met by the governor of the village—on learning the cause of our visit, he asked if we would answer for our guides' safe return—being assured in the affirmative, he instantly commanded six men to lead us to the pit—we were followed by the cries and curses of women and children; the governor himself escorted us to a bridge clear of the town, and here forbade a passage to those whom we were far from wishing to accompany us—a broad smooth winding road leads up the neighbouring mountain—crystal grows on the summit like grass, and gives a novelty and interest to the scene, but there is not the slightest appearance of life; we entered a ravine, resembling the dry bed of a torrent—I was employed in culling crystal—the guides ran a-head, and crying out, 'there, there it is, there died the soldiers, and there you are going to die,' they ran homeward with all speed—one of them in passing called out for becksheesh, which I offered, but he would not stop to receive it—there must then have been some cause truly alarming: and such was the effect upon two of my boatmen, that they threw down the plank, and would not advance another inch. We had been an hour and ten minutes on our walk: this coincides with Mr. Legh's account. The opening of the cave pointed out to us is a natural fissure in the rock, presenting a descent of about 20 feet; into this I let down Davy's lamp—it went out immediately: relighted it, but with no success: again, and again—the sun was set, and although the moon, according to her promise of last night, intended to shine in her fullest splendour, as yet it was gloomy, the air from the cave was far from agreeable, and the wind was shrill and melancholy—it did not require novel reading to magnify solitude into horror. The lamp had failed so frequently, that my dragoman exclaimed, 'Omens, omens, the lantern dies, we are going to die, if you offer me millions I dare not go in.' Some bats flew forth, and convinced me that there was life in the cave, and that the fault was in the lamp: at length I amended it, much to my dissatisfaction: I was now compelled to enter,—and to enter it alone. I paused: did the fear of my companions communi-

cate itself to me? I had adopted all prudent measures suggested by Mr. Legh's recital, yet I might still share the fate of the Arabs.—Ere I descended, I wrote in my pocket-book a few farewell lines to one on whom my thoughts, perhaps the last, were pondering.—The thermometer suspended from my neck—the mercury rose 15 degrees: I fastened the light to the end of the stick and surveyed the apartment; spacious, irregular, apparently natural, and low, the floor covered with large flakes fallen from above, an opening before me—it is but a continuation of the fissure by which I had entered—having no assistance at hand, in case of accident, I proceeded slowly, holding the light sufficiently in advance to give me notice of bad air, and Davy's lamp gave me confidence against explosion—the rock in some places lined with crystal, but dirty, as if from smoke, three large stalactites, the cast-off skin of a large snake, and some parts of mummies; the dragoman finding me in good spirits, ventured to enter, in spite of the omens and his oath—I gave him some animals to demummise during my absence, and entered another fissure—prostrate on my face, any other position was impossible, and in this manner I proceeded till I had far passed the length of passage described by Mr. Legh: found several small mummies, lizards, or crocodiles, but they might have been hid there by vermin—I returned feet foremost, my dragoman examined the prey, and I pursued my search. I groped in and about the masses, still holding the light forward—something red is glittering—I distinguish a turban and a soldier's vest—feel the colour fluctuate in my cheek—but yet the light burns brightly, and the soldiers carry arms worth earning. I called the dragoman, telling him that I had found one of those who had died there last week: he came forward and paused—after some minutes' deliberation, I advanced, and produced the clothes of my own dragoman, he had taken them off at entering, on account of the heat. I now forced myself into the continuation of that fissure by which we had at first descended—found it soon impervious, being netted up with stalactites: re-examined the large chamber thoroughly, but could find no untried opening: returned to the surface of the earth, having been fruitlessly employed one hour and twenty minutes—so much for the mountains in labour. I imagine that the Arabs did not conduct us to the crocodile pit, either from fear, or calculating that whatever induced strangers to run the risk would be worth at least as

much to themselves. The moon was at the full, and we searched the neighbouring mountains, but in vain, every thing was unfortunate, even the valley of crystal did not glitter to the moon-beams; it was past 10 o'clock when I rejoined the boats, and awoke Mr. Grey to tell him of my misadventure." P. 97.

The second, and more serious adventure, occurred in attempting to pass from Jerusalem to Jericho.

"About eight o'clock in the morning a janissary was in waiting; having been repeatedly assured that there was *no danger on this side Jericho*, and scarcely believing that there was any on the other, I had resolved upon having no other attendant; I was at the same time provided with a letter to the governor of Jericho, commanding him to furnish me with an escort. As we were on the point of starting, Nicholai expressed a wish to see the Jordan; a horse was procured—he girded on his sword, and with my fowling-piece in his hand, we sallied forth. The route is over hills, rocky, barren, and uninteresting; we arrived at a fountain, and here my two attendants paused to refresh themselves; the day was so hot that I was anxious to finish the journey, and hurried forwards. A ruined building, situate on the summit of a hill, was now within sight, and I urged my horse towards it; the janissary galloped by me, and, making signs for me not to precede him, he rode into and round the building, and then motioned me to advance. We next came to a hill, through the very apex of which has been cut a passage*, the rocks overhanging it on either side. I was in the act of passing through this ditch, when a bullet whizzed by, close to my head; I saw no one, and had scarcely time to think when another was fired, some short distance in advance; I could yet see no one; the janissary was beneath the brow of the hill, in his descent; I looked back, but my servant was not yet within sight. I looked up, and within a few inches of my head were three muskets, and three men taking aim at me. Escape or resistance were alike impossible.—I got off my horse. Eight men jumped down from the rocks, and commenced a scramble for me; I observed also a party running towards Nicholai. At this mo-

ment the janissary galloped in among us with his sword drawn; I knew that if blood were spilt † I should be sacrificed, and I called upon him to fly. He wounded one man that had hold of me; I received two violent blows, intended I believe for him; from the effect of one I was protected by my turban—I was not armed—the janissary cut down another Arab, and all the rest scrambled up the rocks, the janissary turned his horse and rode off at full gallop, calling on me to follow him, which I did on foot: in the mean time the Arabs prepared their matchlocks, and opened a fire upon us, but only few of their shots came very near. We had advanced about a league, when two of the banditti made a show of cutting us off. A sudden panic seized the janissary, he cried on the name of the Prophet, and galloped away. I called out to him that there were but two—that with his sword and pistols, if we stopped behind a stone, we could kill them both; he rode back towards the Arabs, they had guns, and the poor fellow returned at full speed. As he passed I caught at a rope hanging from his saddle—I had hoped to leap upon his horse, but found myself unable; my feet were dreadfully lacerated by the honey-combed rocks, nature would support me no longer, I fell, but still clung to the rope; in this manner I was drawn some few yards; till, bleeding from my ankle to my shoulder, I resigned myself to my fate. As soon as I stood up, one of my pursuers took aim at me, but the other casually advancing between us, prevented his firing, he then ran up, and with his sword aimed such a blow as would not have required a second; his companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face; they then stripped me naked. These two could not have known that their friends were wounded, or they would certainly have killed me; they had heard me vote their death, and which we should in all probability have effected, had the janissary, a Turk, understood me. I had spoken to him in Arabic.

"* Chateaubriand met with a serious adventure, I had been reading his *Itinerary* on the previous day. Ali (the janissary) se precipite dans le mele * * * enfin il tira son sabre et alloit abattre la tête du chef des Bedouins * * * que nous serions infalliblement massacres que c'etoit la raison pour laquelle il n'avoit pas voulu tuer le chef; car une fois le sang versé nous n'aurions en d'autre parti à prendre que de retourner promptement à Jerusalem."

"* Quaresmius, lib. vi. c. 2. quoting Brocardus, 200 years past, mentions that there is a place horrible to the eye, and full of danger, called Abdomin, which signifies blood; where he, descending from Jerusalem to Jericho, fell among thieves.

"It was now past mid-day, and burning hot; I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me. In about twenty minutes Nicholai came up; his only sorrow was for my wound, and the loss of the sword, which was his own. 'You cannot live, Sir, you cannot live! they have taken away my sword; I asked them to give it back to me, but they would not.' He then related his part of the adventure, ten men had beset him, his horse was not to be depended upon, the gun was not loaded; and there were many Arabs on every side, so that retreat was impossible. The janissary now came to our assistance, and put me on his horse; we passed by a rivulet of tempting water, but they would not allow me to drink, though I was almost choked with blood. At length we arrived about 3, P. M. at Jericho. The 'walls of Jericho,' are of mud; at a corner of the town stands a small stone building, the residence of the governor: within the walls of it is the town reservoir of water, and horses for eight Turks. My servant was unable to lift me to the ground; the janissary was lighting his pipe, and the soldiers were making preparations to pursue the robbers; not one person would assist a half-dead Christian; after some minutes a few Arabs came up, and placed me by the side of the horse-pond, just so that I could not dip my finger into the water; one of the soldiers, as he went forth, took the rug from his horse, and threw it to me as a covering. The governor armed himself, and the whole garrison sallied forth in pursuit of the banditti. This pool is resorted to by every one in search of water, and that employment falls exclusively upon females; they surrounded me, and seemed so earnest in their sorrow, that, notwithstanding their veils, I almost felt pleasure at my wound; one of them in particular held her pitcher to my lips, till she was sent away by the Chous*, I called her, she returned, and was sent away again; and the third time she was turned out of the yard; she wore a red veil†, and therefore there was something unpardonable in her attention to any man, especially to a Christian, she, however, returned with her mother, and brought me a lemon and some milk. I believed that Mungo Park, on some dangerous occasion during his travels,

received considerable assistance from the compassionate sex.

"About sunset, the secretary* of the governor provided me with a shirt. I was then put into a mat, and deposited in a small dark cell, but even there I was not at rest, for a cat made two pulls at my ear during the night, it was a very Moham-medan cat†." P. 284.

We here close our remarks, repeating what we said in the beginning of them, that they are made because we think the interests of religion and morality require them from us; they are not made to give personal offence, or wound unnecessarily personal feelings, and we trust they will be received in the same spirit. Sir F. Henniker has talent and spirit, and a right way of thinking on many subjects; we think it creditable to him also to profit by his leisure and means to visit distant countries, in spite of the privations, hardships, and even dangers to which it must expose him—but we hope he will soon be convinced that nothing can excuse levity and profaneness in religion—if he is a believer, he must know the wickedness of them; if he has the misfortune to doubt, or disbelieve, still he must admit the subject to be too important to all to be trifled with, and the belief too dear to the mass of his countrymen to be wantonly jeered at, and treated with scorn. Doubts or convictions honestly entertained, and expressed modestly and seriously we much pity, and may condemn in proportion to the means used to remove or arrive at them; but to sneer at Religion can never be otherwise than unphilosophical, illiberal, and cruel.

"* This man is a Christian, and the only one in Jericho. Mohanmedans do not study the art of writing; and the office of secretary is generally performed by either Jew or Christian."

"† The cat was the favourite animal of Mohammed, and the Turks have many anecdotes and superstitions respecting it, the cat is characteristic of the Turk."

"* The Ostler."

"† The sign of not being married."

Narrative of an Ascent to the Summit of Mont Blanc, August 18th, 1822. By Frederick Clissold, Esq. Rivingtons and Cochran. 1823.

"AFTER an hour's march along the valley, we commenced our ascent, to the east of the glacier de Bossons. About midnight we reached the cottage of old Favret—one of the guides of Saussure, and father of Pierre Favret, by whom I was accompanied." "We procured of him a few thin pieces of wood to serve as the bed, on which we were to repose at night, and then departed."

"We had to ascend the steepest heights of the mountain, and were soon upon a narrow path, strewn with loose stones, and winding along the side of a precipitous declivity, which shelved down, upon our right, in one plane of smooth rock, to the depth of 1000 or 1500 feet. At half-past three in the morning, we arrived near the base of the Aiguille du Midi, and were as near the glacier de Bossons as our safety permitted."

"We all lay down near a large fragment of rock, which shielded us from the masses of ice, stone, or snow, which might accidentally have rolled from the cliffs above. My guides soon fell asleep; but I watched the slow advance of twilight, disclosing the strange prospect. The glaciers distantly stretching down to the valley, glowed with a silvery and feeble lustre; a gleam, reflected from the waters of the Aarve, just stole through the obscurity; no clouds overshadowed the vale, or gathered along the cliffs, whose pinnacles were seen branching confusedly above us; while their barren and rugged elevations smiled with the rosy lights, reflected from the horizon."

"At four, the guides were summoned to depart; and as we had now to enter on the glaciers, I wore my spiked shoes, and the guides tied on their crampons. They had left behind the ladder, which was usually brought for crossing the crevasses, having been informed that the glaciers were unusually favourable to our passage. For some distance we travelled along the foot of the Aiguille, from which frequently roll masses of snow, ice, and rock;—a danger which was now little to be feared, as the frost, which always occur at these heights, had not yet been dissolved by the heat of the day."

"We now arrived upon a long plain of ice, intersected with crevasses, which ran in parallel directions, and at right angles with the straight line of ascent. These chasms were seldom more than ten feet wide; but varied considerably in their depths, which are generally proportioned to those of the ice; the depths of the ice varying as the irregularity of the surface over which it runs. The crevasses are sup-

posed to be, in some places, several hundred feet deep; and their sides generally assumed the light blue tints of the sky. From the glaciers which we now traversed, two other glaciers, called Bossons and Tacconay, descend in two distinct channels into the valley, but being thawed by the heat of the earth, and the warmth of the lower strata of air, they are dissolved generally in proportion to their advance. The width of that part of the vast field of ice, which was seen from our line of ascent, is perhaps half a mile; the whole length of the field is about two miles; and where it approaches the line of perpetual congelation, or separates into the channels running into the valley, the masses of ice are worked into the most strange and irregular forms."

"Fronting us, rose the summit of Mont Blanc, more than 7000 feet above the height upon which we stood; while on our left, a range of numerous Aiguilles soared above us more than 4000 feet, stretching eastward from below the summit, with outlines mellowed into aerial softness. Sometimes they presented fissured declivities, clothed with glittering mantles of ice; and sometimes clusters of sun-gilt spires, pinnaled on roofs sparkling with snow. On our right, and of about the same height with the Aiguilles, rose the white Dôme du Gouté, which derives its name from its form, and is joined to the western shoulder of the summit by a rising narrow ridge. Nearly in the midst of the snowy vale, between the Dôme and the Aiguilles, was seen a line of rocks, called the Grands Mûlets; the nearest and highest of which is elevated about 300 feet above its surrounding glaciers. This vale rose at an angle of 30°, and was crossed by three successive plateaus, elevated one above the other, at right angles with our line of ascent:—the highest, which is also the largest, is called the Grand Plateau; from which abruptly rises the summit of Mont Blanc to an elevation of about 3000 feet; appearing, at a distance, inaccessible."

"We were now advancing to the rocks of the Grands Mûlets, and as my shoes enabled me to walk the glaciers with greater speed, I left my guides. Following, therefore, a shorter line of ascent, over an eminence on my left, to avoid the usual circuitous route, among other forms worked into the most fantastic wildness, I came to a perfect column or tower of smooth* blue shining ice, pierced, as it were, with elegant lancet windows, supporting an overhanging roof, and almost leaning over its centre of gravity. It was about five and thirty feet high, and four feet in diameter. I gazed, for some moments, on this beautiful structure, which had all the appearance of being artificial. Pursuing the path, I next caught a glance of an icy forest of miniature pinnacles and spires, still freez-

ing in the morning air. However elegantly these fairy structures may be formed, they successively dissolve in the warmer atmosphere, and being hardened again by the nightly frosts, are perpetually starting into new objects of wonder."

"Upon resuming our journey, our progress was obstructed by crevasses; so that in general we had either to wind along their sides till we came to one of their extremities, or to leap their narrowest widths. The most terrific manner of passing them was by a descent into the chasm, some feet below the brink of the opening; then by landing upon a narrow ridge in its middle, whence we had to climb the opposite side; which each of us effected without ropes or assistance. As we approached the line of congelation, we passed through labyrinths of most irregular masses. Our path was here seldom seen more than a few yards before us, and sometimes appeared to be suddenly lost; leaving us locked up, as it were in chambers of ice and congealed snow. One or two of the guides, mounting the most elevated pinnacles, explored the direction of our road; while the rest of the party awaited their call. The most perilous office of the guides is to make these surveys; it requires men of the greatest expertness and intrepidity; and Marie Coutet was possessed, in these respects, of marked pre-eminence.

"On our arrival near the Grands Mûlets, we found it necessary to climb almost their whole height; as the irregular masses of snow and ice, on our right, were impassable. These rocks are very precipitous, and, in climbing them, we had generally to tread on loose stones. As soon as we approached their summit, we had to cut in the ice a path, leading horizontally along their sides to the distance of about thirty paces. A smooth broad sheet of ice covered the whole of the declivity (which was at an angle of 45°); while far below us, abatis foot, were huge masses of ice and snow, worked into the most capricious and terrific forms.

"At half past seven, we arrived at the usual place of rest, without having required the use of ropes or other assistance; a circumstance which inspired us with confidence in our ultimate success. We now sat down to partake of a hearty breakfast, when we beheld several avalanches, some near us, and some in the distance, falling like cataracts down the rugged rocks of the mountain. The thermometer in the sun was at 70°, and the state of the weather excited the liveliest hopes of success. At nine, the guides arranged for our departure: we all put on our veils, as a protection from the heat and light; at the same time taking as plentiful a supply of water from the rocks, as our means afforded. We had now to traverse the regions of eternal snow, and as this part of our journey was more dangerous than crossing the gla-

ciers, we were secured, in pairs, by ropes; eight or nine feet of rope being left between each forming the pair; and I chose for my fellow the guide that appeared the strongest. Though we had to pass but few visible crevasses, yet many were concealed by the snows, and we therefore followed in the steps imprinted by the leading guide.

"We travelled in the straightest possible line of ascent; our path leading sometimes among rude piles of snow, many of which we scaled, though at an angle of 50°. The crevasses, we here saw, were often of greater width than those of the glaciers: some of them opening twenty feet wide, though they were seldom of great depth. Their sides appeared of a light blue tint, and were sometimes hung with pendant and dripping icicles; presenting the most splendid spectacle.

"As the day advanced, we heard many avalanches fall from the rocks; the heat was oppressive; our thirst rapidly increased; and our stock of water was exhausted. I therefore proposed bottling the snow; expecting it to thaw by the sun or the heat of the body, an expedient which afforded us many a hearty draught. Some of the guides mixed wine, and some vinegar, with snow; the latter being a cooling and agreeable beverage; others found great relief from dissolving loaf sugar in their mouth. but, with regard to myself, I generally used lemons, and partook abundantly of raisins, which proved a good substitute for other food. Sometimes I satisfied my thirst with snow: for, having upon other occasions tried the experiment, even during the highest state of perspiration, I found, by first dissolving the snow in small quantities, and moderately warming it in the mouth, that although it has sometimes been followed by a slight inflammation of the mouth and throat, yet it has never produced serious injury. Our thirst now became excessive; and if we had not satisfied it, effects might have been experienced worse than those occasioned by taking the snow. Our faces suffered from the heat of the sun, as well as the powerful reflection of light; but to relieve us from these unpleasant effects, I had provided myself with a preparation of cold cream, of which the guides gladly partook. Soon after we left the Grand Mûlets, my fellow guide detached himself from me, on account of his great exhaustion. I was, therefore, secured between two others, and was surprised that I felt so little fatigue; but the cold surface we trod prevented those inflammatory effects in the legs, which are experienced when walking upon common ground. Another guide, from exhaustion, soon fell into the rear; and as we approached the Grand Plateau, all, except Favret (a guide) and myself, were severely affected with lassitude and difficulty of breathing, which they ascribed to the rarity

of the air. Rest was their only means of relief; and this soon restored them. We reached the Grand Plateau at two o'clock."

"From the heights of the mountain, which precipitately rise above this Plateau, immense avalanches often descend; and we had to effect a passage directly under the summit, whose sides threatened to roll down the impending masses, with which they were burthened. A rapid progress is here the best means of safety; but though the chances are greatly in favour of the cautious traveller, yet, as will be seen in the course of the narrative, the danger in this place defies precaution."

"Being now released from the ropes, since there were no more crevasses to intercept our route, we rested a short time; some of the party reclining among the scattered ruins of former avalanches; while near us, entombed in a crevasse, slept the three brave guides who perished in the year 1820."

"The thermometer in the sun was still at 70°. After a short repose, we commenced our last stage." "Having crossed the plateau, we followed a serpentine course towards Mont Maudit, the eastern shoulder of Mont Blanc. The surface of the snow was so firm a consistence, that steps were cut with the axe for many hundred yards,—a most laborious employment, in which the guides relieved each other every ten minutes. The whole party now preserved uninterrupted silence; here was our greatest danger;—a false step might have swept us below into an immense crevasse."

"While detained by the cutting of steps, I felt a strong inclination to sleep, and feared lest I should drop down; but, by maintaining a watchful position, and exciting my thoughts, the inclination gradually subsided. After some hundred feet of ascent, we found ourselves opposed by a parapet of congealed snow, about eight feet high, and of the hardness of ice. This we scaled, by means of steps, cut as before, and in the vicinity found a dead bee."

"We had been so much retarded by difficulties, and waiting for wearied guides, since we left the Grand Plateau, that it was nearly six o'clock before we came in view of the Rocher Rouge, a rock on the eastern side of Mont Blanc, about 800 feet below its summit, and facing the valley of Chamouni. As Marie Coutet requested leave for some of the guides to return to the rocks near the Grands Mûlets, it is probable they felt a little alarmed at the idea of sleeping so near the summit. Our path leading to the eastern shoulder, now became far less dangerous than that we had just travelled; the Rocher Rouge was surveyed; and the guides, who were before inclined to return, now selected this as our place of abode for the night. We arrived here three hours later than we had ex-

pected; and it being half past six, it was considered too late now to venture to the summit, since we could not have reached it till after dusk. Continuing a little to the right, and then to the left, in order to gain an eminence for witnessing sunset, we came to a plateau behind the Rocher Rouge, in view of Chamouni; and now mounting my hankerchief upon a pole, a soft breath of wind spread its folds, and floated it gently in the air, as the signal to the Priory of our happy triumph."

"My anxiety to gain the summit this evening having increased, I walked on till I approached a rock, called by the guides the Petit Mûlet, about 700 feet below the summit, and upon the south side of its eastern shoulder."

"The sun was now sinking, and gave us assurance of his cloudless return. A circle of thin haze, about the depth of his orb, marked dimly the limits between heaven and earth; no sound from the one disturbing the stillness of the other. The snow-topped Appenines presented an appearance of low scattered clouds: we discerned some of the waters of the lake of Geneva; our eyes glanced over the Jura into the empire of France; while the loftiest Alps completed the majesty of the scene. This vast and varied solitude was now slowly changed by the sun, in one continued progression 'from glory to glory.' The western arc of the misty circle kindled, from a rosy to a deep reddening glow, skirting the horizon with a streak of dark fire. The glassy pinnacles of the surrounding Alps mirrored the varying lights of the hemisphere; some melting their outlines in the softer tints of evening; and some vying with the brightness of the western horizon."

"We now retraced our steps to the Rocher Rouge, which, I was soon convinced, had, only by necessity, been selected as our place of abode for the night. This rock is seated upon the verge of a precipitous eminence, and runs back into an embankment of drifted snow, so as to have a small area adjacent to its western side. This area is so detached from the rock, as to leave a crevasse running along its base; the lower part of the embankment is also so detached, as to form a covered passage, winding over this end of the crevasse, and under the embankment. We found a semi-circular cavity, which, opening into the crevasse, upon its near side and close to its brink, appeared to have been occasioned by the sinking of the snows underneath. Into this cavity the poles were thrust down, to ascertain whether it was undermined by a continuation of the chasm, and we judged it was not. The cavity was only about twenty feet from the verge of the eminence, which consisted chiefly of indurated snow, that frequently rolled down in avalanches; but we all contented ourselves

with this situation, being too much in need of rest to be troubled with any idea of danger.

"Every guide had by this time arrived, so that we immediately set about guarding the cavity, upon that side which opened into the crevasse, by means of cross poles fastened into the snow; we then strewed its floor with the few pieces of wood brought from old Favet, and spreading over them a blanket, we all crowded together into this little cell."

"The thermometer was at 26°; and we were extremely cold, being sheltered only with a thin linen cloth. It was eight o'clock before we became settled. In the night arose light gusts of wind, drifting the snow upon us; and as they generally occasion avalanches, my thoughts were naturally directed to the possible instant precipitation of us all 2000 feet down the steep of the mountain. I had but little sleep through the night, and with our thin cloth we were but half covered; so that I was in frequent watch for day. At length I perceived a lambent light, which had stolen from the eastern horizon, feebly illumining the summit, till it glowed softly with a planetary lustre, and seemed inspired, as it were, in the dark blue firmament; when, as twilight brightened into a cloudless morning, it blushed like a rising harvest-moon." "I omitted to look at the thermometer; but Marie Couët, who had been in the habit of attending to it upon great elevations, afterwards told me that he considered it had not descended lower than 18°; our lemons, however, and a bottle of the best hermitage, were frozen."

"As we advanced, the rising sun kindled the summit, as it were, into a lamp of burning gold;—a scene which inspired us with new animation. Favet and myself were the only persons not subjected to severity of suffering, particularly in regard to the breath:—as to the rest of the party, some lay down, and though others kept their standing, yet they were obliged to bend their bodies, and hang down their heads, to obtain easier respiration."

"Having, as we supposed, walked about twenty-five miles since our departure from the Priory, at half-past five the whole party reached the summit."

"The warmth of the atmosphere rapidly increased, and we were greatly refreshed by a slight involuntary slumber upon the bare snows. The thermometer in the sun was at 70°; yet our expedient of bottling the snow continued ineffectual."

"The plane of the summit was triangular, and almost equilateral; declining from its north side, which was nearly horizontal, parallel to, and facing the valley of Chamouni; the distance from the middle of this side to the opposite angle being not less than five or six hundred feet. The plane declined from the horizon about 200

feet, and was intersected by a fissure, which ran parallel and near to the side next to Chamouni, presenting in appearance the formation of a crevasse."

"I sat upon the head of the pinnacle, which rises at the angle next to Cormayeur, and looked down a vast uninterrupted rocky precipice, retreating perpendicularly several thousand feet into a declivity of ice and snow, which slanted down to other cliffs, overshadowing the vale."

"The air was perfectly still; the sky of a deep cerulean tint; and the contrast of this richness and solemnity of shade magnificently increased the splendour of the sun. We discerned only two or three small travelling clouds; but these foreboded a gradual termination of our fine weather. A thin hazy circle skirted the horizon, dimming all objects in the extreme distance, or, it was thought, the Mediterranean might have been discerned. All distant low land, as well as the waters of the Geneva lake, were slightly obscured; but the extreme range of the Alps rose clearly in view, from which Mount Rosa 'upheaved its vastness,' prominent in majesty and splendour. Amid this wildly varied immensity, the distant Shreckhorn dwindled into a diminutive peak; while, of all the magnificence which was stretched around us, the sublimest spectacle was presented by the monarch upon whose crown we trod; for over a tract of seven miles in breadth, and five and twenty in length, were seen, crowded together in confused perspective, hundreds of tilted pyramids, boldly towering over tremendous and most resplendent glaciers: but a range of aiguilles upon the southern side of the mountain rose with a still more subduing sublimity—some of them soaring seven thousand feet almost perpendicularly above the vale, and retulgent with vast accumulations of ice and snow."

"Having remained upon the summit three hours, we commenced our descent."

"On our arrival at the Grand Plateau, the ropes were again fastened round us, in the same manner as when we ascended, and in this way we rapidly advanced to the Grands Mûlets." "Placing ourselves in a sitting posture, we slid down, with great velocity, several embankments of three and five hundred feet in the line of descent. This expedient was not attended with danger, as there were no visible crevasses; and our velocity would have carried us over any which might have been concealed. In some places our foot-steps left a hole in the snow, and once my foot sunk into a deep cavity; so that we probably passed over some hidden abyss, which was sometimes suspected by a long water-coloured streak. If, in these cases, the traveller throws himself down, and holds his baton horizontally, and at right angles with the crevasse, he will add greatly to his ser-

ity; since crevasses, whether visible or invisible, are generally at right angles with the line of ascent." "We arrived at the Grands Mûlets at half past one." "During nearly the whole of my stay, I was occupied in taking a parting leave of the scenery around me; and whilst our dangers were furnishing a subject of merriment, suddenly a sound as of reiterated peals of the most tumultuous thunder, or the roar of the ocean, bursting its boundaries, and hurling in its progress vast fragments of rock, struck the guides mute with astonishment; and at the moment, a cloud was seen resting upon the summit. We afterwards learned, that an avalanche had fallen upon the Grand Plateau, burying beneath its ruins much of the path we had traversed."

"The thermometer in the sun was here at 70°. We left the Grands Mûlets at three o'clock, and had still to encounter several dangers. The present insecure state of the glaciers, produced by the heat of the day, required our most cautious advance; indeed their general appearance was so changed, as to be scarcely recognized. Thousands of rivulets, intersecting each other, maddled around us their murmuring tumults, while, at intervals, heavy piles of loosened glaciers crumbled down the rocks.

"At half past five we quitted the ice, and soon after rapidly descended the rest of the mountain; the peasants anxiously waited our arrival; and hailed, as we passed them, the happy fortune of their companions — We again pursued our route through the woods, in darkness, and completed the expedition by gaining the Priory at half past seven, after an absence of two nights and two days."

Discoveries in Hieroglyphical Literature, By Thomas Young, M.D. F.R.S. &c.

"A CURSORRY examination of the few well identified characters, amounting to about 90 or 100, which the hieroglyphical inscription, (on the Rosetta stone) in its mutilated state, had enabled me to ascertain, was however sufficient to prove; first, that many simple objects were represented, as might naturally be supposed, by their actual delineations; secondly, that many other objects represented graphically, were used in a *figurative sense* only, while a great number of the symbols in frequent use, could be considered as the pictures of *no existing objects* whatever; thirdly, that in order to express a plurality of objects, a *dual* was denoted by a *repetition of the character*, but that *three* characters of the same kind, following each other, implied an *indefinite* plurality,

which was likewise more compendiously represented by means of *three lines or bars attached to a single character*; fourthly, that definite numbers were expressed by *dashes* for units, and *arches*, either *round* or *square*, for tens; fifthly, that all hieroglyphical inscriptions were *read from fiout to rear*, as the objects naturally follow each other; sixthly, that the *proper names* were included by the *oval ring*, or *border*, or *cercle*, of the sacred characters, and often between two fragments of a similar border in the running hand."

Memoirs of Charles Alfred Stothard, F.S.A. Author of the Monumental Effigies of Great Britain. By Mrs. Charles Stothard. 1823.

"Of the *Tombs* of this country since the Conquest we find the earliest were but *representations*, and appear to us in the *shape of the lid of the coffin*; these seem to have been placed even with the pavement, having in some instances, foliage fancifully sculptured upon them, and in others crosses. These were carved in *exceedingly low relief* with various fanciful devices, but most generally with such as denoted the profession of the deceased. Tombs of this description are extremely numerous. From some interesting specimens, that we have prior to the Conquest we may gather that such a mode was *very early* practised in this country.

"*Effigies* are rarely to be met with in England before the middle of the *13th century*, a circumstance not to be attributed to the causes generally assigned, which were either, that they had been destroyed, or that the unsettled state of the times did not offer sufficient encouragement for erecting such memorials; but it rather appears not to have been the practice before *this to represent the deceased*. If it had been otherwise for what reason do we not find effigies over the tombs of Matilda, Queen of William the Conqueror, his son William Rufus, or his daughter Gundrada? Yet after a time it is an undoubted fact, that the alteration introduced by the Normans was the addition of the figure of the person deceased; and then it appeared not in the bolder style of the Norman monuments, but *partaking of the character and low relief* of those tombs it was about to supersede. Of these and of the few perhaps that were executed, that of Roger, Bishop of Sarum, is the only specimen in good preservation. But it is singular, as we remark, the figure had not quite super-

seded the ornaments, and we do not find they long retained this character, but gradually appear *more relieved*. The effigy of Joceline, Bishop of Salisbury, is infinitely more so than that of Roger, which is far from possessing the bold relief which we afterwards observe in the figure of king John.

"Our sculptors having arrived at this stage of improvement, continued to execute their effigies after the same manner, (during which we observe the coffin-shaped slab giving way to a more regular figure) till the beginning of the 14th century; and it was then that it entirely disappeared, and the effigy is represented in full relief. It seems very probable, that the figure which was placed on the tomb, *represented the person* as he appeared in the coffin. To support such a conjecture is no difficult task. King John it seems was exactly similar, at least, as having the sword and sceptre. Withburga, sister to Queen Etheldreda, Abbess of Ely, when examined several centuries after her interment, by order of the Abbot Richard, was found with a cushion of silk beneath her head, &c. It is not unlikely that it was usual to bury the dead in this manner, whence arose the general custom of sculpturing our effigies with cushions under the head." P. 26.

A Historical and Topographical Essay upon the Islands of Corfu, Leucadia, Cephalonia, Ithaca, and Zante: with Remarks upon the Character, Manners, and Customs of the Ionian Greeks; Descriptions of the Scenery and Remains of Antiquity discovered therein, and Reflections upon the Cyclopean Ruins. Illustrated by Maps and Sketches. By William Goodisson, A.B. Assistant-Surgeon in His Majesty's 75th Regiment. 8vo. Pp. 292. 12s. Underwoods. 1822.

"The Greek Church at Corfu has for its head a Protopapa, (Archpriest,) elected in an assembly of the Clergy and Noblesse. The election is made by ballot, and the votes are concealed; a wise precaution in a country where vengeance is authorised by impunity. The new Protopapa is decorated with his robes in the hall of the assembly, and conducted home amidst the ringing of bells, and other public marks of honour. He is distinguished from the Protopapas of the other islands by the title of Grand Protopapa, and his

authority is equal to that of a Bishop. The office lasts five years, at the expiration of which period he returns into the number of ordinary Priests of Papas.

"The number of Churches is very considerable. The officiating priest is chosen annually by the parishioners, and has no fixed stipend. In the country, most of the Churches have been built by individuals who, as proprietors, nominate the Papas. The property of the Church of St. Speridion is vested in a private family. They appoint the officiating Papa, who is always one of the family, and has the right of looking into the revenues of the Church. The festival of St. Speridion is celebrated with great pomp. Eight days previously, the doors, windows, and steeple of the Church, are ornamented with festoons of laurel and myrtle. On the eve of the festival, the shrine which contains the body of the saint, whole and well preserved, is exposed to the veneration of the people. The shrine is ebony, embossed with silver gilt, and enriched with precious stones; the front is shut up by a large glass. The saint is upright, dressed in his pontifical robes; over the shrine is supported a beautiful silk canopy. The head of the government attends the procession with the military staff, and a large proportion of the garrison under arms; a military band goes before. It first moves towards the citadel, where a royal salute is fired from each battery. They then make the round of the esplanade, and proceed along the vale at the harbour side, where a salute is fired by each ship of war, decorated with her flags. In the streets through which the procession moves, the houses are all ornamented with drapery suspended from the windows. The ceremony is often interrupted by the sick, who are brought out upon the occasion to be placed under the shrine, in full assurance of a cure. In all public calamities, the relics of the saint are exposed with the most religious confidence. The Church enjoys the revenues of some lands which pious individuals have bestowed for its support. The devotion of the Islanders affords a very considerable produce. The mariner and the artisan believe that they ensure the success of their speculations in sacrificing a part to St. Speridion. No boat leaves the port on any voyage in the profits of which the saint has not an interest.

"The dead are buried in the body of the Churches usually. They are interred always with their cloaths, just as they were worn in life. Previously to their being deposited in the grave, they are conveyed, dressed as above, in an open bier. As soon as the bier is raised from the

ground, an earthen vessel is flung out of a window, and broken to pieces on the ground; the procession then moves off, attended by the Clergy all in black, and with lighted candles, to the Church, where the body remains for some hours before interment, laid out, as it were, in state.

"Excepting at Corfu, the women are universally banished from table: their usual employment being to cook for their husbands, to serve their dinner or supper, and to perform every other menial office about the house, contenting themselves with an irregular meal taken at intervals, as their domestic occupations allow, or their inclinations prompt. In the country, the female peasant carries the wood and water, works at the olive mill, and per-

forms, in fact, every laborious office, whilst her husband sleeps or feeds; until the task of pruning the vines, cultivating the fields, (which toil is indeed common to both sexes,) or other duty assigned to him, calls forth his exertions; and when this is the case, he can hardly be called idle. At the festivals in the country, which are celebrated in the open air, the men and women separate into distinct parties, setting down in circles, and dining upon the grass in the olive shade. These are the occasions of their greatest mirth and hilarity, and certainly a very delightful spectacle it is. After refreshing themselves, they form themselves into sets, and dance upon the green under a cloudless sky."

MONTHLY REGISTER.

THE Anniversary Meetings of the several Societies connected with the Church have taken place so close on each other, and so late in the month, and have proved in every respect so abundantly interesting, that we should neither be doing justice to their merits, nor to the expectations and feelings of our readers, if we gave, what the shortness of the time would alone enable us to give, a hurried and curtailed account of them. We must, therefore, beg to refer our readers to our next Number, wherein we trust to be able to present, in one view, a full and authentic statement.

LAW REPORT.

WALTER, v. GUNNER and DRURY.

Consist. Reports, Vol. I. p. 314.

Right of a Parishioner to a Seat in the Parish Church.—Rule of Construction as to Custom, and the Extent of a Faculty.

THIS was a proceeding against the Churchwardens of Teddington, calling on them to shew cause why they had not seated, or caused to be seated, the Plaintiff and his family in the Parish Church, according to his situation and condition, he being a principal Inhabitant and Parish-

ioner, and having duly applied to them to be so seated.

JUDGMENT.

Sir William Scott.—I think the process has issued very properly in this case, and that this is a convenient mode of proceeding, by citing the Churchwardens in a civil suit, to shew cause, &c. as in this citation. I do not think that it was necessary to allege that any particular pew was vacant, as it would be a sufficient return, on the part of the Churchwardens, to aver, that they were unable to comply with the request, on account that there were no such vacancies. If that return were made, and duly established, I fear it might be entitled to much consideration, as in the enlarged population of parishes in the vicinity of this town, it may really not be in the power of the Churchwardens to make *immediate* additions to the fabric, or to build Chapels at once for the accommodation of the inhabitants. The return in this case is not of that kind. It consisted of two facts: that notice was given of a vestry, and that an offer was made, that the party might erect a pew on a condition which is not strictly legal—that he should pay the parish for it. It is clearly the law on this subject, that a *Parishioner* has a right to a seat in the Church without such payment: but I think the return is bad on another ground; for although it might be sufficient, if there was no pew vacant, yet if there are existing pews improperly occupied, the mere offer of permission to erect a pew is not a good return.

The other part of the return is bad also, since it pleads a custom which is evidently illegal, and cannot be supported—that pews are appurtenant to certain houses, and are let by the owners to persons, who are not inhabitants of the parish. *All private rights in pews must be held under a faculty, or by prescription, which presumes a faculty, and no faculty was ever granted to that effect*; for the ordinary must have exercised his discretion, to depopulate the Church of its own proper inhabitants, if he could have granted such a faculty. The plea goes on to state, “that the Churchwardens have not ventured to disturb such occupiers;” to whom it is answered, justly, *that they have not done their duty; for they ought to have prevented an occupancy of that kind.*

There is something stated also of a custom, that others, who have not pews appurtenant, *pay a rent for seats, which is applied in easement of the parish rate*, a practice which has been constantly reprobated by the Ecclesiastical Court, and discouraged as often as it has been set up. Then the return is, I think, insufficient; and the party has shewn, that there are pews occupied by persons not living in the parish, and that a particular individual has obtained a large portion of the Church, and let his own pew to a non-resident person. There is one pew appurtenant to the house of Mr. Retford, who does not live in the parish, and who *covenants with his tenant that he shall not occupy it, in order that he may let it out to others. This is clearly illegal.* If a pew is rightly appurtenant, *the occupancy of it must pass with the house*; and the individuals cannot by contract between themselves, defeat the general right of the parish. It appears that the house has been built only *eighty years, which is not sufficient to establish a prescriptive right*; because it might be presumed that evidence of the grant of a faculty was not extinct in that time; but even if there was a prescriptive right, *it could not be exercised by transferring it to persons, not inhabitants of the house or parish. Such possession cannot be maintained.* There is also another instance, in which the parish has given way to the partial convenience of one person, who holds a house, to which a pew may be appurtenant: when, however, he was indulged with a gallery, the parish ought to have required him to exchange his own pew for that accommodation. He ought to be required to go back to his own proper pew, or give it up to the parish; as it is now used in the same improper manner by inhabitants of another parish. P. 319.

“A person claiming a pew, must shew either a faculty or prescription, which will suppose a faculty. But mere presumption is not sufficient, without some evidence, on which a faculty may reasonably be presumed. The strongest evidence of that kind is the building and repairing time out of mind; for mere repairing for thirty or forty years will not exclude the ordinary. In this case the person was offered a particular space; and if he had built on it, it would not be sufficient to supersede the authority of the ordinary. The possession must be ancient, and going beyond memory; and though on this subject I do not mean the high legal memory, it must be larger than appears in the circumstances of this case.

“It is alleged that the house has been built eighty years, but it is not said that the seat was built and maintained by the owner of the house. The time of sixty years has been held not sufficient against a wrong doer. The law does not favour claims against the ordinary, and no ground is stated here on which such a right can be established against him. By Mr. Retford’s own affidavit, it appears that whatever his claim might be, *it ceased when he went out of the parish, and has since been used improperly.* I have no hesitation in saying, that this is to be considered as a vacant pew, which the ordinary has a right to confer for present possession on any inhabitant. It is my duty therefore to decree a motion to issue to the Churchwardens to seat Mr. Walter in this pew.” P. 322-3.

BARDIN AND EDWARDS v. CALCOTT.
Proceedings against a Person for erecting Tombs in the Church-Yard without due Authority, sustained.

This was a case of office, promoted against Thomas Calcott, for erecting tombs in the Church-yard of Kensington, without due permission or authority.

JUDGMENT.

Sir William Scott.—This is a case of office promoted against Thomas Calcott, for three offences of the same general description—in erecting Tombs in the church-yard of the parish of Kensington, without leave of the ordinary or the churchwardens. There is no question remaining as to the jurisdiction, that point having been fully debated on the admission of the articles. *The church-yard, as well as the Church, is the freehold of the Minister, subject to the right of the parishioners for interment.* Ancient custom often annexes fees for erecting a stone, or

any thing else, by which the grave may be protected, and the memory of the person interred preserved. *It is no general common law right*; but custom will interpose, and where it is shewn to be customary, such practice will be supported. As to buildings of height, *the authority is reserved to the ordinary*; and permission ought not to be granted without his authority in some manner interposed. *The proper mode, strictly speaking, is to apply to the ordinary for a faculty*, who calls on all persons having a right to shew cause, why it should not be done, and hears and determines on the force of any objections that may be made against it. The 3d Inst. (p. 202.) leaves the matter at large; but all commentators say, that the ordinary is to judge of the convenience of allowing tombs or monuments to be erected, and that, if done without his consent, he has sufficient authority to decree a removal. This is the rule of law laid down in Gibson, and therefore the court has only to see how it has been observed; for although no particular inconvenience may have been sustained, if a general rule has been infringed, it will be sufficient to found the censure of the court; since it is not necessary that a special inconvenience should be proved in any particular instance.

In this case three offences are charged; the first is for repairing a tomb without leave of the churchwardens.

(*Evidence on the charge.*)

"Then what is this offence? Not that of erecting any structure nor of making addition to it, but merely of repairing what had been already placed there by proper authority, according to the custom of the parish. Then came the prohibition to do what had not been intended to be done, namely, to make any alterations, and the man continued only to restore and place every thing as it was before. No alteration or addition was actually made. The only conceivable fault then in this part of the case is, that it was done without the leave of the churchwardens. *It might have been proper to apply for leave*; but *the churchwardens were bound to grant it*, as far as their authority extended; and if they had not, they would have been liable to the censure of the court. It is of public consequence, that monuments once built should be preserved; and, if parties are not at

liberty to repair, the object of obtaining leave to erect would be defeated. Monuments are memorials of great use in questions of descent, and consequently are matter of family interest; and decency and propriety likewise require, that they should not remain in a state of ruin and decay. *It is rather the duty of Churchwardens to encourage parishioners to provide that they may be put into repair*, than to obstruct others in doing it. The only fault in this instance was, that the person so employed did not observe the proper formalities of making application. The complaint on that ground alone, is one which I am not inclined to visit with severity, although it might have been proper to have made the application, *inasmuch as nothing should be done in a Church without the knowledge and consent of the Churchwardens.*

"The other charges are for original buildings, in which the permission granted was exceeded, and instead of laying only a flat stone, according to the custom of the place, the buckwork was carried higher.

"It appears then, that there have been two tre passes in this church-yard, which is a consecrated place, entitled to public protection, and in which nothing should be done but under the direction of public authority. We know indeed that many things are often done there that are indecorous enough: as the drying of linen, and spinning of ropes, and other practices that are unseemly enough in such places, but which importing no special or permanent damage, are overlooked with that sort of laxity which is apt to be exercised upon property of a public nature, and in which no man possesses a particular interest. It is of public importance, however, that these public rights should be protected, and, the offence being proved, it is only necessary to inquire what the sentence ought to be. The two latter charges are proved, and it will be my duty to admonish the party to desist. There is no prayer for any order to pull down, and there would indeed be a difficulty in pulling down, without further directions for building up. I think, therefore, that I shall best obviate the inconvenience that might come to the parish, by confining my admonition to the party to refrain."

ECCLESIASTICAL PREFERMENTS.

Aldrich, William, B.D. fellow of Magdalen college, Oxford, to the rectory of Boyton, in Wiltshire; patrons, The

PRESIDENT AND FELLOWS OF THAT SOCIETY.

Austin, Anthony, M.A. to the rectory of

- Hardenhuish, Wilts;** patrons, **ANTHONY GRAY, AND W. UNTHANK, Esq.**
- Bailey, Hugh, M.A. of Christ church, Oxford;** canon residentiary and chancellor of *Litchfield cathedral*, to the prebend of *Dasset parva*.
- Ballard, I. LL.B.** to hold the rectory of *Woodeaton*, with the perpetual curacy of *Cropredy*, in the county and diocese of *Oxford*, by dispensation.
- Bland, Miles, B.D.** fellow and tutor of *St. John's college, Cambridge*, to the rectory of *Lilley Hoo, Hertfordshire*; patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY.**
- Brittaine, —,** of *Kilmastranney*, in the county of *Sligo*, to the living of *Kilcormick*, in the county of *Longford*; patron, **THE LORD BISHOP OF ELPHIN.**
- Broadley, Robert, B.A. of St. John's college, Oxford,** to the rectories of *Melbury Sandford*, and *Melbury Osmond, Dorset*; patron, **THE EARL OF LANCHESTER.**
- Buckle, William L. M.A. of Lincoln college, Oxford,** to the vicarage of *Skirburn*, in that county; patron, **THE EARL OF MACCLESFIELD.**
- Christison, John,** to the parish of *Biggar, Lanarkshire.*
- Clayton, Simon, M.A.** to the prebend of *Weeford*, in the Cathedral Church of *Lichfield*; patron, **THE BISHOP.**
- Cooper, Augustus, B.A.** to the rectory of *Billingford*, alias *Pryleston*, with *Thorpe Parra, Norfolk*; patron, **G. WILSON, Esq. of Redgrave-hall, Suffolk.**
- Darch, William,** to the rectory of *Huish Champflower, Somerset*; patron, **SIR J. TREVELYAN, Bart.**
- Daubeny, Francis Hungerford,** to the rectory of *Feltwell, St. Nicholas*, with the rectory of *St. Mary*, annexed, *Norfolk*; patron, **THE LORD BISHOP OF ELY.**
- Drummond, Edward Auriol Hay, D.D.** late of *Christ church, Oxford*, prebendary of *York* and *Southwell*, to the rectory of *Daltham, Suffolk*; patron, **SIR JAMES AFFLECK, Daltham hall, Bart.**
- Every, Nicholas, M.A.** to the vicarage of *St. Veep*, in *Cornwall*; patron, **JOHN EVERY, of St. Austel, Gent.**
- Goldney, J. K.** to the evening lectureship of *Frome Selwood*, and the curacy of the *New church*, in the *Woodlands*; patron, **THE REV. C. PHILLIOTT, vicar of Frome Selwood.**
- Grooby, James, M.A. of Worcester college, Oxford,** late curate of *Cirencester*, and perpetual curate of *Brinton*, to the vicarage of *Seindon*; patron, **THE LORD CHANCELLOR.**
- Jenkins, Clarke, B.D.** to the valuable rectory of *Leigh Magna, Essex*; patrons, **THE RECTOR AND FELLOWS OF Lincoln college, Oxford.**
- Leech, J.** to the vicarage of *Barton, Cumberland.*
- Lightfoot, John, B.D.** and fellow of *Merton college, Oxford*, to the valuable vicarage of *Ponteland*, in the county of *Northumberland*; patrons, **THE WARDEN AND FELLOWS OF THAT SOCIETY.**
- Lochore, Alex.** to the church and parish of *Drymen*, in the county of *Stirling*; patron, **THE KING.**
- Macdonald, William, M.A. of Baliol college, Oxford,** prebendary of *Button*, and vicar of *Bishop's Cannings, Wilts*, to be canon residentiary of *Salisbury cathedral*, in the room of the *Rev. Dr. Price*, deceased.
- McArthur, John,** to the united parishes of *Kilcalmonel and Kiberry*; patron, **HIS GRACE THE DUKE OF ARGYLE.**
- Macfarlane, Dr. of Drymen,** to be principal of the University of *Glasgow*; also to the church and parish of *St. Mungo*; patron, **THE KING.**
- Marker, Thomas John, of Exeter college, Oxford,** to the rectory of *Guettsham, Devon*; patron, **THE REV. THOMAS PUTT, of Combe.**
- Paton, R.** to the Parish of *Straiton, Ayrshire*; patron, **THE KING.**
- Paul, J. of Straiton,** to the Parish of *Mayole, Ayrshire*; patron, **THE KING.**
- Radcliffe, John, M.A.** precentor of *Christ church*, and vice-principal of *St. Mary-hall, Oxford*, to the vicarage of *Deamham, Yorkshire*; patrons, **THE DEAN AND CHAPTER OF CHRIST CHURCH.**
- Raymond, Oliver, LL.B.** to the rectory of *Middleton, Essex*; patrons, **JOHN THOMAS MAYNE, Esq. JOHN BRIDGES, Gent., THE REV. RT. ANDREWS and TIMOTHY HOLMES, Gent.**
- Raymond, Samuel, LL.B.** to the rectory of *Flempton cum Hengrave, Suffolk*; patrons, **THE REV. RT. ANDREWS, and TIMOTHY HOLMES, Gent.** trustees of the *Rev. Charles Andrews*, deceased.
- Ronden, Francis, B.D.** fellow of *Merton college, Oxford*, to the rectories of *Cusham* and *Ibstone*, in that county; patrons, **THE WARDEN AND FELLOWS OF THAT SOCIETY.**
- Skurray, Francis, B.D.** to the consolidated rectories of *Winterbourne Abbas cum Steepleton, Dorset*; patrons, **THE RECTOR AND FELLOWS OF LINCOLN COLLEGE, OXFORD.**
- Thuckeray, Elias,** rector of *Ardree*, and formerly fellow of *King's college, Cambridge*, to the valuable rectory of *Louth*; patron, **THE PRIMATE OF IRELAND.**
- Whitchcad, George D. M.A. of Queen's college, Oxford,** domestic chaplain to *Lord Monson*, and minister of *Hensingham, Cumberland*, to the vicarage of *Sacoby, near Lincoln*; patron, **THE LORD BISHOP OF LINCOLN.**
- Wood, W. of Highbroke,** to the par

tual curacy of *Altham, Lancashire*; patron, THE RIGHT HON. LORD HOWE.

UNIVERSITY OF OXFORD.

Degrees conferred, May 2.

MASTERS OF ARTS.—W. J. Brodrick, *Bahol college*, grand compounder; R. Strong, *Wadham college*; H. Capron, and R. Y. Keays, *Brasenose college*, and W. L. Townsend, *Worcester college*.

BACHELORS OF ARTS.—D. Hunter, grand compounder, and J. Harington, *Exeter college*; G. Harbin, *Merton college*; R. C. Gibson, *Queen's college*; F. Wilkinson, *Magdalen hall*; H. Gregory, *Christ church*; P. Hesketh, *Trinity college*; T. Hebdorn, *Oriel college*; W. Hyde, and J. Gibbons, *Bahol college*; E. F. Lewis, *University college*; W. Goddard, and T. Hutchins, *Jesus college*; and J. Edwards, *Worcester college*.

May 9.

MASTERS OF ARTS.—C. D. Beckford, *All Souls' college*; T. Bouwens, *Merton college*; R. A. Thorpe, *Corpus Christi college*; T. Shillner, *Christ church*.

BACHELORS OF ARTS.—J. A. Radford, *St. Alban hall*; T. Kitson, *Exeter college*; R. Morris, *Wadham college*; G. Price, *Magdalen hall*; E. M. Munday, *Christ church*; W. Sergison, *Brasenose college*; J. Hordern, *St. Mary hall*; R. J. Bell, R. Martin, Hon. E. Pellew, and A. Roberts, *Oriel college*; J. Davenport, and G. B. Clare, *Worcester college*; D. Jones, *Jesus college*; C. G. Owen, W. Hall, and R. W. Hempley, *Queen's college*; G. B. B. Tathwell, and James Shirley, *Trinity college*.

May 16.

BACHELOR IN DIVINITY.—J. W. Vivian, *All Souls' college*.

MASTER OF ARTS.—G. Traherne, *University college*.

BACHELORS OF ARTS.—E. C. Wells, *St. Edmund hall*; R. Tawney, *Trinity college*; T. B. Charnock, *University college*; and R. W. Lambert, *Pembroke college*.

May 17.

(Being the last day of Easter Term.)

DOCTOR IN DIVINITY.—J. W. Vivian, *All Souls' college*.

DOCTORS IN MEDICINE.—J. A. Wilson, *Christ church*; S. Willis, *Magdalen college*.

BACHELOR IN DIVINITY.—T. Grantham, *Magdalen college*.

MASTERS OF ARTS.—M. Mundy, *Exeter college*; W. Duthy, *Queen's college*; H. Parsons, and G. F. St. John, *Bahol college*; W. Simmons, *Brasenose college*; Hon. and Rev. J. S. V. Vernon, and W. Duncombe, *Christ church*; J. Lockhart, *University college*; and J. Eveleigh, *Oriel college*.

REMEMBRANCE. No. 51.

BACHELOR IN MUSIC.—W. Cross, Organist of *Christ church cathedral, St. John's college*, and the *University church*.

BACHELORS OF ARTS.—S. G. Gunning, and Hon. A. Thelsson, *Brasenose college*, grand compounders; J. L. Pennyfather, and W. Owen, *St. Alban hall*; F. Gregory, *Exeter college*; J. West, *New college*; C. Tucker, *Wadham college*; R. Perfect, and E. Feild, *Queen's college*; J. Michell, and F. C. Belfour, *Magdalen hall*; W. A. Eade, *Bahol college*; Hon. A. Waldegrave, *Brasenose college*; J. A. Auldjo, and J. W. Harding, *Pembroke college*; E. Williams, J. S. Smalley, and J. Pugh, *Jesus college*; Rt. Hon. A. A. Cooper, Baron Ashley, Hon. G. W. F. Howard, G. Bowen, and T. Tyrwhitt, *Christ church*; T. H. S. Estcourt, and E. W. Edgell, *Oriel college*.

The whole number of degrees in Easter Term, was *D.D.* one; *D. Med.* three; *B.D.* three; *B.C.L.* one; *M.A.* forty-two; *B. Mus.* one; *B.A.* seventy-nine; *Matriculations*, 84.

May 21.

(Being the first day of Act Term.)

MASTERS OF ARTS.—H. Wilson, *Oriel college*, grand compounder; W. Mayd, *Exeter college*; J. Worgan, J. Hawkins, and W. H. James, *Pembroke college*; J. Babb, and J. Fowle, *Wadham college*; G. P. Lowther, and T. L. Fanshawe, *St. Mary hall*; E. W. Hasell, *Oriel college*; J. P. Carpenter, *Christ church*; E. Robinson, and J. S. M. Anderson, *Bahol college*; A. Clive, H. Perceval, F. Shum, and W. H. Prescott, *Brasenose college*; P. Aubin, J. R. Holcombe, J. Williams, and W. Allen, *Jesus college*; J. F. Winterbottom, *Magdalen college*; R. T. Powys, *University college*, and S. Wright, *St. John's college*.

BACHELORS OF ARTS.—G. C. R. Dering, *Brasenose college*, grand compounder; J. B. Lewis, *St. Alban hall*; S. Robins, and H. Spry, *Exeter college*; J. J. Goodall, *Pembroke college*; W. Oxham, A. Langton, and W. B. Leach, *Wadham college*; W. Penfold, *Lincoln college*; R. Meredith, and R. Hepworth, *St. Edmund hall*; J. Rayner, and J. Morgan, *Trinity college*; T. Wilde, *Christ church*; W. C. Rowe, and E. B. Everard, *Bahol college*; J. H. Underwood, *Brasenose college*; H. Lloyd, H. Hughes, and M. M. Jones, *Jesus college*; W. Barrett, *Magdalen college*; F. T. Gregory, *University college*; R. R. P. Mealy, *St. John's college*, and H. Talbot, *Queen's college*.

May 2.

The rev. T. Gill, *M.A.* of *Pembroke hall, Cambridge*, was admitted *ad eundem*.

May 10.

The following Gentlemen were elected students of *Christ church*, from *West-*

3 C

master school:—William James Early Bennett, Frederick Forbes Underwood, Cyril Wm. Page, and John Turner Colman Fawcett.

Mr. John Perry, commoner of *Batoli college*, has been admitted a scholar of that society.

The Worshipful Company of Goldsmiths have founded three exhibitions of 20*l.* each for students at this university.

May 15.

The rev. Charles Watkin Wynne Eytton, B.A. scholar of *Jesus college*, was elected a Fellow of that society.

The names of those candidates, who at the close of the public examination this term, were admitted by the public examiners into the first and second classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

R. B. Cooke, *Christ church*; D. Maclean, *Batoli college*; R. Martin, *Oriel college*; W. R. Michell, *Trinity college*; W. Oxnam, *Wadham college*; W. C. Rowe, *Batoli college*; L. Smith, and H. L. Thomas, *Christ church*.

In the First Class of Discip. Mathematica et Phys.

E. Feild, *Queen's college*.

In the Second Class of Literæ Humaniores.

J. A. Auldjo, *Pembroke college*; A. Barber, *Wadham college*; F. C. Belfour, *Magdalen hall*; W. Busfield, *University college*; J. B. Cobham, *Oriel college*; W. A. Eade, *Batoli college*; E. Feild, *Queen's college*; W. Hyde, *Batoli college*; A. Roberts, *Oriel college*; S. Robins, *Exeter college*; and C. Tucker, *Wadham college*.

In the Second Class of Discip. Mathematica et Phys.

T. Heberden, *Oriel college*.

Literæ Humaniores.

R. Berners, *Magdalen college*; R. Clayton, *University college*; J. Gibbons, *Batoli college*; W. Goddard, *Jesus college*; F. Gregory, *Exeter college*; S. G. Gunning, *Brasenose college*; O. Hamlyn, *Batoli college*; J. A. Anson, *Brasenose college*; F. A. Hyde, *Christ church*; J. Michell, *Magdalen hall*; W. G. Sawyer, *Batoli college*; W. Smith, *Lincoln college*; H. Talbot, *Queen's college*; C. Turner, *Wadham college*; T. Tyrwhitt, *Christ church*; J. H. Underwood, and Hon. A. Waldegrave, *Brasenose college*; J. H. Watson, *Wadham college*; and H. L. Whatley, *Pembroke college*.

Public Examiners.—J. Koble, N. T. Ellison, T. Grantham, J. A. Cramer.

The number of gentlemen to whom testimonials for degrees were granted,

but who were not admitted into either of the above classes, amounted to 98.

May 20.

The Prize Compositions were adjudged as follows:—

CHANCELLOR'S PRIZES.

Charles John Plumer, B.A. Fellow of *Oriel college*, English Essay—*On Public Spirit amongst the Ancients*.

Edward Wickham, B.A. Fellow of *New college*, Latin Essay—*Conditio Servorum apud Antiquos*.

Isaac Williams, Scholar of *Trinity college*, Latin Verse—*Ars Geologica*.

SIR ROGER NEWDIGATE'S PRIZE.

Thomas Stokes Salmon, *Brasenose college*, English Verse—*Stonchenge*.

The Rev. John Hughes, M.A. of *Emanuel college*, Cambridge, was admitted *ad eundem*.

May 21.

In convocation, the rev. J. B. Sumner, M.A. of *King's college*, Cambridge, and prebendary of *Durham*, was admitted *ad eundem*.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, April 30.

DOCTORS IN DIVINITY.—Very rev. W. Cockburn, *St. John's college*; and W. L. Fancourt, *Clare hall*.

HONORARY MASTER OF ARTS.—Lord Viscount Dunlo, *St. John's college*.

MASTER OF ARTS.—S. Clayton, *St. John's college*.

BACHELOR OF ARTS.—R. Witherby, *St. John's college*.

May 7.

MASTERS OF ARTS.—T. Durham, *Catharine hall*; and H. T. Thompson, *St. John's college*.

May 14.

MASTERS OF ARTS.—W. T. P. Brymer, *Trinity college*; E. Royds, *Christ college*; and J. Gedge, *Jesus college*.

BACHELORS OF ARTS.—E. Grubb, *Trinity college*; J. J. Williams, *St. Peter's college*; and W. J. St. Aubyn, *Downing college*.

May 21.

MASTERS OF ARTS.—A. Burmester and J. Ware, *Trinity college*.

BACHELOR IN CIVIL LAW.—J. Dight, *St. Peter's college*.

BACHELORS OF ARTS.—F. P. Hoole, *H. Wardell*, and R. J. Scarlett, *Trinity college*; J. Badger, *St. John's college*; G. S. Hele and T. B. Uttermare, *St. Peter's college*; R. W. Sutton, *Clare hall*; C. T. Keymer, *Corpus Christi college*; E. Lloyd, *Jesus college*; W. Sykes, *Sidney Sussex college*; W. B. Dere, *Emanuel college*; and J. E. French, *Downing college*.

May 6.

The rev. T. Carr, M.A. Fellow of *Trinity college*, was elected a Senior of that society, in the room of the late rev. J. Lambert.

Regulations for a previous Examination.—A doubt having arisen in the University respecting the meaning of the 8th regulation, the Vice Chancellor and the Heads of Colleges have determined "that no person who came to reside in the University before March 13, 1822, (the day on which the regulations for the establishment of a previous examination were passed) is subject to those regulations; but that all those who came into residence after that time shall, *without exception*, be called upon to attend the examination of 1824, or of some subsequent year."

May 13.

T. Starkie, *M.A.* late Fellow of *Catharine Hall*, was elected Downing Professor of the Laws of England, in the room of the late E. Christian, Esq.

May 21.

G. Burmester, *M.A.* of *Baliol college*, Oxford, was admitted *ad eundem*.

J. Fendall, *B.A.* of *Jesus college*, was elected Travelling Bachelor, on the foundation of W. Worts, esq.

The rev. G. Skinner, *M.A.* Fellow of *Jesus college*, is appointed Conduct of *King's college*, in the room of the rev. H. Pearce, *M.A.*

BEDFORDSHIRE.

Married.—The rev. W. B. Hayne, vicar of *Henlow*, to Emma, youngest daughter of the late John Eardly Wilmot, esq. of *Tottenham*.

BERKSHIRE.

Died.—The rev. John Hemus, *D.D.* rector of *Padworth*, Berks, and of *Puttenham*, Surrey, and formerly of *All Souls' college*, Oxford.

DERBYSHIRE.

Married.—At *St Werburgh's church*, in *Derby*, by the rev. German Buckstone, the rev. John Robinson, of *Doncaster*, late of *Trinity college*, Oxford, to Arabella Savile, daughter of the late F. F. Foljambe, esq. of *Osberton*, Nottinghamshire.

Married.—The rev. William Harding, of *Sawley*, to Miss L. K. Thompson, of *Ropley*, Hants.

DEVONSHIRE.

Married.—The rev. Procter Thomas, of *Bradford*, to Ann, daughter of the late John Husband, esq. of *Nurtham*.

Died.—At *Bowringsleigh*, the rev. Rope Ilbert, rector of *Stockleigh Pomeroy* and *Cheriton Bishop*,

ESSEX.

Married.—At *Colchester*, the rev. Henry Hutton, *M.A.* of *Baliol college*, Oxford, to Miss Beever, daughter of the late rev. Mr. Beever.

Died.—At a very advanced age, the rev. S. Bennett, vicar of *Hatfield Peverell*.

GLOUCESTERSHIRE.

Died.—After a short illness, at *Thornbury*, the rev. Richard Slade, *M.A.* formerly student of *Christ Church*, Oxford, vicar of *Thornbury*, with the chapels of *Oldbury on Severn* and *Fatfield* annexed, rural dean of *Dursley deanery*, and one of his Majesty's justices of the peace for the county. The living of *Thornbury* is in the gift of the Dean and Chapter of *Christ church*, Oxford.

HUNTINGDONSHIRE.

Married.—The rev. John Skillicee, of *Oundle*, to Mary, only daughter of the rev. H. Freeman, rector of *Alwetton*.

KENT.

Married.—The rev. Jacob George Wrench, *B.C.L.* rector of *Stouting*, to Frances, youngest daughter of the late rev. John Franklin Squire, rector of *Beaton-Fleming* and of *Arlington*, Devon.

Died.—At *Greenwich Hospital*, aged 85, the rev. John Cooke, *M.A.* one of the directors of the hospital, and vicar of *Dinton*, Bucks.

LANCASHIRE.

Married.—At the collegiate church, *Manchester*, by the rev. R. Formby, *M.A.* the rev. M. Formby, *M.A.* of *Brasenose college*, Oxford, and son of the late R. Formby, *LL.D.* of *Formby Hall*, in this county, to Caroline, daughter of L. Peel, esq. of *Ardwick*.

Married.—The rev. Robert Atherston Rawstone, of *Brasenose college*, Oxford, rector of *Warrington*, to Miss Gwilym, eldest daughter of the late Richard Gwilym, esq. of *Bewsey*.

LINCOLNSHIRE.

Married.—The rev. Edward Booth, vicar of *Friskney*, to Lucy Burrough, second daughter of the late rev. Samuel Partridge, vicar of *Boston*.

Died.—At the rectory house, *South Ormsby*, the rev. William Burrel Massey, aged 66, formerly of *Magdalen college*, Oxford.

LEICESTERSHIRE.

Died.—The rev. Mr. Thorsby, of the *Church Gate*, Leicester.

Died.—The rev. Paul Belcher, *LL.B.* rector of *Heather* and of *Rotherby*.

MIDDLESEX.

Married.—The rev. George Whitlock, to Frances Benedict Anastasia, only daughter of John Pritchard, esq.

Died.—At his house, in *Tavistock-square*, London, after a long and painful illness, Wm. White, esq. *B.A.* of *Brasenose college*, Oxford.

NORFOLK.

Married.—The rev. James Williams, *M.A.* rector of *Wiverton*, Norfolk, and of *Matherne*, Monmouthshire, to Miss Abby, of *Bathford*.

Died.—At *Fersfield Parsonage*, aged 82, the rev. James Lambert, sen. Fellow of *Trinity college, Oxford*.

Died.—The rev. Henry Prichard, aged 71, rector of the consolidated livings of *Feltwell*.

NORTHAMPTONSHIRE.

Married.—The rev. R. Roberts, *D.D.* rector of *Barnwell*, to Sarah Anne, eldest daughter of the late C. A. Wheelwright, esq. of *London*.

Married.—At *Peterborough cathedral*, by the right rev. the Bishop of the diocese, the rev. T. S. Hughes, examining chaplain to his lordship, Christian Advocate and Fellow of *Emanuel college, Cambridge*, to Ann, daughter of the rev. John Foster, of *Yarmouth*.

Died.—The rev. Wm. Buller, second son of the late W. Buller, esq. of *Maudwell Hall*.

NORTHUMBERLAND.

Married.—The rev. Luke Ripley, *M.A.* head master of the free grammar school, *Morpeth*, to Miss Taylor.

OXFORDSHIRE.

Married.—The rev. Walker King, of *Oriel college*, eldest son of the Lord Bishop of *Rochester*, to Anne, third daughter of Dr. Heberden.

Died.—Geo. Thompson, *D.D.* Principal of *St. Edmund hall*, and vicar of *Bramley*, and of the united parishes of *Milford* and *Hurdle*, in *Hampshire*. The nomination of the Principal is vested in the Provost and Fellows of *Queen's college*; the above livings are also in the gift of that society.

Died.—The rev. J. Hughes, senior fellow and senior bursar of *Jesus college, Oxford*.

SUFFOLK.

Married.—At *Ipswich*, the rev. C. M. Torlesse, of *Trinity college, Cambridge*, to Miss C. Gurney.

Married.—The rev. Thomas Ellis Rogers, of *Lackford*, to Sophia, youngest daughter of the late rev. Edward Mills, of *Bury*.

Married.—At *Beccles*, the rev. Thomas Sheriffe, *M.A.* Fellow of *Magdalen college, Oxford*, to Georgiana, eldest daughter of Thomas Farr, esq. of *Beccles*.

SOMERSETSHIRE.

Married.—At *Worle*, the rev. J. H. Sampson, to Miss E. A. Croft.

Married.—At *Bath*, the rev. R. Moore, rector of *Wimbourne St. Giles's, Dorset*, to Sophia Elizabeth, eldest daughter of R. Kenshaw, esq. of *Bath*.

STAFFORDSHIRE.

Married.—The Rev. John Baron, *B.A.* of *Brasenose college, Oxford*, vicar of *Walsall*, to Anna Maria, daughter of the late rev. C. Prescot, *B.D.* rector of *Stockport*.

Died.—At the rectory, at *Blymhill*, at

the age of 90, the rev. Samuel Dickenson, *M.A.*

SHROPSHIRE.

Died.—In the 83d year of his age, the rev. Edward Dana, vicar of *Wroxeter cum Eglton*.

Died.—Aged 89, the rev. Evan Evans, *B.A.* Minister of *Welsh Hampton* and of *Dudleston*.

Died.—The rev. F. Marston, vicar of *Stokesay*.

SURRY.

Married.—The rev. N. E. Sloper, of *Cambernell Grove*, to Mary Anne, eldest daughter of the late John Whitechurch, esq. of *Salisbury*.

SUSSEX.

Died.—At the parsonage house, the rev. William Delves, rector of *Catsfield*.

WESTMORELAND.

Died.—At the vicarage, *Bolton in the Sands*, aged 73, the rev. James Taylor, 50 years curate of that parish.

WORCESTERSHIRE.

Married.—At *Bromsgrove*, the rev. Charles Henry Evans, late of *Hoxton*, to Elizabeth, only daughter of Mr. John Crane, sen. of the former place.

WALES.

Married.—The rev. Richard Davies, archdeacon of *Brecon*, and canon of *St. David's*, to Eleonora, youngest daughter of the late rev. Francis Brickenden, rector of *Dyndor* and *Brampton Abbots, Herefordshire*.

Died.—The rev. Thos. Prosser, *M.A.* vicar of *Umdee, Breconshire*, and lecturer to the almshouses on Mr. Jones's foundation at *Monmouth*.

Died.—At *Cowbridge*, the rev. J. Morgan, *D.D.*

SCOTLAND.

Died.—At the *Mause of Uig, Island of Lewis*, the rev. Hugh Munro.

IRELAND.

Died.—The rev. Mores Neilson, *D.D.* aged 84, for 56 years minister of *Kelmore*, county of *Down*.

Died.—At the deanery house, *Gort*, the very rev. Wm. Forster, *LL.D.* dean of *Kilmacduagh*.

Died.—In the 65th year of his age, the rev. Matthew Sleater, *M.A.* of *St. John's, Dublin*.

EAST INDIES.

Died.—At *Madras*, on the 11th of December, 1822, the rev. John Allan, *D.D.* and *M.D.* senior minister of the church of *Scotland* on the establishment of *Fort St. George*.

WEST INDIES.

Married.—At *Montego Bay, Jamaica*, the rev. Dr. Towton, to Mary, fourth daughter of the rev. T. Thorn, of *Bath*.

ITALY.

Died.—At *Rome*, on the 9th ult. the rev. Thomas St. Clair Abercromby, of *Glasgough*.

MONTHLY LIST OF PUBLICATIONS.

Lectures on the Book of Genesis. By J. Rudge, D.D. F.R.S. 2 Vols. 8vo. 1l. 1s.

Sermons, Doctrinal, Practical, and Occasional. By the Rev. W. Snowden, Perpetual Curate of Horbury, near Wakefield. Vol. II. 8vo. 10s. 6d.

Nine Sermons, preached on several Occasions. By Hugh Wade Gery, M.A. Rector of Thurning, in the County of Huntingdon, and formerly Fellow of Emanuel College, Cambridge. 8vo. 6s.

Thirteen Sermons on the History of the Old Testament, preached in the Parish Church of Bainton, in Yorkshire. By J. Bell, D.D. Rector. 8vo. 4s.

A Sermon preached at the Assizes held at Kingston, for the County of Surrey, on Easter Monday, March 31, 1823, before the Right Hon. Chief Baron Richards, &c. By the Rev. R. Mayne, Rector of Lampsfield, Surrey, &c. 8vo. 1s. 6d.

A Sermon preached in the Cathedral Church of Chester, April 7th, 1823, at the Spring Assizes, before the Hon. C. Warren, Chief Justice, &c. By the Rev. T. Allen, M.A. Incumbent of High Leigh, &c. 4to. 1s.

A Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul's, on Thursday, May 23, 1822. By the Rev. C. J. Blomfield, D.D. Archdeacon of Colchester, and Rector of St. Botolph, Bishopsgate. 4to.

The Power of the Keys; or Considerations upon the Absolving Power of the Church, and upon some of the Privileges of the Christian Covenant. By the Rev. E. Burton, M.A. Student of Christ Church. 8vo. 3s.

An Appeal to the Members of the Church of England, on the Subject of Sunday Schools, with especial Reference to the Effects of Lay Agency on the Advancement of Religion, and the Interests of the Established Church. By a Layman. 1s.

A Counter Appeal, in Answer to "An Appeal" from W. Wilberforce, Esq. M. P. designed to prove that the Emancipation of the Negroes in the West Indies, by a Legislative Enactment, without the Consent of the Planters, would be a flagrant Breach of National Honour, hostile to the Principles of Religion, Justice, and Humanity, and highly injurious to the Planter and to the Slave. By Sir H. W. Martin, Bart. 8vo. 1s. 6d.

Britannia; a Poem of the Epic Kind. 8vo. 4s.

An Examination of certain Arguments adduced in Support of the Hypothesis, that the received Text of the Greek Testament is a Translation from the Latin: addressed to the Author of Palæoromaica. By J. J. Coneybearc, A.M. Prebendary of York, and Vicar of Bath Easton. 8vo. 2s.

A Vindication of the Reasons for withdrawing from the Bible Society, in Answer to Charges of Misrepresentation, &c. contained in an Anonymous Letter. By J. E. Jackson, M.A. Perpetual Curate of Grange, Armagh. 8vo.

The Saxon Chronicles, with an English Translation, and Notes, Critical and Explanatory. By the Rev. J. Ingram, late Saxon Professor of the University of Oxford. 4to. 3l. 13s. 6d.

Miscellanies on Various Subjects, in Prose and Verse. By Wm. Helt, M.A. 12mo. 6s.

LITERARY INTELLIGENCE.

The Rev. Henry Card, M.A. Vicar of Great Malvern, has been for some time engaged in preparing a Life of Bishop Burnet, drawn from Papers partly preserved in the Library of the British Museum, and partly in the Archives of one or two noble Families. He is induced to make this Statement in the Hope that other Families may make similar Communications.

Dr. A. Tilloch will shortly publish Dissertations introductory to the Study and right Understanding of the Language, Structure, and Contents of the Apocalypse.

The Rev. James Bean has in the Press

a second Edition of his Sermons, entitled Parochial Instruction.

A Work, entitled Metrical Medulla of the Chronicles of England, from the Conquest to the Death of George III. With Notes drawn from the Harleian MSS. and from Authorities not accessible to common Readers, in one Volume, is preparing for publication.

The Rev. G. Wilkins, Author of the History of the Destruction of Jerusalem, &c. &c. will shortly publish, in a duodecimo Volume, An Antidote to the Poison of Scepticism.

POLITICAL RETROSPECT.

WE cannot of course pretend to say how far this department of our Miscellany may be interesting to our readers, or appear to them of importance; but to ourselves undoubtedly it is both interesting and useful to be called upon at certain intervals, to pass in review before our minds the political events which have occurred, and to pronounce some judgment upon them. We are all concerned in the good government of our country; as Christians we are each of us bound to regard our own moral regulation as of the first importance, and we learn not to over-rate secular interests, with which we have less concern, which we can act upon with less effect, and which in themselves are of a transitory nature. But even Christian interests are mixed up with the affairs of State; individual and national morality, cannot but be deeply affected by a large proportion of the Acts of the Legislature; no man therefore is absolved from forming the best judgment which his opportunities permit him, of political measures, or from directing them to the best of his abilities in the channel which he believes to be the safest, and the most honorable. During the Session of Parliament, while what we may call the great machine of legislation is at work, events come and go so quickly and in such numbers, debate follows upon debate, and subject upon subject in such a ceaseless succession, and they are so important and often so difficult in themselves; that it is next to impossible for the mind to avoid confusion, to form any clear judgment, or apply any principles, unless by taking its stand from time to time, and looking back, so as to select that which is really of importance from that which has only borrowed interest from adscititious circumstances, and thus to see what

has really been doing in the interval reviewed.

To an unattentive observer, this may seem to have been a month more than usually sterile of events; yet in our short notice, how many things must we entirely omit, which, to a philosophic mind, present matter for the weightiest reflection; and how short must we be in our remarks, even on the subjects which we cannot wholly pass by.

The events of the Spanish war we shall dismiss in a sentence;—the contest itself, by the faults and excesses of both parties, is deprived of half its interest, and all our information about it is meagre and unsatisfactory. That the progress of the French is slow, is very clear, and that this is owing to no check received from military resistance, seems equally so; but whether they cannot advance for want of sustenance, and if so, whether that be owing to the wise precautions of the Spanish government, or the natural inadequency of the country to the maintenance of so large a force; whether they proceed “bridle in hand,” from a conviction of a spirit at work against them, from a hope that a spirit of a different sort is at work for them, or from a knowledge that national armies may close in on their rear; whether the Spaniards are really inert, or unable, or steadily pursuing some predetermined and Fabian plan of defence; all these are questions, of which we in vain seek for a solution in the daily journals, but the knowledge of which is essentially necessary to the forming a judgment on the Spanish war.

Another subject we would utter but one joyful and thankful sentence upon, if it were not for the conduct of others growing out of it, which it is of importance to notice. We mean his Majesty’s illness—we rejoice and are thankful that our anxiety on that account may be so

entirely dismissed. But we cannot refrain from expressing our disgust at the conduct of those, who upon every attack which the King experiences, attacks surely not surprising at his age, insinuate causes which have no foundation, and which must be exquisitely painful to the feelings of the King himself, and every member of his family. Upon what principle is it that the King is not entitled to the same decency, the same consideration of his feelings, which his meaneast subject may claim from the highest—why is a dreadful malady sounded in the ears of his Majesty, which we would not, without the most entire necessity communicate our suspicions of to the friends of any party moving in ordinary society. If this be done thoughtlessly, it deserves severe reprehension; but if it be done deliberately, to indulge disappointed spite, or to serve party purposes, we know no words strong enough to express what we feel for such utter regardlessness of the means in pursuance of the end.

The interesting discussion on the Privilege of a Grand Juror's oath, the struggle between the West and East Indian Interests, the pending alteration in the Game Laws, and the New Marriage Bill are points which we omit for the present; some of them will doubtless be concluded, in the course of the next month, and will then more properly claim our attention. But though nothing be concluded as to Ireland, her condition is too distressing not to require from us a few words in passing. It seems to be generally admitted that for the present emergency, however occasioned, it is necessary to arm the Government with the extensive powers of the Insurrection Act. The question however which ought to agitate the minds of those who administer the empire, night and day, is, what has occasioned this emergency? To attribute it to the Catholic Restrictions and the tythe

system seems to us to betray a lamentable ignorance or neglect of the relation of cause to its effect; all that is left of the restrictions applies to feelings, and to a condition of things, which the unfortunate Irish are at present too poor, too ignorant, too much occupied about the necessities of our being, to experience or think about. And as to the tythe system, though every system which exacts the payment of money will seem in some degree a hardship to the payer, and though in our ignorance of the *local* merits of the great question we will not say that no better system, no system better adapted to the local peculiarities of Ireland may not be discoverable, yet it seems quite idle to say that the *mode* of making the payment is such a grievance, that the removal of it with a preservation of the substance, (the payment) will restore peace and tranquillity to the country. We have seen a copy of the rejected Cambridge Address; it seems to us to have been easier to throw it out than to answer its statements; at the same time the silence of those who should be supposed to be best acquainted with the subject, and are bound for the sake of others rather than themselves to be most intently watching its progress, cannot but have weight with us; the Irish Clergy and the Irish Bishops seem so far to assent to the measure by silence, and we cannot imagine that they would basely forego their duty of opposition and remonstrance if they believe it to be prejudicial; merely because it has the sanction of the Administration.

Neither are we prone to attribute the state of Ireland to misgovernment. Talents, industry, virtues of the highest degree, have in turn been devoted to the welfare of Ireland, and all systems have been tried with her; but the same miserable result has followed. It is clear the fault is elsewhere, and it

seems to us obvious, that the same result will continue to follow, while her gentry neglect their obvious duty of residence, and while those causes, whatever they may be, which prevent the diffusion among the lower classes of religious and civil knowledge, are not more vigorously and more successfully counteracted.

The question of the Abolition of Slavery in the West Indies, has during this month been presented to Parliament, for the first time, we believe, in form; at least, we are sure that it was always a point made by the friends of the Slave Trade Abolition, that the two questions were distinct, and that they did not mean to press for that measure which is now urged. However, this is but an argument *ad homines*; the only two points for the consideration of the House must be, is the existence of Slavery an evil; and if so, can it and in what method be safely and honestly removed? Few will dispute the first point; the only plausible argument, indeed, that can be offered, may be that the condition of the slave is physically more comfortable than that of the free negro; but even if that were so, it is obviously no real argument in favour of Slavery; for this advantage is dependant on the casual inclinations and qualities of his master; and we need not be told, nor is it a mere romantic sentence to utter, that the crust which the freeman purchases by honest and

voluntary labour, is sweeter than any luxury which may attend the hopeless and compelled labour of the slave. The second point is one of real difficulty; it involves not merely the rights of the Planters, but the existence of the Plantations. There is some danger in agitating and sifting the question, and yet that danger must be run, before the concession is made. At present we think the resolutions proposed by Ministry embrace all that should be done in the first instance; they tend to confer a positive benefit on the negroes, if nothing more be found safe to be done; and they prepare them for emancipation, if that should be determined on as practicable.

We can advert only to one other point, the proposal for the amendment of our Criminal Law. We are not among those who think our code so very barbarous and intolerable, and we are by no means prepared to second such sweeping clauses as were proposed by the mover of the measure. But at the same time we do see here and there faults, marks of haste, or ignorance, which we would gladly see amended. The practical reform would be best effected by gradual measures, by specific repeals of specific and demonstrated grievances. Such, we understand to be the plan in the contemplation of Government, and we shall watch its progress with the greatest anxiety.

NOTICE TO CORRESPONDENTS.

Pacificus; R. P.; A. L.; C. J.; *Vindex*; G.; C.; and *Philo-Hebraicus* have been received.

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[VOL. V.

RELIGION AND MORALS.

ON THE SABBATH.

GEN. ii. 3.

And God blessed the seventh day, and sanctified it: because that in it ~~he~~ had rested from all the work which God had created and made.

AMONG the chief outward preservatives of religion, is to be classed the divine institution of the Sabbath, or a day of holy rest. Once in every week is the Christian called away by the authoritative voice of God, from the business and pleasures of the world to the worship of the most High, and the care of his own soul.

The observance of a Sabbath is of no recent date: it is coeval with the creation of the world: it was instituted by the great Creator himself at the close of the great work of creation. "The heavens and the earth were finished," writes the inspired historian, "and on the seventh day God ended his work which he had made; and God blessed the seventh day." Then, at that time he blessed it,—not by anticipation of what should be done hereafter, but (as the plainness of an historical narration requires us to understand) *then*, at the close of the work of Creation, and in everlasting commemoration of it, God "blessed the seventh day, and sanctified it."

The observance of a Sabbath is no peculiar ordinance applicable to one nation only, and therefore confined to one nation. All men are the creatures of God: all have an interest in the great history of Crea-

tion; all in every age and every nation, whether they be Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free, all are under a *moral* obligation to set apart some portion of their time, and where the command is known, under a *positive* obligation to set apart the seventh day, to the religious acknowledgment of Him, "in whom they live, and move, and have their being."

The observance of the Sabbath was indeed expressly enjoined on the Jews; but there was nothing new in the injunction: it was the revival only of a former command; a command so solemn and essential to our advancement in piety and goodness, that it is included among those ten commandments that are of moral and everlasting obligation. The only novelty was in the additional motive assigned to the Jews for their observance of it—their deliverance from the bondage of Egypt by the mighty hand and stretched out arm of the Lord. The same remark applies to the Christian's observance of the Sabbath; we are called to the performance of no new duty. The Sabbath was observed by our first Parent, as a grateful memorial of God's resting from the work of Creation; it was observed by the Jews as a memorial of the same great event; and over and above this, as a memorial of their deliverance from the heavy servitude of their Egyptian masters; it must still be observed by ourselves, with reference, in the

first instance, to the original command and intention of the Almighty, and secondly, to that no less glorious event, if we compare the works of redemption and creation, the resurrection of our blessed Lord from the grave, whither our sins had brought him! We no longer indeed keep our Sabbath on the same day that the Jews did; yet all that was essential in the original institution is still preserved. Once in every week, on every seventh day, a Sabbath is observed to the Lord; and for the change of the day we plead the authority of the inspired Apostles, and the implied sanction of our Lord, "the Lord also of the Sabbath." Twice on *the first day* of the week did our Lord appear to his disciples, once on the day of his resurrection, and once with that salutation of blessing, "Peace be unto you." On the *first day* of the week it was the custom of the disciples, as we read in the Acts of the Apostles, to "come together" to break bread. On the *first day* of the week, every man was enjoined to lay by him in store as God had prospered him; and it was on *this day*, the Lord's day, that the beloved disciple was in the Spirit, and beheld the glorious pages of futurity opened before his eyes. During the earliest period of the Church, when the light of inspiration shone so bright, the first day of the week was held in the highest estimation; and though while the Jewish polity lasted, and Jewish feelings obtained, it had to divide its holy honours with the Jewish Sabbath, yet this was only for a time. The Apostle Paul had pointed out to his Colossian converts the liberty that they enjoyed, of freeing themselves from what was purely ceremonial in the law of Moses. "Let no man judge you in respect of an holy day, or the new moon, or the Sabbath." Let no man condemn you for not observing the Jewish Festivals, or the Jewish Sabbaths; as long as you keep your own day of holy rest and

thanksgiving to the Lord, as becometh the Gospel of the Lord Jesus Christ. This considerate declaration of the Apostle gradually led the way to the general adoption of the Lord's day, not only as the chief, (for this it was from the first) but as the exclusive day of the weekly assembling of the Christian world to worship God, the Father Almighty, Maker of heaven and earth, and Jesus Christ, his only Son, our Redeemer, and our Lord.

Such is a brief account of the original institution of the Sabbath, and its continued observance under the Law and under the Gospel: a long period this, from the very foundation of the world to the present time! Can such an institution then have been ordained but for the wisest and most gracious purposes? Or can it be neglected by us without loss, or slighted without manifest danger? Let us proceed then to consider how we may most improve this blessing of the Lord, and keep this day, as God, its author, intended that it should be kept.

High as this day stands in the decalogue itself, it is still but a means for our advancement in piety and virtue; but it is a means of the highest order, and most general efficacy. "God blessed the seventh day:" God added a peculiar blessing to the due observance of the seventh day; and he coupled this blessing with its sanctification. "He blessed it and sanctified it." God sanctified it for our good: it must be our's to sanctify it to His honour.

To sanctify it, we must in the first instance set it apart, and make a distinction between it and every other day; a distinction felt at the heart, and evinced in the conduct. During six days God had been engaged in the work of Creation—that gradual work (for thus it pleased the Most High) of his Almighty power—a work that regarded this world; on the seventh day he rested (to speak after the manner of men) from all the work that he had made.

Taking then the divine example (as it is thus condescendingly exhibited to us) for our guide, our first step towards the due sanctification of the seventh day, is plainly to rest on this day from that business which is the peculiar occupation of the other days. And this is in strict conformity with the tenor of the divine commandment. "In it," on the seventh day, "thou shalt do no work," thou shalt not follow the common business, whatever it may be, of life—neither yourselves, nor your families, nor your servants, nor your cattle. All are to rest on this day, and be engaged only in such employments as are necessary for the health, and support, and essential comfort of the body. The Jews strained this too far; but Christ has delivered us from the heavy burden of the ceremonial law, made still heavier by the vain traditions, and superstitious austerities of men. We are to take the measure of our duty from the Gospel, and that universal commandment, which simply limits our abstinence to work, to manual occupation, to the secular business of the week. There is indeed another work not mentioned, from which we are to abstain—I mean, the work of sin—its impure thoughts, and earthly desires, its uncharitable and blasphemous imprecations, its degrading pleasures, and criminal indulgences; but here silence speaks more than words. From this wretched and unholy work we ought to abstain every day, yea, every hour and every moment of every day of our lives. Not the seventh day only, but every day should be a sabbath from this, if we would attain through the merits of the Redeemer to the everlasting Sabbath of heaven.

From the work of sin then, as on other days, and from the common business of life, to distinguish it from all other days, we must on the Sabbath rest. The Sabbath, however, is not only a rest, but a holy rest, or rather a rest from the toils and

cares of the world, that we may be actively engaged in the service of the Lord. The Sabbath hath its business: and its peculiar business is the *public* worship of God. Private prayer, religious meditation, study of the Holy Scriptures, self-examination, and purpose under God's blessing of amendment;—these become the Sabbath, as they become indeed every day; but these are not the peculiar business of the Sabbath. Its *peculiar* business is to bless God for our creation and redemption in the midst of the congregation. "On the first day of the week, when the disciples *came together*," saith the Scripture, "to break bread," or for the purposes of public worship, expressed here by that most distinguishing part of it, the Communion of the Lord's Supper, "Paul preached to them." "Neglect not the *assembling* of yourselves *together*," saith the same watchful Apostle of the growing errors of the Church. Can a man then be a sanctifier of the Sabbath, and yet an absenter on frivolous pretences, from the public house of prayer? And wherefore this unwillingness to sanctify God's Sabbath by a diligent attendance therein? Can the service of the Creator be ever wearisome to the creature who lives only by his bounty, and can be saved only through his mercy! Can we ever pray to God without a blessing in return? or thank him for the past without finding instant cause for fresh thankfulness? or listen to his words without instruction, to his promises without comfort, or to his threatening without a wholesome awe? or join in his praises without feeling our hearts overflowing with a holy joy? And has not our blessed Lord, he who died for us, and is in heaven interceding for us, and will hereafter receive us unto himself; has not he declared, "that where two or three are gathered together in my name, I am in the midst?" Are not these considerations then

sufficient to turn obedience into choice, and duty into delight?

My brethren, what God has plainly required, he will expect at our hands. If the sanctification of his day implies an attendance on His public worship, we cannot wilfully and causelessly absent ourselves without guilt. No plea, that will not stand the test of our own conscience, will be able to stand that of God's judgment; let us not deceive ourselves, and thus trifle away our salvation; but duly and heartily join at each returning Sabbath in the public service of our Church, that with the Church Universal of Christ here or wherever scattered, that is pouring forth on this day its united voice of prayer, and praise, and thanksgiving to the throne of our common Maker and Redeemer, we may become more faithful, more holy, more charitable, and thereby more happy, through Christ, now and for ever. Religion is the business of the day; let it then have our chief, our sincere, and undeviating attention; I speak this generally; I do not say that there are not other works that may be done on this day; I do not say that the whole must be rigorously devoted to such meditation and converse, and exercises only as are strictly devotional; works of beneficence may be done on this day, though these indeed are a part of Religion: yea, a main and most acceptable part, and one end for which the Sabbath itself was instituted, that hearing and publicly acknowledging the love of God towards ourselves, we might be the more warmed with a love towards our fellow-creatures. "It is lawful, after the example of our blessed Lord, to do good on the Sabbath day:" nay more, it is not only lawful—an act permitted—but it is our duty to do so more especially on this day with a glad and thankful heart; nay, where the infirmities of our neighbour may *really* require it, to prefer an uninterrupted attendance on them even to the public

worship for the time of God himself: "I will have mercy and not sacrifice," are God's own words, and our dispensation. Do we ask any farther guide for the due observance of the Sabbath? Let us look to the spirit of its institution. It was made *for* man: for his good in body, in mind, in soul. It was given, not to be a snare, but a blessing: not as a penance, but a duty, that might prove a means of grace to his soul, and a relaxation to his mind and his body: not as a fast, but a festival; not as a day of gloom, of rigour, of unbending and forced austerity; but as a day anxiously anticipated amid the bustle and fatigues of the week, and looked back on with gratitude and delight when past: a day of calm and holy repose, wherein we may contemplate at leisure the glorious Author of our being, our present duties, and our future hopes; wherein we may look back on the past to detect, and forward to the future to amend our ways, as they respect this world and the next: wherein we may come into the house of the Most High God to acknowledge in the midst of the faithful, the mercies that we enjoy, and hope still to receive through Christ at His hands; wherein we may look around for those objects that demand our pious solicitude or charitable assistance; and close the devotional exercises of the day in the enjoyment of that sober recreation, and edifying, or (as it may naturally and unaffectedly arise) religious conversation among our friends, our neighbours, and our families, as will tend to refresh both mind and body, and fit them for the duties of the ensuing week; thus making throughout the Sabbath of the Lord "a delight holy, honourable, and blessed."

I will conclude in the words of a learned Prelate of our Church.

"The Sabbath was ordained for a day of public worship, and of refreshment to man. It cannot be a day

of refreshment, if it be made a day of mortified restraint. To be a day of worship, it must be a day of leisure from worldly business, and of abstraction from dissipated pleasures; but it need not be a dismal one.

"It was ordained for a day of general and willing resort to the holy mountain; when men of every race, and every rank, and every age

promiscuously, Hebrew, Greek, and Scythian, bond and free, young and old, high and low, rich and poor, one with another, laying hold of Christ's atonement, and the proffered mercy of the Gospel, might meet together before their common Lord, exempt for a season from the cares and labours of the world, and be 'joyful in his house of prayer.'"
C.

BIBLICAL ILLUSTRATIONS.

Isaiah xix. 7. viii. 1. xxx. 8.

"IT must not be omitted, that on the banks of this river (the Nile) grew that sedgy weed, called Papyrus, from whence was derived the name of *paper*; that on which the Egyptians then wrote being made of this weed. The Egyptians (as Heylin observes) divided this weed into thin flakes, (into which it naturally parts) then laying them on a table, and moistening them with the glutinous water of the Nile, they pressed them together, and afterwards dried them in the sun. By means of which invention, books being easier to be transcribed and preserved than formerly, Ptolemy Philadelphus, king of Egypt, made his famous library at Alexandria. This Ptolemy, understanding how Attalus, king of Pergamus, in the Lesser Asia, by the benefit of the Egyptian paper, strove to exceed him in that kind of magnificence, viz. of a noble and excellent library, he prohibited the carrying of this sort of paper out of Egypt. Hereupon Attalus invented the use of *Parchment* to write upon, made of the skins of calves and sheep. These materials for writing upon were, from the skins of which they were made, called *Membranæ*, and, from the place where they were invented, *Pergamena*, from which is moulded our English word *Parchment*. This being found much better for writing than the *Egyptian Papyrus*, or *Paper*, thence this last wore out of use. In place whereof

succeeded the *Paper*, used now-a-days, made of *Rags*, the authors of which excellent invention our ancestors have not taken care to preserve the memory of.

"Before the use of these papers and parchments were first found out or made known, Dr. Heylin observes, that there were three ways of writing among the ancients. 1st. On the inward side of the bark of a tree, which in Latin is called *Liber*, and hence a book came to have the name of *Liber*. 2dly. On tablets framed out of the main body of a tree, which being called *Caudex*, gave the Latins occasion to call a book *Codex*. 3dly. They used to cover these tablets over with wax, and thereon to write what they had to signify; from whence a letter-carrier was termed *tabellarius*. The instrument wherewith they wrote was a sharp pointed iron, which they called *stylus*; whence the word is now-a-days taken to signify the peculiar kind of phrase or expression which any writer uses; as when we say, such a writer has a *good style*, or *bad style*, i. e. expresses his thoughts well or ill, smoothly or harshly, &c. It is also to be noted, that they used sometimes to write on Leaves, and that the Sibyl Oracles being so written and scattered abroad, had the name of *Sibyllæ Folia*; and that from hence we keep to this day the phrase of a *leaf* of paper. Add hereto, that the ancients being not used to *bind* their

books, as we do now-a-days, but to *roll them up together*; hence a book came to be denoted by the word *volume*, i. e. a thing *rolled up*."—*Wells*.

Rev. i. 9. xv. 2.

"It is not possible for any power of language adequately to describe the appearance presented at the rising or setting of the sun in the *Ægean sea*. Whether in dim perspective through grey and silvery mists, or amidst hues of the liveliest purple the isles and continents of Greece present their varied features, no pen, or pencil can pourtray the scenery. Whatever in the warmest fancies of my youth imagination had represented of this gifted country, was afterwards not only realized but surpassed.

"Let the reader picture to his conception an evening sun, behind the towering cliffs of *Patmos*, gilding the battlements of the Monastery of the Apocalypse with its parting rays; the consecrated island, surrounded by inexpressible brightness, seeming to *float upon an abyss of fire*, while the moon, in milder splendor, is rising full over the opposite expanse. Such a scene I actually witnessed with feelings naturally excited by all the circumstance of local solemnity; for such indeed might have been the face of nature, when the inspiration of an Apostle, kindling in its contemplation, uttered the Alleluias of that mighty voice, telling of salvation, and glory, and honour, and power."—*Dr. Clarke's Travels, Vol. 2*.

1 Sam. xvii. 2. 40.

"After three miles of as hard a journey, over hills and rocks, as any we had experienced, we entered the famous *Terebenthine Vale*, renowned, during nineteen centuries, as the field of the victory gained by the youngest of the sons of Jesse over the uncircumcised champion of the Philistines, who had 'defied the armies of the living God.' The *admonitus locorum* cannot be more

forcibly excited, than by the words of Scripture. 'And Saul and the men of Israel were gathered together, and pitched by the valley of *Elah*, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.' Nothing has ever occurred to alter the appearance of the country: as it was then, so it is now. The very brook where David 'chose him five smooth stones' has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem; all of whom must pass it in their way."—*The same*.

St. John iv. 5, 6.

"The principal object of veneration among them is *Jacob's Well*, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria."—*The same*.

St. Matt. xxvi. 36. St. Luke xxi. 37.

"As we descended from the mountain, we visited an olive-ground, always mentioned as the *Hortus Oliveti*, or GARDEN OF GETHSEMANE. This place is, not without reason, shewn as the scene of our Saviour's agony the night before his crucifixion, both from the circumstance of the name it still retains, and its situation with regard to the city. It is truly a curious and interesting fact, that during a period of little more than two hundred years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet the olive still vindicates its paternal soil, and is found, at this day, upon the same spot which was called by the Hebrew writers "*Mount Olivet*," and

“*the Mount of Olives*,” eleven centuries before the Christian æra.”—*The same.*

St. John xix. 23.

“The dress of the Arabs in this part of the Holy Land, and indeed throughout all Syria, is simple and uniform: it consists of a blue shirt descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the ancient *cothurnus*, or buskin. A cloak is worn, of very coarse and

heavy camel’s hair cloth, almost universally decorated with broad blue and white stripes, passing vertically down the back, this is of one square piece, with holes for the arms; it has a seam down the back. Made without this seam it is considered of greater value. Here, then, we perhaps beheld the form and materials of our Saviour’s garment, for which the soldiers cast lots; being ‘without seam, woven from the top throughout.’” *The same.*

ECCLESIASTICAL HISTORY.

No. 19.—*Richard the First.*

THE close of the twelfth and the commencement of the thirteenth centuries, were distinguished by the complete establishment of the Papal power in England, and it is curious to observe how the event was hastened by the various and even opposite characters of succeeding princes. The policy of the second Henry induced him to yield to a claim for which his violence afforded the pretext. His eldest surviving son was devoted to the profession of arms; and popes, and bishops, and monks were permitted to pursue their respective objects, provided the King was furnished with soldiers and money. The unpopular and tyrannical reign of John, gave Rome the support of his discontented subjects; and the authority thus deeply founded, and gradually increased, was brought to maturity during the long and feeble administration of Henry the Third. The commencement of these proceedings has been already considered; their completion will form the subject of subsequent numbers. The present sketch will be devoted to the middle and comparatively uninteresting period, during which the King and the Pope seem to be alike resting on their arms, and the pro-

gress of the contest was silent and unobserved. To the admirers of romantic bravery, and no less romantic adventure, the reign of Richard Cœur de Lion is an important epoch, but his laurels were not more barren of fruit than his government was devoid of the appropriate topics of ecclesiastical history; and the scanty handful of remarks which can be gathered from his well-fought fields, must be severed by main force from the civil and military story with which they are so intimately connected.

Throughout the whole of the reign, the clergy seem to have forsaken the pulpit, the synod, and the schools, and are only to be heard of in the camp, the council-chamber, and the court of justice. Richard and Lewis took the field against Saladin at the head of a large spiritual as well as military force. Baldwin, Archbishop of Canterbury, and Hubert, Bishop of Salisbury, were no inadequate representatives of the Church of England in Palestine, and they were accompanied by twelve continental prelates, and by a large body of inferior clergy. Great praises are bestowed upon their prowess by contemporary historians. Abbots and bishops were seen at the head of their troops, fighting valiantly for

the Faith. Archbishop Baldwin, although far advanced in years, maintained the highest reputation among an army of heroes. His standard, bearing the effigy of the martyred St. Thomas, was conspicuous on the field of battle, and was followed and guarded by a numerous and noble band. Two hundred knights and three hundred foot soldiers were equipped and maintained at his expence, and the army, as it marched out to battle, was encouraged and comforted by the benediction of the venerable old man. The Bishop of Salisbury did not restrict himself to so peaceful an employment. At a more advanced period of his life, he discharged the episcopal office in an appropriate manner. In Palestine he was not contented with feeding his master's sheep, but proved himself a valiant soldier in the field, and a skilful commander in the camp. He continued with the army till the English evacuated Palestine, and so highly were his services appreciated by King Richard, that even during his captivity he instructed the Queen Mother to procure the election of Bishop Hubert to the See of Canterbury. Baldwin had died in the Holy Land. The fatigues which he underwent, the sufferings and the crimes which he daily witnessed, exhausted the little strength which he hitherto possessed, and after a short illness before the walls of Acre, his death made room for the elevation of his dearest friend, Bishop Gilbert, a more successful soldier, and a more energetic and useful Primate.

While the clergy shared so largely in the military honours of the reign, they were not behind hand in civil occupations. On his departure for Palestine, Richard committed the government of England to William, Bishop of Ely, his Chancellor, and prevailed upon the Pope to intrust him with Legantine authority. Such sudden elevation produced its ordinary effects; the

Regent became intoxicated with power and pride, assumed the state and splendour of the monarch whom he represented, and excited the general hatred of the nobility and prelates. The contemporary accounts of his character are highly unfavourable; but modern writers, in several instances, have ventured upon his defence, representing him as the victim of monastic jealousy and slander, and attributing his downfall to the ambitious designs of Prince John. This view of the subject is taken both by Collier and Godwin, and the evidence which supports it, although not strong enough to produce conviction, would furnish ample means for an historical dispute, were the subject of sufficient interest to procure readers or create partizans. The preponderance, however, of proof is decidedly against the Bishop: he was unanimously deserted and banished, by a nobility which did not yield to the artifices of Prince John. He was grossly ill-used by the people, who were devoted to the King, and ill-disposed to his brother. He was supported at first by the Pope, on the supposition that such conduct would be pleasing to Richard. But being better acquainted with the King's wishes, the Pope withdrew his protection, and reversed the excommunications which the Legate had launched against his enemies. It seems probable that his foreign birth may have contributed to render him unpopular in England. He gave a curious specimen of his foreign manners at the moment when he was leaving the country in disguise: being detected and imprisoned when on the point of embarkation, he was unable to make himself understood by the common people into whose hands he had fallen. Such a deficiency in a person of low birth, who had risen by his talents alone to the posts of Regent, Chancellor, and Bishop, is a proof how entirely the lower orders were overlooked by

the law and religion of those days. The Bishop of Ely returned to England after the liberation of Richard, but was not again entrusted with political power.

Other circumstances in this reign, which serve to make us acquainted with the temper of the times, are the cruel treatment experienced by the Jews; the support which the Popes gave to the monks against the bishops; and the dispute respecting Geoffrey, Archbishop of York.

The Jews were prohibited from appearing at the King's Coronation, from a suspicion that they performed magical rites and incantations which would influence the future conduct and fate of the monarch. The prohibition was disobeyed, and some Jews, who were discovered in the Church at Westminster, were severely handled by the populace. The King appears to have resented a disturbance by which his Coronation was disgraced, and his most money-making subjects oppressed, and several of the rioters were apprehended and hung. But the popular feeling was too strong for the police; the riots spread to Lincoln, York, Stamford, Saint Edmund's, and many other places. The crusaders who were assembling seized the earliest opportunity of manifesting their zeal against the Turks, by robbing and murdering the Jews, whom they considered of a kindred race. At York, five hundred Jews, besides women and children, were shut up and besieged in the Castle, where the King's officers endeavoured to afford them protection. But the Castle of York proved no city of refuge; a large sum of money was offered for their ransom and refused: they came at last to the desperate resolution of slaying their families, and having set fire to the fortress, they perished one and all in the flames. The fanaticism and cruelty from which this persecution proceeded, were sharpened by the

large debts due from the landholders to the Jews; and it is accordingly mentioned among the notabilia of the Yorkshire tumults, that the bonds in possession of the Israelites were carefully destroyed, and their money as carefully preserved.

The monks and the bishops had begun in the preceding reign to shew symptoms of mutual suspicion and hostility, and the protection of the Pope had given the advantage in the dispute to the former. The Archbishops of Canterbury being nominally elected by the monks of Christ Church, were treated by that body with a degree of opposition and resistance which was not easily reconcilable with the difference of their respective rank and power. It was intended, therefore, to humble the pride of the monks by founding an Abbey of Canons at Hackington, in the immediate neighbourhood of Canterbury, and gradually transferring to it the privileges of the ancient Church. The design was favoured by King Henry, but the monks possessed such influence at Rome that Baldwin received an injunction to desist from the undertaking, and to demolish the buildings which had been built and consecrated. In the first year of the reign of Richard this order was obeyed, and the Primate, by way of satisfaction, was honoured by a profession of canonical obedience from his rebellious monks. During the absence of the King in Palestine, the dispute broke out in several different ways: at Coventry the monks were expelled from their Convent, and secular prebendaries substituted in their place. The change appears to have had the sanction of episcopal authority, but its great author, Hugo Nonant, was summoned to Rome, his proceedings condemned and reversed, and his absolution not pronounced until he had made ample restitution and apology.

At Canterbury, the principal disputes related to Archiepiscopal elections. Two of these took place

during Richard's absence from his dominions, and the suffragans of the province pretended on both occasions to a share in the business. The power was in reality with neither of the contending parties; for there is no instance of an Archbishop being appointed and maintained in opposition to the Pope and the King. Upon the death of Baldwin, the monks elected Reginald Bishop of Bath, and are said to have procured his confirmation from the Pope; but the sudden death of this Prelate put an end to the dispute which would have certainly ensued upon the election of a person not recommended by the King, and the monks, to make amends for their former error, agreed to promote Hubert, the friend and nominee of Richard. Their historians assure us that the coincidence between their wishes and the monarch's was unforeseen and accidental; but as the King, the Prelates, and the Pope were unanimous in their attachment to Hubert, we may conclude that it was one of those politic compliances which the clergy of that age well knew how to make and to refuse. To compensate this loss of honour and authority, the Pope gave the monks his support in their differences with the new Archbishop. The subject of Hackington was still unsettled; Baldwin had removed his foundation to Lambeth, and commenced the building which has so long been attached to the See of Canterbury. Hubert enlarged and protected the establishment, and the monks again complained that the Abbey of Christ Church was in danger, and that their power would be transferred to the new and favourite house. The Pope commanded Hubert to desist from his undertaking and put an end to the building at Lambeth; but the business was eventually compromised by suffering the building and the endowments to remain, with a prohibition to the Archbishop against celebrating mass

in person, or consecrating bishops, or performing other Archiepiscopal acts in that place. It is evident through the whole of these proceedings, that the object of the Pope was to split the Church of England into parties, and, by preventing the preponderance of either, to keep them all in dependence upon himself.

The adventures of Geoffrey, Archbishop of York, are a confirmation of the same fact. He was a natural brother of King Richard, and bore a conspicuous part in the troubles and intrigues which preceded the downfall of William, Bishop of Ely. During the greater part of the reign, he was at enmity with the King, and was more or less implicated in the treasonable proceedings of Prince John. Many and serious charges were brought against him at Rome. He was accused of spending his whole time in hawking and hunting, neglecting every part of his Archiepiscopal office, plundering the churches which it was his duty to protect; and, worst of all, preventing appeals to the Pope, and excommunicating every one who ventured upon such a step. These charges were met by counter-accusations and appeals, and the Pope and the King were alternately pacified and enraged by the capricious temper of the Prelate. The matter terminated in what was called a complete acquittal, and Richard was too placable to refuse his forgiveness to a brother whom the Pope had absolved. But throughout the whole of a long and very complicated dispute, in which charges of poisoning, of forgery, of treason, and of various other crimes were bandied about among the parties, the ordinary and efficient method of ascertaining the truth appears to have been totally neglected. The real question seems to have been how far a haughty and licentious prelate could set law and religion at defiance, under the protection of a good-natured brother and

a corrupt Pope. The connivance of these, the only superiors to whom he was amenable, appears to have afforded complete impunity to Archbishop Geoffrey.

The general effect of Richard's administration was to diminish both the ecclesiastical and civil power of the Crown. The Barons were allowed to become independent, if they would support the monarch in his wars; and the Pope and the Bishops bore a divided rule over the Church, upon the same easy terms. Relying upon the strength of

his arm, and the valour of his heart, Richard knew no enemies but those whom he encountered in battle, and never entertained the least doubt of subduing all whom he engaged. His kingdom was weakened by incessant drains of men and money: the newly acquired power of the Pope was allowed to become familiar to the nation, and the tumults and usurpations which distinguish the subsequent reign, were the joint effects of Richard's carelessness and John's tyranny.

ECCLESIASTICAL LIVES AND ANECDOTES.

Life of Dr. Allestree, prefixed to his Sermons, and written by John Fell, D. D. Dean of Christ Church, Oxford, and Author of the Life of the most learned, reverend and pious Dr. Hammond.

IN all endeavours of persuasion, the credit of the Speaker being of as great moment as the inherent truth and evidence of what is spoken, it will be reasonable that there should go along with this large collection of Sermons, some account of the Person who was the Author of them; for if it be made out, that they came from one of integrity and knowledge, who neither would deceive others, nor was likely to be deceived himself; one who practised what he taught, and preached to his own soul what he delivered to his Auditory, his discourses must carry with them a proportionable weight and value. That this narrative may be the more satisfactory, by being entire and particular, it shall take the Author from his infancy, and bring him to his grave, without the vain additions of flattery and ostentation, which he abhorred while alive, and therefore needs not being dead.

He was the Son of Robert Allestree, a Gentleman of an ancient family in Derbyshire, who being decayed in his fortune by the profuseness of his Predecessors, retained unto Sir Richard Newport, afterward created Lord Newport, Baron of high Arcol, in the quality of his Steward; and being married, settled himself at Upington, near the Wrekin in Shropshire, where Richard Allestree, the person of whom we write, was born, in March, An.

1619. He being grown up to be capable of institution, was sent to a neighbouring country free Schole, and from thence to another somewhat more celebrated, at Coventry, where he remained till he became fit for the University. In the year 1636 he was brought to Oxford by his Father, and placed a Commoner in Christ Church, having for his Tutor Mr. Richard Busby, who since is Dr. Busby, the eminent Master of Westminster Schole, and Prebend of that Church. Six months after his settlement in the University, Dr. Samuel Fell, the Dean, observing his parts and industry, made him Student of the College, which title he really answered by great and happy application to study, wherein he made remarkable improvements; as a testimony and encouragement of which, so soon as he had taken the degree of Bachelor of Arts, he was chose Moderator in Philosophy, and had the employment renewed year by year, till the disturbances of the Kingdom interrupted the studies and repose of the University, putting them into Arms.

His Majesty in the year 1641 being by tumults driven from London, and issuing out his Commission of Aray into the several parts of the Nation, did also direct it to the University of Oxford, where it found an active and a ready obedience, as by the generality of the members of that place, so particularly by Mr. Allestree, who engaged in the service, and continued in it till Sir John Biron, afterwards the Lord Biron, (who was sent with a party of horse to support and countenance the Scholars in arms there,) withdrew from thence; He after a short stay was called off to join

with Prince Rupert, and by the assistance of the loyal Gentlemen of Worcestershire, was received into that City, where he was prest by the Rebels forces; but the Prince came up seasonably to reinforce him, and thereupon followed the sharp fight in Poyick field, near the aforesaid City, the unexpected success of which gave great consternation to the Rebels, who being Masters of the Money, Forts and Magazines of the Kingdom, hoped to have carried all without a stroke. As many of the Scholars as could furnish themselves for a sudden march, went along with Sir John Biron from Oxford; the others, among whom was Mr. Allestree, staid behind, and returned to their Gowns and Studies.

Soon after this, the Lord Say, with a party of the Rebels forces drew into Oxford, and plundered the Colleges of such plate as had not bin before sent to his Majesty, making inquiry after those who had bin forward to promote the King's service; on which occasion, and also a particular accident that then happened, Mr. Allestree was called in question. The occasion was this: at Christ Church some of the Rebels attempted to break into the Treasury, and after a daic's labor forced a passage into it; but met with nothing, except a single groat and a halter in the bottom of a large iron chest: enaged with that disappointment, they went to the Deanery, where having ransacked what they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending the next morning to return and dispose of their prize. But when they came, they found themselves defeated, and every thing removed to their hand. Upon examination it was discovered that Mr. Allestree had a key of the Lodgings, the Dean and his family being withdrawn, and that Mr. Allestree's key had bin made use of in this enterprise; hereupon he was seized, and notwithstanding all the defence he could make, had bin severely handled, but that the Earl of Essex called away the forces on the sudden, and so redeemed him from their fury.

In October following, the King having strengthened himself at Shrewsbury with the supplies that came from the North, and Wales, and the Loyal Gentlemen of other parts of the Nation, began his march towards London, and was met by the army of the Rebels, commanded by the Earl of Essex, in Keinton field, in Warwickshire, where both armies engaged: at this battail Mr. Allestree was present; after which, understanding that the King designed immediately to march to Oxford, and make his Court at the accus-

tomd place, the Deanery at Christ Church, which was in part left to his care in the absence of the Dean, hasting thither, he was taken Prisoner by a party from Broughton house, which was garrisoned by the Lord Say for the Parliament. His confinement here was very short, the Garrison surrendering itself to the King's forces, who summoned it in their passage.

The war being now formed, and the King being returned from the fight at Brainford, having made Oxford his head quarter, Mr. Allestree settled himself again to his study, and in the next Spring took his degree of Master of Arts; after which he was in great hazard of his life, being seized by the pestilential disease which raged in the Garrison, and which was fatal to very many eminent men of all employments and conditions; and fell more severely upon him by reason of a relapse, which doubled the calamity and danger.

Having recovered a little strength, he was engaged to employ it in military service, the exigence of his Majesty's affairs calling for the aid of all his Loyal Subjects, and in particular the Scholars: and accordingly a regiment of them was raised, who served as Volunteers without any pay or reward, and performed all duties not only in the Garrison, and sallies for the defence of it in case of attacks and sieges; but were also commanded upon parties abroad, and endured the fatigue of marches, and ill-treatment of mean quarters, differing in nothing from the poor mercenary Soldier, besides their civility and justice to the country people while they staid with them, and paying them at departure: things so unusual, that when at their going off from quarters they offered their Landlords money, they imagined it don in jest and abuse, and at last, by finding it left with them, were convinced that it was don in earnest. In this Regiment Mr. Allestree, tho' a Master of Arts and Fellow of the College, thought it no disgrace to carry a musket, and perform all duties of a common Soldier, forward upon all occasions to put himself into action. And in this service he continued till the unhappy end of the war, gaining still, what time was left from military duties, to the prosecution of his studies: nay, joining both together, frequently holding his musket in one hand and book in the other, and making the watchings of a Soldier the lucubrations of a Student.

But then when carnal weapons proved frustrate, and Divine Providence called his servants to the more Christian exer-

cises of prayers and tears for the defence of the King and the Church, Mr. Allestree wholly betook himself to these, and put himself into that warfare, to which his former education had designed him: entering into Holy Orders, at a time when there was no prospect of temporal advantage; and his being in the service of God threatened no less danger, than his having bin in the service of his Prince.

In that little interval of safety, which the Articles of Oxford gave, and was for some time continued, while the two factions of the Rebels were in contest who should divide the spoil of the Nation, and enjoy the price of blood, Mr. Allestree with great sedulity addicted himself unto his studies, and became a Tutor of many young Gentlemen and other Students; which trust he discharged with great sufficiency, as he did also the office of Censor in the College: moreover he bore a part in the signal test of the Loyalty of the University of Oxford, possibly the greatest that has bin given by any society of men; I mean the passing of the solemn Decree and Judgment of theirs against the Covenant and Rebellion enflamed and fomented by it, performed in Convocation, when the City was held by a Garrison of the Rebels, whose swords were at the throats of those Confessors, and yet the decree was carried by a most unanimous suffrage of the whole body, there being but one dissenter in that numerous Senate, and he a person who had absented himself from the University during the war, and taken part with the Rebels.

Soon after which great performance, the Visitors of the pretended Parliament being at last come with a second Commission to kill and take possession, having lost their first by outstaying in a long prayer and sermon the time assigned for the opening of it, began their iniquity, and did it not, as one would have expected from men of Zeal and Godliness, with an inspection into vice and immorality, but set their whole affair upon the short issue of submitting to the Authority of the pretended Parliament; and they who could prostitute their allegiance to their Prince, and oaths to the University, and their local Visitors, and comply with the lust of these Usurpers, tho' never so flagitious, were immediately received to favour: all others, however meriting, were without farther regard proscribed, the method whereof was, to write the names of as many as they thought fit to sacrifice at once in paper, and affix it upon the door of St. Marie's Church, wherein it was signified, that the persons there named were by the Authority of the Visitors banished

the University, and required to depart the precincts thereof within three daies, upon pain of being taken for spies of war, and accordingly proceeded against. By which practice often repeated, the men of greatest hopes and merit in the University were spoiled of all things, and not suffered to breath the common air; so that within the compass of few weeks an almost general riddance was made of the loyal University of Oxford; in whose room succeeded an illiterate rabble, swept up from the plough tail, from shops and grammar Scholes, and the dregs of the neighbor University. Tho in that scandalous number, some few there were, who notwithstanding they had parts and learning, were preferred upon the account of their Relations; who merited a better title to the places they possest, and have since proved usefull men in the Church and State. Those of the ancient stock who were spared upon this trial, were afterwards cast off upon the second test of the engagement, till in the end there were left very few legitimate members in any of the Colleges.

In this diffusive ruin Mr. Allestree had an early share, being proscribed about the middle of July in the year 1648. And tho' he had the care of several persons of quality his Pupils, and accounts of his own and theirs to make up; he with difficulty obtained from the Governor of the town, Lieut. Col. Kelsey, a little respite, for his settling his affairs, and doing justice to those for whom he was concerned; the Visitors utterly refusing his request, for this reason, as Dr. Rogers, one of their number was pleased to word it, because he was an eminent man.

Mr. Allestree being thus driven from Oxford, retired into Shropshire, and was entertained as Chaplain to the Honorable Francis Newport Esquire, now Viscount Newport, where he continued till such time as Richard Lord Newport, the father, died in France, whither he had some time before retired to avoid the insolence of the conquering rebels. On this occasion Mr. Allestree was sent over to clear accounts, and see if any thing could be preserved from the inhospitable pretence of the droit d'Aubeine, which pillages those Strangers who happen to die in the French dominions. Mr. Allestree having dispatched this affair with good success, came back to his employment, and continued in it till his Majesty's march into England with the Scotch army, and his miraculous escape at Worcester; at which time the Managers of the King's affairs wanting an intelligent and faithful person to send over to his Majesty, desired Mr. Allestree to undertake

the journey, which accordingly he did, and having attended the king at Roan, and received his dispatches, he came back into England.

At his return he found his friends, Mr. Dolben and Mr. Fell, the present Archbishop of York and Bishop of Oxford, who had likewise bin banished the University, adventuring to sojourn privately there, and serve the uses of those who adhered to the Church of England in performing Religious offices according to the order of the Church; whereupon he joined himself to their assistance, and continued with them till such time as Sir Antony Cope, a loyal young Gentleman, of considerable quality and fortune in the County of Oxford, prevailed upon him to live in his family; which he did for several years, having liberty to go or stay as his occasions required, whereby he was enabled to step aside without notice upon messages from the King's friends; which service he managed with great courage and dexterity.

After several difficult journeys successfully performed, in the Winter before his Majesty's happy restoration he was sent over into Flanders, from whence returning with letters, he upon his landing at Dover, was seized by a party of Soldiers, who waited for him. The Rebel's Spy, who was employed by them in his Majesty's Court, having given notice of his dispatch; and described particularly his person and his habit. But notwithstanding this diligence of the Rebels, Mr. Allestree had so much presence of mind, to secure his letters, and shift them into a faithful hand, who took care of them.

The Soldiers, according to their orders, guarded him to London, where he was examined by a Committee of the Council of Safety, and charged with having correspondence with the King, and having brought letters from him, which they backed with several circumstances of his journey, and threats of utmost severity in case he should persist in contumacy, and not confess the truth. But they not being able by questions to entrap, nor menaces to fright Mr. Allestree to betray either himself or others, he was sent Prisoner to Lambeth house, which was then made a goal for the King's friends, where by ill usage he contracted a sickness which was like to have cost him his life. After the durance of about six or eight weeks, his friends made means for his enlargement, which was the easier obtained, for that some of the Leaders of the Party, seeing things move towards his Majesties restoration, were willing by kindnesses to recommend themselves in case of a revolution; among whom was the late Earl of

Shaftsbury, who was used to value himself, that Mr. Allestree owed his preservation to him. Mr. Allestree having obtained liberty, returned to Oxfordshire, from whence after a short stay he went into Shropshire to see his Relations; in his return from thence, designing in his way to visit his excellent friend Dr. Hammond, at Westwood, near Worcester, he at the gate met the body of that great man carrying to his burial; which circumstance is therefore mentioned, because that eminent Light of the English Church, at his death gave this testimony, not only of his kindness to Mr. Allestree, but also of his esteem of his parts and learning, that he left to him his Library of books as a Legacy, well knowing that in his hands they would be useful weapons for the defence of that cause he had during life so vigorously asserted.

The King being happily returned, Mr. Allestree was soon after made Canon of Christ Church, where he cheerfully concurred to the attempt, which was set on foot there for the repairing of those decays and ruins which had bin made by the late Usurpers, for, however those Godly Robbers who had invaded that Church and College, suffered them both almost to drop upon their heads, and without shame sawed down for firing, the timber-work of the North side of the great Quadrangle the legitimate Children were concerned first to cloathe their Mother's nakedness, and not, till that was provided for, consider their own.

Mr. Allestree at the same time undertook one of the Lectures of the City, thinking it might be a service to instil principles of Loyalty there after the contrary infusions of schismatical rebel Teachers, which for so many years had bin the Gospel of that place, discountenanced by none of the Parochial Ministers, besides Mr. Lamplugh, the now Reverend Bishop of Exeter, who had the courage and loyalty there to own the Doctrines of the Church of England in the worst of times. This Lecture Mr. Allestree continued for several years, never receiving any part of the Salary belonging to it, but ordering that it should be distributed among the poor.

While he employed himself in popular preaching, he was also called to the service of the Court, being the King's Chaplain, and also to the severer studies of Scholastical Learning, in his exercise for the degree of Doctor, and Moderatorship in Divinity in the College; and soon after, upon the vacancy of the chair of that faculty, to the laborious employment of Regius Professor in the University

In the year 1665, the Provost-ship of Eton falling void, that honourable and beneficial employment was by his Majesties especial grace and favor conferred upon him, to the acceptance whereof he was not without difficulty induced; and particularly the consideration that a great interest was made by a Layman, who probably might succeed upon the advantage of his refusal, notwithstanding that the Provost there be actually the Parson of Eton Parish, and presented to the Cure, and instituted by the Bishop of Lincoln, the Diocesan, as all other parish Priests are: so that as nothing could be more plainly sacrilegious and irregular in itself, than such an usurpation by a Lay person; so nothing could be a greater disservice to the Church, than by an unseasonable modesty to make way for it. Upon these motives it was, that Dr. Allestree became Provost of Eton; and for the same reason it was, that during his life he continued so, never hankering to any offer of preferment, which might make a vacancy, and repeat the former hazard. And it may be truly said, that this was the greatest secular care that he carried with him into another world, it being his dying request unto his friends, to interpose with his sacred Majesty, that he might have a Successor lawfully capable, and who would promote the welfare of the College*.

The Succession in the Chair he more timely secured, for finding his health, and particularly his eyesight, exceedingly impaired by the toil of that employment, he resigned it in the year 1679, and had the satisfaction to be succeeded by his friend Dr. Jane, of whose abilities he had perfect knowledge.

But diseases are not cured by the removal of the causes which first occasioned them, and though by the use of mineral waters in the Summer season, and the taking of journeys in the Autumn, he for some time supported himself, the decay continued and increased upon him, till it was formed into a Dropsy; the prevalence of which was so great and sudden, that his Physicians advised him by all means to come up to London, where he might be near their inspection and care; in compliance with whose desires more than from an expectation of cure, he went thither, and having taken a privat lodging, submitted himself to the methods they pro-

posed: in the meantime settling his little temporal concerns, but was more intent upon his everlasting interests, employing those vacancies which his sickness gave, in attending the offices of the Church constantly read to him, and his private devotions; and when he saw his end approaching, in receiving the great Viaticum of the holy Sacrament: in reference whereto having desired those friends of his who happened to be in Town to communicate with him, the present Lord Archbishop of York, the Lord Bishop of London, the Lord Bishop of Lincoln, the Lord Bishop of Exeter, the Lord Bishop of St. Asaph, the Reverend Dr. Busby, Mr. Fell, one of the Fellows of Eton, who continued with him the whole time of his sickness. He afterwards took his last leave of them with great equanimity and constancy of mind, and waited for the hour of his release.

(To be continued.)

“DEAN Colet entreated me to seek out a man whom I thought a fit under-master for his new school, which he had found in St. Paul’s Churchyard. (Will. Lilly being the first upper-master) I enquired in many places, but could hear of none; at length, being at Cambridge among some Masters of Arts, I propounded it to them: one of them, (and he of no mean esteem) smiling, said, ‘*Who would endure to live in that school among boys that could make a shift to scrape up a livelihood any where else?*’ I answered modestly, that it seemed to me a very honest employment to instruct young people in learning and good manners; that a man could bestow his pains upon no age better; and I added, that if men were truly pious, they would think that they could no way serve God better than by bringing children to Christ. But he, drawing up his nose and scoffing replied, ‘*If any have a mind to serve Christ, let him go into a monastery or religious house.*’ I answered, that St. Paul placed true religion in the duties of charity; and that charity consisted in doing as much good to our neighbour as we could. He rejected that as sillily spoken; ‘*Behold,*’

* As a further proof of the interest which Dr. Allestree took in the welfare of Eton College, we would notice (out of Anthony Wood) his magnificent erection of a new Grammar School, which cost him £1600. Ed.

quoth he, 'we have left all.' Therein is perfection." I finally told him, that that man hath not left all, who when it is in his power to do good to very many people, shuns

the employment, because he thinks it too mean for him.—And so, (lest we should have wrangled) I left the man. But you here see the wisdom of the Scotists." *Erasmus.*

MISCELLANEOUS.

A Letter from Dr. James to the Right Reverend James Usher, Bishop of Meath.*

"MY Duty in most humble manner remembered unto your Lordship. I am informed that your Lordship passed this way, not far from us to London, where you have remained for some few weeks: I should have been glad to have known it sooner, or rather to have waited upon your Lordship here in Oxford. I have traced the Steps a far off about the *Succession and Visibility of the Church*, wherein your Lordship hath gone a far Journey: I do but glean where you have reaped a plentiful Harvest. Nevertheless if my poor and weak Labours may any ways stead your Lordship, I would be glad to contribute my Pains. You ascend (as I perceive) as far as our St. Aug. of England, and not unworthily: for if our Records be true, not only the Irish, (as you shew) but also our Britains and Scots continued averse and heretical (as they are called) to the whole World, almost till the time of St. Bernard. Many Scots and French were orthodox in the substantial Points of Religion long before Waldus (I mean P. Waldus, for there was another Waldus orthodox some hundreds of years before P. Waldus in Berengarius's time.) I have collected as much as I can find in all likely Authors to this purpose, as in the catalogue of Writers and Witnesses of the truth of the last Age of *Gouartius, Wolfius, Rhoanus, Balaeus de Scriptoribus*, out of the History of the *Waldenses* both by *Lydius* and *Camerarius* out of Lom-

bard, Dr. Powel, and others printed; out of sundry Manuscripts, as *Gascoigne, Canter, Mapes, P. de Vincis, Becket, Sarisburiensis*, which have been diligently read over by a learned Kinsman of mine, who is at this present, by my direction, writing Becket's Life: wherein it shall be plainly shewed, both out of his own Writings and those of his time, that he was not (as he is esteemed) an *Arch-Saint*, but an *Arch-Rebel*; and that the Papists have been not a little deceived in him. This Kinsman of mine, as well as my self, shall be right glad to do any Service to your Lordship in this kind. He is of strength, and well both able and learned to effectuate somewhat in this kind; critically seen both in Hebrew, Greek, and Latin, knowing well the Languages both French, Spanish, and Italian, immense and beyond all other Men, especially in reading of the Manuscripts of an extraordinary style in penning, such a one as I dare balance with any Priest or Jesuit in the World of his Age, and such a one as I could wish your Lordship had about you. For my self, I am not so far gone in Years as in Sickneses; yet my Body is not so weak, but my Mind is as strong, and my Zeal great to see somewhat acted against the Papists in matters of *Forgery and Corruption*, which are matters of Fact, whereto my Studies have always aimed, and shall during Life (if God will.) I find infinite Corruptions in the *Fathers'* Works, especially of the *Roman* Print: in the *Canon Law* and *Decretals* I can convince them of shameless Forgeries by the Parchments. But that which hath amazed or amused the World, and made it turn, or continue Popish, hath been the want of Censurers of the *Fathers'* Works, which made our Magdeburgians, and some of our best learned, to lance the *Fathers*, and not to spare them, whereas they are but *Pseudo-Fathers* indeed. But the notedst cozenage which is rise, and most beguiling in these days, is a secret *Index Expurgatorius*, and therefore the more dangerous; that is, the reprinting of Books, not making mention of any *Castigation* or *Purgation* of them, and yet both leaving and adding, and otherwise infinitely depraving them (as is to be seen in hundreds of Books of the middle-Age and later Writers.) I instance in *Sixtus*

* A short extract from this letter is given in Chalmers's Biographical Dictionary, in his life of Dr. James, who died August, 1629. Camden speaking of him, in his life-time, calls him "a learned man, and a true lover of books, wholly dedicated to learning; who is now laboriously searching the libraries of England, and proposeth that for the public good, which will be for the great benefit of England." And Richard Baddeley in his scarce life of the good and learned Bishop Morton, speaks of him as, "that indefatigable and laborious keeper of the publique and famous Library in Oxon." Ed.

Senensis, and *Alphonsus de Castro*, and *Antoninus Summes*. There are about five hundred bastard Treatises, and about a thousand places in the true Authors which are corrupted, that I have diligently noted, and will shortly vindicate them out of the Manuscripts, for hitherto they be but the Conjectures of the Learned. For this purpose I have gotten together the Flower of our young Divines, who voluntarily will join with me in the search: some fruits of their labours (if your Lordship desires) I will send up. And might I but be so happy as to have other twelve thus bestowed; four in transcribing Orthodox Writers, whereof we have plenty, that for the substantial Points have maintained our Religion, (40 or 50*l.* would serve): four to compare old Prints with the new: four other to compare the Greek Translations by the Papists, (as *Vedelins* hath done with *Ignatius*, wherein he hath been somewhat helped by my Pains) I would not doubt but to drive the Papists out of all their starting-holes. And thus, craving pardon, I rest in humble Service,

Your Lordship's in all Duty,

THO. JAMES.*

Oxford, Jan. 23, 1623.

To the Editor of the Remembrancer.

Sir,

You will perhaps agree with me, that notices of manuscripts respecting Bishop *Bedell*, whose services to the Church of Ireland were considerable, whose character as a scholar and a divine was very high, who was the friend of Sir Henry Wotton, and whose life has been written by Bishop Burnet, are worthy of being brought together for the information of such as are desirous to collect whatever illustrates the literary, theological, and ecclesiastical history of his time. In this expectation I offer them. These manuscripts are not specified by Burnet. They are as follow:—

Bishop *Bedell's* Letters from Venice. MSS. Trin. Coll. Dublin, No. 193, p. 96.

* This letter is intended as the commencement of a series which has been selected out of "A collection of Letters" affixed to a Life of Archbishop Usher, by Richard Parr, D.D. as illustrative of points of Sacred Criticism and Ecclesiastical History.

REMEMBRANCER, No. 55.

Reverendissimi D. *Bedelli* Translatio Hibernica S. Bibliorum. *Ibid.* No. 849.

De Prædicationibus Jesuitarum apud Sinenses, Epist. per Will. *Bedell*. MSS. Lambeth. No. 595, p. 55.

Bishop *Bedell's* Reply to W. Alabaster's Demands in favour of Popery. *Ibid.* No. 772.

Yours, &c.

CLER. M. A.

ESTABLISHMENT FOR STUDENTS IN DIVINITY.

WE are happy in being enabled to lay before our readers the following authentic plan of the Establishment to which our Correspondent, *Nomicus*, alluded in our last Number.

"It is very generally admitted, that many ill effects have arisen, and do constantly arise, from the want of some situation in which Candidates for Holy Orders can uninterruptedly devote themselves to serious consideration of the solemn engagements into which they are about to enter; and, at the same time, enjoy every advantage requisite to the due preparation of themselves for executing, faithfully and beneficially, the important commission they are to receive. It has been found extremely difficult to provide for the profitable employment of that period which is, perhaps, of all others the most pregnant with good or evil to the future character of the Minister of Christ—the period of one or two years, which immediately precedes his Ordination. That no attempt has hitherto been made to carry into effect any regular plan of Clerical instruction which may succeed the usual course of College education; that no systematic measures, indeed, have been taken to supply the want which has been so repeatedly experienced and acknowledged, is perhaps to be accounted for, but has long been a subject of regret to those who most anxiously regard the welfare of the Church. Such persons are, necessarily, desirous of seeing the Clergy well instructed in all the various duties which devolve upon them; well stored with sacred, no less than with secular, learning; well qualified to support the compound character they are to sustain, of servants of God, free from all worldly contamination, and of English gentlemen,

3 F.

forming a constituent part of that society which it is their special province—their high and honourable privilege—to amend, not less by their example than by their doctrine.

“Much invaluable assistance is, doubtless, afforded by some of the elder Clergy to young men who are entering on their profession; but the number of those whose avocations will permit them to surrender their whole time and thoughts to this object, when compared with the great demand for help and guidance, can be but very small. With the view of supplying, so far as private means and individual exertions may avail, this great deficiency, it is now proposed, to form a Society of Students in divinity, who shall have graduated at either of the English Universities, in the house, and under the superintendence, of a Clergyman; for the sole purpose of *Preparation for the Church*—a preparation, not merely having reference to the examination of Candidates for Orders, but embracing every branch of study and of practice, tending to produce the qualifications which a conscientious man would desire to possess before he enters on his ministry.

“That the predominant characteristic of such a Society, constituted for such a purpose, should be RELIGION, practical and theoretical; and that every thing should tend, directly or indirectly, to the cultivation of Religion amongst those who are to teach it, and to diffuse its blessings around them, is obvious at first sight: but, it is by no means to be expected, that religious exercises and pursuits should occupy the whole time, even of those whose chief concern they are; or that they should be accompanied by any austerities and deprivations, uncalled for by the spirit of Christianity, or the Institutions of the Established Church. All that would be required—and that most absolutely—is, that no pursuits, no occupations, no amusements, should be followed, which are *inconsistent* with the principles and life of him who aspires to the honour of the Priesthood; of him who ought to assimilate his habits, manners, and conversation, his pleasures and his inclinations, as nearly as possible, to those admirable models with which the annals of our Church abundantly supply us for our imitation and improvement.

“There are many branches of human learning which tend to fit the mind for the performance of the unostentatious duties of a Country Parish Priest, or for the more public and responsible situation of the spiritual head of an extensive population. There are many branches of study which

serve as delightful recreations, or healthful employment of the faculties, and which act as natural aids of devotional and contemplative habits. Any or all of such pursuits are here implied as desirable in the general idea of *Preparation for the Church*; but may doubtless be adopted or omitted according to individual taste. Whoever should wish for these resources may receive, in the proposed Establishment, such encouragement and assistance as can be afforded by personal communication, and the free use of a tolerably comprehensive library.

“It is intended that the *Theological Course of Study* should embrace the following particulars, viz. A regular System of Scriptural Reading, historical and critical, together with such reference to the works of antiquity and of modern times, of commentators, philologists, and expositors, as may be necessary to the right understanding of the *Bible*: Courses of Lectures to be delivered, or the most carefully selected works to be read, on the Hebrew Language, and its use in the interpretation of the Old Testament; and on the Greek Text of the New Testament: on the Evidences of Natural and Revealed Religion: on the Authority and Authenticity of the Canon of Scripture: on the History of the Christian Church, especially during the four first centuries; on that of the Reformation, and of the Church of England since that period: on the Liturgy and Articles, including a Systematic View of Christian Faith and Practice: on the Clerical Character and Duties: on the Application of acquired Knowledge to the purposes of Pastoral Instruction: and on the Laws, Civil and Ecclesiastical, which relate to the Clergy as a body. To this will be added, Exercises in English Composition; in Translation from the Greek and Latin Fathers; in the Analysis of Sermons; and in Illustration of the Text of Scripture. Much attention will be given to the practice of reading, speaking, and catechising in public, and of performing, so far as may be, the various offices of a Parochial Minister.

“With respect to the due arrangement of these several occupations, some difficulty must needs be felt in so apportioning them to each individual, as that they may subordinatedly conduce also, in the greatest possible degree, to the advantage of all who may become members of the Society. The experience of one year, however, will be sufficient to prove what quantity of time is requisite for a certain essential course; and a second will be added for those who do not wish to repeat the first, but may

desire to avail themselves of a wider and more perfect system of theological reading, comprehending at least the outlines of such attainments in Sacred Literature as may lead to distinction and to eminence.

"With regard to the Domestic Accommodation of the Establishment, care has been taken to provide a residence capable of affording every reasonable comfort, and even such luxuries as are suitable to the moderate and unpretending habits of the Clergy; especially the advantages of a healthy and delightful spot, of good gardens and spacious grounds. The house is situated at Epping, just seventeen miles from London, a distance, convenient on account of easy access to the Metropolis, but beyond the reach of its society, and of any interruptions, which, in a more populous neighbourhood, might infringe upon the time and retirement of the studious, and thus deprive them of advantages that become doubly valuable to those who have an important object to accomplish in a limited period.

"Accommodation will be furnished in the house for Six Gentlemen, who will be regarded in all respects as members of one family, as entitled to constant personal assistance and advice in the direction of their studies and amusements, and to every care and convenience they could receive in their own domestic circles.

"Within a few hundred yards lodgings may be obtained, it is believed, for a considerable number of gentlemen, who may prefer living in that mode; and may yet desire, as students in divinity, to unite themselves to a Society formed on the principles before laid down. As not less integral parts of the Establishment, than those who may be inmates of the Clergyman's house, it would be required that they should conform to such regulations, both with regard to their religious and moral habits, and the studious employment of their time, as may be deemed expedient. They would be considered as residing under the same superintendence, and having a claim to the same privileges, except those of a domestic nature, as the inmates of the family.

"Rules and obligations which may be thought conducive to the good order and advantage of the Establishment, will be submitted to all who desire to become members of the Society for their consideration; and to these prescribed regulations their signature, in case of admission, would be required in witness of their acquiescence and consent.

"It has been determined that the ex-

pences attending the Establishment shall not exceed the rate of the usual expenditure of gentlemen of the middle, and most numerous, rank in the Universities. Considering, however, that the residence in College is seldom for more than two-thirds of the year, and that it is thought not advisable in the present instance that the vacations should together amount to more than a quarter of the year—namely, two months in the summer and one in the winter—the sum which has been fixed upon, as most nearly according with the standard, is 200 Guineas for Students in the house, and 50 Guineas for Students out of the house; it being left at the option of the gentlemen in the house to continue their studies during a part of the vacation, on a proportionate increase of the terms.

"On the 1st of October, 1823, it is hoped, every requisite arrangement will have been made for the accommodation of Students in both Classes; and for the commencement of that *System of Preparation for the Church* which has been proposed. That this System should be pursued with steadfastness and zeal, with undeviating rectitude and brotherly love, cannot but constitute the most anxious wish of him who has undertaken to give it the first impulse, and to watch its progress for a while. That its influence, if it be beneficial, may soon extend far beyond his narrow sphere, and secure its general adoption, is his most earnest supplication to the all-wise Director of events, to whose honour and service he would fain hope it may eventually conduce. Sustained and encouraged by approbation the most valuable to him, and by the most unanimous concurrence of those members of the Clerical Profession to whom he has imparted his designs, and from whom he has sought advice with regard to the mode of carrying them into execution; he shrinks not from a responsibility of which he is fully aware, but trusts that even his humble endeavours, thus directed, may be successful in promoting the best interests of some of his younger brethren, and the spiritual welfare of those who shall hereafter be committed to their charge.

"Whatever further information may be desired, relative to the Establishment, will be furnished, in answer to any enquiries addressed to

"The Rev. Dr. Burrow,

"The Grove,

"Epping,

"Essex."

ON THE TURKISH VERSION OF THE SCRIPTURES.

To the Editor of the Remembrancer.

Sir,

PERMIT me to offer a few explanatory observations in reference to the letter of your correspondent *Scrutator*, which appeared in your last Number, in which indeed he makes allusion to a former communication of my own.

If the simple statement of facts contained in that communication, leads *Scrutator* to infer that I designed by it an eulogium on the Bible Society, I can only say that since the statement was correct, the eulogium was probably merited. That the best Arabic Version which can be procured, the version received and acknowledged by the Christians of Syria, should be one conformed to the vulgate, I, in common with *Scrutator*, lament; at the same time, that it is better not to have the Scriptures at all than to have them in the vulgate version, is a position which I think few will be hardy enough to maintain. What therefore the Bible Society could do, it has done, and should any opportunity present itself of preparing and introducing a corrected version, I have no doubt but it would be immediately embraced. So far as the New Testament is concerned, this object has been already, to some extent at least, attained.

I have now another statement of facts to subjoin relating to the Turkish version, on which *Scrutator* goes on to animadvert.

That version was not executed by Professor Kieffer; by him indeed it was edited, but the translator was the celebrated Hali Bey.

Ever since its completion, it had laid in manuscript in the library of the University of Leyden, until it was withdrawn at the request of the Committee of the Bible Society from its long concealment, and entrusted for publication, first to Ba-

ron Von Dies of Berlin, and after his death to Professor Kieffer. The intimate acquaintance of the latter Gentleman with the Turkish language, will be disputed by no man at all conversant with this department of literature, but unhappily he conceived himself bound to adhere strictly to the version as given by Hali Bey, without introducing much improvement of his own. The consequence undoubtedly was, that many errors were afterwards detected in the work.

Immediately upon their discovery the circulation of it was suspended, nor is it true that thousands of copies had been issued before this suspension, scarcely any having then gone forth to the world. The most important errors were remedied by cancelling the leaves in which they occurred. Such was that alluded to by your correspondent in *Rev. xxii. 8, 9*, which it is, however, to be observed, arose from an error of the transcriber in putting one substantive for another, and how easily such a mistake might escape the eyes or observation of an editor, those accustomed to such operations will be able to estimate. For the others, a table of errata was directed to be prepared, and that table certainly appeared at first of a very formidable extent. Upon examination, however, of the articles contained in it, in which an eminent biblical scholar gave the Committee his assistance, many of them were found so extremely unimportant, that, though their correction would of course be desirable in any future edition, yet their insertion in the present list seemed quite unnecessary. The number was eventually reduced to 49, many of which refer merely to single words, and I doubt not, that almost every version now in use in any of the Christian Churches of Europe, would, if subjected to a scrutiny equally rigorous, afford a collection of errata quite as extensive.

Thus, Sir, have I laid open the

state of the case according to the best of my information, and I trust with candour and fairness. But even supposing all the statements of Scrutator to be perfectly correct, it might well be asked, what human institution has not met in the course of its progress with similar difficulties and disappointments? Shall such an instance be deemed just cause for unkind aspersions upon a Society whose object is so truly excellent? Cases of failure might easily be adduced from the history of other religious bodies, but it is not for the friends of the Bible Society to defend themselves by invidious comparisons, or by drawing into light the failures of other Christian institutions. Nor do I think, that it has in fact ever been their practice, through this uncharitable office has indeed devolved sometimes upon their opponents, and the voice of public hostility has been heard in the place of friendly advice and Christian admonition.

I would appeal to Scrutator himself, whether the tone of levity and sarcasm which runs through his letter be suited to the Subject upon which he is treating, whether it be consistent with that charity which "is kind, and thinketh no evil?" Whether it indicate that spirit which can rejoice that Christ is preached, whoever they may be that are the preachers; whether he could sincerely pray that the blessing of the God of love and peace might rest upon such a composition, the blessing of that God whose designs of mercy to mankind it was professedly intended to promote?

Mr. Editor, you will not perhaps agree with my view of the subject, but your pages, I trust, are open to temperate discussion, and what I have said will not be considered as emanating from yourself but from your Correspondent,

CANTABRIGIENSIS.

ON THE DUTY OF READING THE ATHANASIAN CREED.

To the Editor of the Remembrancer.

SIR,

SINCE the first appearance of your valuable Miscellany, you have invariably maintained, the duty of strict obedience to the rules of our Church as embodied in her Liturgy; Articles, and Homilies. I have therefore selected this medium of conveying a question to some of your Clerical Correspondents, and shall be happy to receive through the same channel their candid reply. A custom of late appears to be gaining ground in several churches of this metropolis, of omitting to read on the days specified in the Rubric, that great "bulwark to the Apostles' Creed" the Confession of our Christian Faith, contained in what is termed the Creed of St. Athanasius; and as such an omission must take place either wilfully, or carelessly, it appears to be necessary to call the attention of those Clergymen who neglect it, to this particular subject. The Lary have been taught to consider this Creed as conveying, as far as human language can convey, a fuller explanation of our Faith, in that "great mystery of Godliness" the Trinity in Unity, and the Incarnation of our Lord Jesus Christ, than either the Nicene or the Apostles' Creed. It is therefore no doubt a great disappointment to many Members of the Church that they are not permitted publicly to profess their Faith on these important articles, in the *words of this Creed*, and on the days *appointed* in the Rubric, through the omission of the Minister. If the reason is that many Christians object to a clause or two on account of the seeming harshness of pronouncing a sentence of condemnation on those who do not rightly believe the Catholic Faith as contained therein: would it not be more consistent with the duty of the Clergy instead of neglecting the Creed on this account, to explain its doctrines and meaning more at large

in their discourses, and endeavour to satisfy the mind of the scrupulous but sincere believer, whose chief objection perhaps may have arisen from misinterpreting these verses? I cannot help quoting the words of a late eminent divine—"The doctrine of the Trinity, as it is here proposed has been the doctrine of the Gospel; the doctrine of the primitive Church; the doctrine of almost every thing that can be called a Church in all ages: in the Greek and Roman it survived in the midst of all the corruptions that arose: upon the Reformation there was not a Protestant Church but what received it in its fullest extent: Luther, Calvin, Beza, and all the wisest and best Reformers acknowledged the Athanasian Creed, and made it their profession of Faith: the Puritans in our own country, the parent stock of all our modern dissenters, embraced it as readily as the Church of England herself, and, if many of these reject it now, despise, condemn, and deride it, they are neither true Calvinists, nor Presbyterians, but shelter themselves under the general name of Independents, among whom it is said at present that every man's private opinion is his Church. I mention these particulars in order to shew, that a Creed that is one thousand three hundred years old, and which has been generally received into the Church for nine hundred years, ought not to be treated lightly or irreverently, as has been the case in our own country of late; or to be neglected without considering its merit *."

I conclude therefore by asking, is it left to the discretion of the officiating Minister, to read or omit reading the Athanasian Creed upon the days specified in the Rubrics prefixed to this and the Apostles' Creed?

I am, Mr. Editor

A Constant Reader

H. G. B.

London, May 29th, 1823.

* Dean Vincent.

ON REPAIRING TOMBS, &c.

To the Editor of the Remembrancer.

Sir,

HAVING read in the last Number of the Remembrancer, *proceedings against a person for repairing a tomb without leave of the Churchwardens*, I should be obliged if you or any of your numerous readers would give any information on the opposite case, and would state what is to be done when a tomb in a Church or Churchyard is falling to decay, and the descendants of the person to whom it is erected are unable or unwilling to repair it. The neatness with which consecrated places ought to be kept up, requires that nothing should remain in them in a dilapidated state. Can therefore the family or next of kin be obliged to put it in repair? or is the Minister, or are the Churchwardens at liberty to remove it altogether?

I am, Sir,

Your obedient servant,

J. S.

TREATMENT OF SLAVES IN BARBADOES.

WE have been favoured with the following statement of the treatment of Slaves on an Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in Foreign Parts; which will be perused with much satisfaction; and *at least* exempts *this Society* from any charge of permitting the exercise of cruelty towards their Slaves, or of neglecting their personal comfort and spiritual interests. It has been communicated to us by a Person in whom we can place implicit reliance.

"The Society and College Plantations, situated in the Eastward division of Barbadoes, in the Parish of St. John, were left by General Codrington, at the commencement of the preceding century; in trust to 'the Society for Propagating the Gospel in Foreign Parts.'—The grand and immediate object of their bequest, was the erection of a College, on the property, established as a Public Institu-

tion for the advancement of learning, and to be maintained by the labour of the Slaves in making Sugar. Although deriving some advantage from two Governesses set over the young, and from the occasional instruction of the Ministers entrusted with the care of the scholars, the slaves, on these estates, were not for some time provided with any regular system of Religious teaching: at length, however, the increased funds of the Property happily enabled the Trustees to send out a Clergyman in full orders, on a most liberal establishment. His views were exclusively to be directed to the promotion of Christian habits amongst the Slaves of these Estates; and he was required from time to time to impart to the Society, the apparent effects of his superintendence. Having filled the situation for some years, he is therefore able to bear testimony to the following facts, with regard to their Religious advantages and general condition.

" RELIGIOUS INSTRUCTION.

" *Divine Service* is performed on the *Sabbath*, commencing at half-past eleven, strictly according to the rubric of the Church of England, and a familiar Lecture, delivered on the Faith and Duties of the Gospel. The attendance is now regular and full, from the adult-estate negroes; those who are present receiving Tickets, which on being delivered to the manager, secure to them the enjoyment of the ensuing *Saturday afternoon* from one o'clock. Their children, seventy-one in number, in a neat uniform dress always attend—seats in a particular part of the Chapel being provided—many of the neighbouring free coloured persons and slaves are in the habit of frequenting this Chapel—and the communicants amounted latterly to the number of thirty-one. The Chapel is built of stone, and accommodates from two hundred and fifty to three hundred souls.

" EDUCATION OF CHILDREN.

" The Children between four and ten years of age, meet together at a neat little School-house near the Chapel, fixed half way between the two Estates. Their number at present is forty-eight. They are taught to read, on the National plan, and remain under the tuition of a highly respectable Governess, from Nine till One every day, *Saturday* excepted. Those who are between the age of ten and fifteen—twenty-three in number at present, are assembled on the *Sabbath*, and Catechetically instructed by the Chaplain in the body of the Chapel for two hours pre-

vions to worship—the *day school* children being at the same time in the school room, and receiving instruction from the Governess. There is a comfortable apartment appropriated to her use, leading out of the school-room, and a stipend with allowances granted by the Society.

" HABITS OF SLAVES.

" *Baptism* is administered to all the infants, on application being made by the Parents, and to all adults after due examination and instruction; and the Chaplain ardently looks forward to the influence of Religious instruction, as promoting a desire and suitable reverence for the hallowed bond of marriage. Their behaviour at public worship is always reverent, and in many instances devout; their desire for instruction is manifest; and they are often heard conversing on subjects, which discourses from the pulpit, or the reading of their children, have suggested to their minds, as to their general conduct. The manager has repeatedly declared his conviction that the introduction of Christianity has produced much beneficial effect obvious to himself.

" In seasons of sickness or distress, they are visited by the Chaplain at the Hospital, or their own Houses; and if there be a Prisoner under confinement, for some great offence, he is attended with exhortation and reproof.

" They seem to feel great confidence in their Minister, and often seize opportunities of having intercourse with him. Their numerous little presents, and sorrow at parting with him, showed their attachment in a most affecting manner.

" GENERAL TREATMENT OF THE SLAVES.

" Previous to the commencement of their daily work, warm ginger tea is handed round to every individual. The weight of their labour from sun-rise to sun-set, is alleviated by two regular suspensions of half an hour for their breakfast, and an hour and a half for their dinner. This latter meal is dressed for them by the time of their return at noon, so that the interval is spent in refreshment without care or fatigue. While occupied in labour, draughts of water are constantly supplied by a person appointed for this purpose; and in more wearisome work, punch is very frequently prepared and sent out to them.

" Their labour has been much lightened by the Introduction of the Plough; and it has been for years the object of the Agricultural Society, to devise and recommend for adoption, measures for diminishing manual labour.

" Punishments of a severe nature are

very rarely inflicted, and the substitution of imprisonment for corporal chastisement, has been found to answer every purpose of correction.

"Every Mother having eight children alive has the undisputed enjoyment of the whole of Thursday; and the Saturday afternoon, throughout the year, is allotted to those who have three living. The alternate Saturday afternoon only, is granted to the others during the crop season.

"The Hospital is a new and very commodious building. There are five apartments, so constructed as to admit safe ventilation, and opening into a gallery, for convalescents to walk in. There is in another division a lying in room; but it is entirely at the option of the Mother to occupy this, or her own house, during the month. An Apothecary visits daily, and a nurse presides to attend on the sick. In cases of dangerous illness, the very best medical or surgical aid is called in without hesitation.

"Very little labour is exacted from pregnant females, and great consideration shown them, while nursing their children. Each receives a supply of baby-linen, and when the child is a month old is presented with a dollar.

"There is a neat Nursery, with a superintendant, in which the young children are kept while their mothers are at work, where they remain till of an age to be employed in picking grass, sweeping the yard, &c.

"The portion of food allotted them, besides the meal daily cooked for them, is so abundant, that they are enabled to exchange the superfluity for making their clothes, to raise stock, and even to sell at the Town Market.

"Their Houses are generally of stone, with a thatched roof; around them is a small portion of Land under neat cultivation; and this little property they have the permission of leaving, at their decease, to any relative or friend, being a Slave on the Estate.

"At the end of the crop, a day is given up entirely to festivity; they have a dance in the yard, which the Chaplain, Attorney, and others, invited for the occasion, witness; and a comfortable dinner is provided for them.

"On the death of any one, the relatives have the intermediate time between the decease and interment, and all on the Estate leave their work, one hour earlier than usual to attend the funeral.

"Under the humane direction of Foster Clarke, Esq. Attorney, and Mr. Samuel Hinkson, Manager, there are now

fifty-three Slaves more on the property, than in the year 1815; three Mulattoes, have in the mean time, purchased their liberty, and no purchases have been made.

"A disposition on the side of the Proprietor to impart, and of the Slave to receive, religious instruction, is at this time very evident; nor can there be a doubt, but that an efficient system of religious tuition, interwoven with some judicious immunities, directed by Ministers of the Established Church, through the subordinate agency of Catechists will be readily embraced by the Proprietors, and promote the civilization and eternal good of the Slaves themselves."

To the Editor of the Remembrancer.

Sir,

I THANK you for the publication of the Two Letters on the pronunciation of Catholic and Apostolic in the Nicene Creed. Having now read the arguments produced on both sides, we shall be better able to judge for ourselves. But after the most attentive consideration, which I have been able to bestow on the subject, I still find impediments to a final decision, in which both parties might be reasonably expected to acquiesce. Another object equally desirable, that of making both parties satisfied with each other, may be more easily obtained. And, as I propose in the following remarks to keep this object in view, I address you under the name of Pacificus.

I think that your last correspondent is quite correct in his examples of Apostolic pronounced as a paroxystone; and I will add another example, that of the Apostolic Fathers. In these examples, general usage, the all-powerful arbiter of language, is so decisive in favour of the accent on the penultima, that no one ought to lay the accent on the antepenultima. But, in the case immediately before us, present usage is not general either way. Whether they are right, or whether they are wrong, the fact is indisputable, that among the elders of our Church, a considerable part in reading the

Nicene Creed make *Apostolic* not a paroxytone but a pro-paroxytone. And formerly this mode of pronunciation was the common one. That Dryden so pronounced the word is certain : and there is no more reason for saying that Dryden so used it for the sake of the metre, than that it was made a paroxytone for the sake of the metre in the two examples which are quoted by your last Correspondent. Though usage, therefore, has in some cases determined *Apostolic* as a paroxytone, it has not in all. And if in any case it *may* be pronounced as a pro-paroxytone, the question then arises, whether it *ought* not to be so pronounced when it is used with Catholic, that the two words, which bear the same relation to *Catholicus* and *Apostolicus* may be pronounced in the same way in the same place. But the difficulty consists in determining the previous question ; namely, whether *Apostolic* may in *any* case be made a pro-paroxytone.—Your correspondent, who signs himself Paroxytone, argues from analogy, that the accent should be always on the penultima. But analogy is not the only rule by which we must be guided ; for custom, that arbiter of language, which very frequently decides, both against the accent, and against the quantity observed in the original languages, is obeyed where neither etymology nor analogy would lead us to the pronunciation so prescribed. And in a language, precarious in pronunciation as the English language, it cannot well be otherwise.

I will endeavour to explain myself by the means of another example, which both parties may examine, unfettered by those prejudices which they cannot lay aside when they argue about the word in question. I will instance the word *Mediator*, which likewise occurs in the Church service, and which likewise is differently pronounced by the Clergy.—This word, according to its derivation, should be a paroxytone. It is

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marked as a paroxytone in Johnson's Dictionary, and in all other English dictionaries with which I am acquainted. Nor do I remember to have heard it read, in my younger days, except as a paroxytone. But at present it is frequently pronounced with the accent on the fourth syllable from the end : and it is sometimes so pronounced, even by those who lay particular emphasis on the penultima of *Apostolic*.—Should we blame, therefore, the Clergy who so pronounce *Mediator* ? I think not. There is a tendency in the English language to throw the accent backward, while there is an opposite tendency in the French language to throw it forward. And this tendency in the English language operates without regard to etymology. But if the Clergy, who still pronounce *Mediator* as a paroxytone, abstain from censuring their brethren, who throw back the accent to the first syllable, they are entitled to similar forbearance.—They should be allowed to pronounce in the old way, without any mark of disapprobation, or even an indirect hint, that they are less wise than their neighbours. And they will be entitled to such forbearance, till omnipotent usage shall produce (as is not impossible) the same effect on *Mediator* as it has done on *Moderator*, a word which, in former times was always pronounced as a paroxytone, and is still marked as a paroxytone in Johnson's Dictionary.

May not therefore the same forbearance be extended to the word *apostolic* ? Though there are many who now make it a paroxytone, there are still many who pronounce it as a pro-paroxytone, when used with the pro-paroxytone Catholic. And if in their opinion it ought to be so pronounced in that connexion, they should be allowed to do so, without any intimation of error. In a matter of such doubtful disputation, where no critical mandate can bind either party, each party should be left to the exercise of his own

discretion. Each party should make his own judgment the rule of his own conduct: but not attempt to impose that judgment as a rule for the conduct of others.

After these conciliatory remarks, it would be foreign to my object to enter into a long discussion with Paroxytone. He himself is convinced that Apostolic should have the accent on the penultima in *every* instance, and of course where it occurs in the Nicene Creed. Nor can I disapprove of his acting on his own conviction, when he himself reads that Creed. But it is quite consistent with a desire of conciliation to consider, whether the arguments alleged by either party are sufficient to bind the others.

Paroxytone contends, that Apostolic ought in no case to have the accent on the antepenultima, because it is a polysyllable; and polysyllable adjectives in *ic* have the accent on the penultima. Now there is really no ground for this distinction between trisyllables in *ic*, and polysyllables in *ic*. The rule applies equally to both. It is applied *generally* to adjectives in *ic* by that very writer, to whom Paroxytone appeals. And that same writer allows, that Catholic is an *exception* to the rule. So are the adjectives choleric, lunatic, politic and impolitic, the latter of which is a quadrisyllable. And why are they exceptions? Because *usage*, the all-powerful arbiter of language, has made them so. If the rule must be so strictly observed, that *no* exception shall be allowed, we must say catholic, choleric, lunatic, politic and impolitic. But if usage *does*

warrant exceptions, why should a prohibition lie against apostolic when joined to Catholic? If even in that connexion one party makes the former a paroxytone the latter a pro-paroxytone, there is still a very numerous and respectable body of Clergy, who retain the pronunciation, which was once very general, and lay the accent on the antepenultima of both words when they occur together. It is surely therefore unfair in the former party, to deny the benefit of usage to the other party, and to correct a pronunciation as faulty, because it differs from their own. But if such pronunciation has been common, so also (says Paroxytone) has been the pronunciation "Holy Spérít;" and he adds, that this is no reason why we should continue the pronunciation. Now it is surely a strange mode of reasoning, that, because we should reject a pronunciation, which is vicious in itself, and never could have been adopted by well-educated men, we should therefore reject a pronunciation, which has a parallel in similar words, and has been adopted by men as wise, as Paroxytone himself.

I will conclude, therefore, by again recommending, that in a case of such doubtful disputation, every man should exercise his own judgment for himself, but not attempt to impose it upon others.

'Tis with our judgments as our watches;
none
Go just alike, yet each believes his own.

I am, Sir,

Your obedient servant,

PACIFICUS.

SACRED POETRY.

EPITAPH ON THE HON. MISS DRUMMOND.

Here sleeps, what once was Beauty, once was Grace;
Grace, that with tenderness and sense combin'd
To form that harmony of soul and face,
Where beauty shines the mirror of the mind.

Such was the Maid, that in the morn of youth, .
 In virgin innocence, in nature's pride,
 Blest with each art, that owes its charm to truth,
 Sunk in her father's fond embrace and died.

He weeps ; O venerate the holy tear ;
 Faith lends her aid to ease affliction's load ;
 The Parent mourns his child upon her bier,
 The Christian yields an angel to his God.

MASON.

LINES

*Suggested by Horace's Ode, beginning "Æquam
 Memento."—Lib. ii.*

What though the muse of Flaccus sweeps the string,
 Say can she ought of joy or ease impart ?
 Invite sweet Peace to stoop on downy wing,
 And ease the throbbings of the aching heart ?

Ah no ! her future is a dreary void,
 And all her Gods are impotent to save ;
 With dreary woe she sings of Fate's decree,
 No light of Hope illumines the darksome grave.

In vain Falernian wine in plenty flows,
 And lofty trees afford a grateful shade ;
 Her favor'd vot'ry no enjoyment knows—
 The fatal Sisters weave the triple thread.

The Christian muse may take a nobler flight
 As high she soars on Inspiration's wing ;
 In flame her zeal with rapt Isaiah's light,
 Or tune a sweeter lay with Zion's King.

The soul she deigns to visit and inspire,
 Can hear unmov'd of Fate's revolving Urn ;
 Nor does he view in scenes beyond the grave,
 A dreary exile, whence is no return.

No boat of Charon ferries o'er the wave,
 In which he enters a bewild'ring guest ;
 Angels of light convey his spirit home,
 And chaunt his welcome to eternal rest.

June, 1823.

X.

REVIEW OF NEW PUBLICATIONS.

A Sermon preached at the Anniversary Meeting of the Stewards of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 22, 1822. By the Venerable Charles James Blomfield, D.D. Archdeacon of Colchester, and Rector of St. Botolph, Bishopsgate. 4to. pp. 26. Rivingtons. 1823.

A Charge, delivered to the Clergy of the Archdeaconry of Colches-

ter, by Charles James Blomfield, D.D. at his Primary Visitation, in May, 1823, and published at their Request. 4to. pp. 32. Rivingtons. 1823.

WE have noticed both these Discourses together, not from their bearing any relation to each other in their matter, or the time and occasion of their delivery, but as coming from the same able pen, appearing at the same time before

the public, and marked with the same warm, and steady attachment to that pure and Apostolic Church, of which their Author is himself so distinguished an ornament.

The first is a Sermon, preached in the Cathedral Church of St. Paul, at the Anniversary Meeting of the Stewards of the Sons of the Clergy, from that short but emphatic declaration of the Apostle Paul to the Corinthians, "Being defamed, we entreat."

It opens with an animated picture of the sufferings and persecutions of the Apostles and early Christians, and the patience and boldness with which they were endured: it assigns these sufferings and persecutions to their just cause—the working of the evil passions of mankind, their impatience under reproof, and their hatred of their reprovers. "The scorner loveth not one that reproveth him." It traces the history of the Church onward, to the time of Constantine, through a tract not unmarked with blood, and always beset with obloquy and reproach. "And even then," remarks the Archdeacon, "when Christianity became the established religion of the civilized world, and the banner of the Cross floated over the towers of imperial Byzantium, the Christian Priesthood had still to encounter the persecution of that spirit of evil, which has ever been active to sow tares among the wheat."

The interference at that period of the secular power in matters of opinion, in compliance with the entreaties, not of the orthodox but of the heretical party, is justly stated to have paved the way for the enormous usurpation of the Roman Pontiff, and for all those corruptions which for a time obscured the light of Christianity. Over those ages during which the Christian world groaned under the darkness of the Papal dominion, the Archdeacon passes with only one remark, which relates more particularly to the state of religion in our own country.

"During a great part of that period of time, which witnessed the triumphant ascendancy of the ecclesiastical orders, the real pastors of Christ's flock, the actual labourers in his vineyard, were an oppressed and calumniated body of men. The patrimony of the Church was engrossed by the monastic institutions, the dignities and advantages of the Cathedral churches, which since the Reformation have been usually bestowed upon those who partake in the labours of the ministry, or serve the cause of religion by their learning and zeal, were then in the hands of the monks, and those in many instances foreigners. The parish priests, had, in general, no more than a bare subsistence*. Add to this injustice, the contempt with which they were treated by the monastic orders; the invasion of their parochial duties by the itinerant friars; the heavy tribute which was exacted (and most rigorously from the poorest) by the pope; and, lastly, that prohibition of the common liberty of mankind, which numbered the marriage of a priest among the deadly sins; and it will appear, that the ministry, properly so called, even during the ages of papal usurpation, could claim no exemption from the common lot of suffering, which they inherited, together with their office, from the Apostles. Let it be remarked by the way, that in the very same age which produced a Wickliffe, the father of English poetry delineated the character of a parish priest, as of one who truly preached the Gospel of Christ, was 'rich of holy thought and work, and in adversity full patient†.'"
Sermon, p. 12.

The Archdeacon again passes over those seasons of tribulation, during which the favour of Providence seemed to be withdrawn from our reformed but afflicted Church, while the cruel bigotry of the Papists, or, at a later period, the equally intolerant fanaticism of the levellers bore sway; in order to consider, whether even in these later times of comparative tranquillity and safety, the condition of the English Clergy have not been such as to justify their taking to themselves, at least, the concluding words of the Apostle's description, "Being defamed, we entreat."

*The Church of England (proceeds

* Johnson's *Eccl. Law*, I Pref. p. vi.

† Chaucer, Prologue to *Canterbury Tales*."

the Archdeacon) forms an integral and essential part of the Constitution. It was declared in the great charter of our liberties, that she shall be free, and shall have *all* her *whole* rights and liberties inviolable; and these rights and liberties our sovereigns swear that they will preserve unto the Bishops and Clergy of this realm. For these blessings we humbly thank God; inasmuch as we believe that our established Church is admirably calculated to uphold and propagate genuine Christianity: and we acknowledge, that for the use which we make of our advantages, in pursuance of that object, we have to render a strict and solemn account to Him, who has entrusted them to our keeping and administration. But together with the privileges and immunities of the Clergy, let us take into account their hardships. Let us remark, that the same laws which fence the establishment, look with peculiar jealousy upon the ecclesiastical order, and encompass them on every side with limitations and penalties, to which no secular profession is subjected. Their office is restrained by so many conditions and qualifications, that it is an easier matter for a lay person to take possession of a post of the highest dignity and profit, than for a Clergyman to secure his title to an inconsiderable provision in the Church*. The slightest irregularity is visited with severe penalties and forfeitures.

“ And of those who are securely fixed in the possession of a moderate benefice, how many are called upon to exercise their patience in submitting to unjust imposition, or to diminish their limited income in resisting it? How few either claim or obtain their just and lawful rights; even when the whole remuneration of a laborious ministry amounts but to a scanty pittance; while the lay improPRIATOR of the Church's patrimony rigorously exacts a tenfold greater sum, and no complaint is heard? For every case which comes before the public eye, (and every such case is sure to be blazoned abroad) where ecclesiastical duties are sought for, by legal process, from those who unjustly withhold them, there are hundreds, where men of a meek and patient spirit, for the sake of the Church's peace, acquiesce in the diminution of their lawful property, and, in the spirit of the apostolical practice, ‘ being persecuted, suffer it.’ Yet this is a hardship to which no other profession is subject; and the greater hardship, because it occurs in a

profession, one qualification for which is an expensive education; and which, when once embraced, utterly precludes us from improving our worldly circumstances by those pursuits, in which the members of every other calling may engage without scandal or reproach.

“ Then surely, in a moral point of view, it is no slight hardship, (productive I confess it to be of general good, but still it is a hardship to the individuals) that we should be set forth as a spectacle to the world; that the eyes of men should be fixed upon us with a keen and captious vigilance; that the failings, to which the infirmity of human nature subjects even the best of men, should be in our case censured with more than ordinary severity; that a minister of the Gospel, when brought before the bar of public opinion, should find a judge already prejudiced against him; and, if condemned, should have to suffer a double measure of disgrace; a condition, which would be more tolerable, if, on the other hand, the world at large were disposed to observe the precept of St. Paul, and to reward with ‘ double honour the elders that rule well, and who labour in word and doctrine *.’” *Sermon*, p. 13.

From the general view of the condition of the English Clergy, which in the Sermon itself is pursued still farther, we are led by an easy transition to the more peculiar case of the Parochial Ministers, the cause of whose widows and orphan children the Archdeacon was advocating. Their case is truly and affectingly detailed, and is heightened still more by a picture of that distress which so often, and so afflictively awaits their families at their death.

“ Theirs (remarks the Archdeacon) is no obtrusive nor importunate poverty. It does not solicit your attention in the highways, nor at the corners of the streets, nor in the promiscuous assemblies, at which a forced and artificial charity is excited by the parade of misery: but it is found in the retired and humble dwellings, where the widow of him who rests from his labours, and is gone to the Master whom he served, looks with almost hopeless anxiety upon the children of his care, bereft of their natural instructor, and destitute of the means of supplying their loss.” *Sermon*, p. 20.

“ * Johnson's Preface to Clergyman's *Vade Mecum*. p. 3.”

“ * 1 Tim. v. 17.”

From the painful feelings which this view is so calculated to excite in every reflecting mind, we are, however in some measure relieved by the recollection of those charitable institutions which, whilst they hold forth the promise of protection and support to his widow and his children, must prove so consolatory to the departing spirit of the poor, but faithful minister of the Lord.

"Need I," (concludes the Archdeacon) enlarge upon the comfort which cheers her widowed state, when a voluntary benevolence, prompted not only by compassion towards *her*, but by respect to the character and profession of him whom she has lost, relieves her of the heaviest portion of her burden; enables her to fulfil the duty which has devolved upon her, of bringing up her children in the nurture and admonition of the Lord; or, with a still more noble and effectual zeal, removes them to a place of safety and comfort, and prepares them by a course of excellent instruction, to fill, if not a conspicuous, yet a useful and respectable station in life*?"

"These are amongst the consolations and encouragements of the ministry. Assured of the sympathy and friendship of the good, the faithful servant of his Lord pursues his quiet and contented way: the reproofs of the scorners he shames by his irreproachable demeanour, by his conspicuous piety, by his active benevolence, by his friendly admonitions: 'being persecuted, he suffers it; being defamed, he intreats.' For his own recompense he looks to the Master whom he serves: and when he is summoned to receive it, he leaves his children a sacred trust to the charity of a Christian people, amongst whom 'his praise is in the Gospel.'" *Sermon*, p. 21.

From beholding the Archdeacon in the character of the able and feeling advocate of the afflicted families of his deceased brethren, we proceed next to view him as the active and conscientious inspector of the conduct of the living, and the faithful guardian of the rights and

property of the Church. The Charge before us was delivered at his Primary Visitation, before the Clergy of the Archdeaconry of Colchester. After a high and deserved eulogium on the merits of his lamented predecessor, Archdeacon Jefferson, he enters on the following brief delineation of the Archidiaconal office.

"In the earlier periods of the Church, the Archdeacon appears to have exercised a simple scrutatorial authority, delegated to him by the Bishop, when prevented from visiting his diocese in person: for the purpose of inquiring into such things, concerning the Church and its ministers, as required correction, and of reporting the same to his principal*. In process of time, however, and by steps which are not now distinctly to be traced, those officers came to have the power of visitation vested in them by right: and with the right of inquiry they obtained that of correction; according to a maxim of the civil law, "that he who has authority to inquire into defects, must also have authority to correct them†." Thus the original jurisdiction, which of right belonged exclusively to the Bishop, was in some way or other, probably by consent, perhaps by custom, communicated to the Archdeacons, and, in some places, to the Deans of Cathedral Churches‡. So that the jurisdiction which the Archdeacon now exercises, is exercised *juro ordinario* §; and in

* "Bp. Stillingfleet's *Eccl. Cases*, p. 146. *Ayliffe's Parergon*, p. 96."

† "Cujus est visitare, ipsius est comperta corrigere." The independent jurisdiction of Archdeacons is recognized in a canon of the Council of Tours in (1164,) which forbids Bishops and Archdeacons to farm their jurisdiction to Rural Deans for an annual rent: and in the Articles of Clarendon, A. D. 1164, it is decreed, that 'Laymen are to be accused only by lawful men, in the presence of the Bishop; yet so that the Archdeacon do not lose his right, nor any thing accruing thereby.' And the same Articles state an appeal to lie from the Archdeacon to the Bishop. In 1085, it appears that while the Bishop sat in the County Court, his Archdeacon sat in the Hundred Court. The division of Hundreds, I believe, commonly corresponds with that of the Deaneries, over which the Archdeacon has jurisdiction.

‡ Stillingfleet, *ibid.* p. 337.

§ "Stillingfleet, *Tracts*, p. 244. *Cases*, p. 340, Bishop Gibson's *Codex*, pp. 969, 970."

* "I allude to that admirable institution, the Clergy Orphan School, the management of which is as excellent as its object is praiseworthy; I wish it were in my power to add, that the support which it receives is proportioned to its claims upon public benevolence."

those cases, to which it extends, he is the immediate Ordinary: although it may be expedient that he should forbear from exercising authority, as such, except in his more plain and obvious functions, as Visitor of all ecclesiastical fabrics and possessions; leaving questions of a higher and more delicate nature to the determination of the superior Ordinary. In point of law, however, the Archdeacon may take cognizance, in his court, of all irregularities and defects, into which he may inquire as Visitor*." p. 9.

"The general duty of the Archdeacon is, to ascertain whether there be any thing that wants correction and amendment, either in persons or things ecclesiastical, within his jurisdiction, and to correct and amend them †. With regard to persons, the earlier constitutions of our Church, appointed him to take good care, that the several Clergy within the Archdeaconry were duly instructed how to perform divine service and to administer the sacraments ‡." *Charge*, p. 12.

This is confirmed by a copious reference to various sources of unquestionable authority; and the conclusion is drawn, that,

"The jurisdiction, therefore, of the Archdeacon over persons, as well as things, ecclesiastical; or, at all events, his visitatorial authority, is placed beyond dispute: and although the Reformation, while it purified the doctrine of our Church, produced, by degrees, such a learned and able clergy, as to supersede the necessity of many of these provisions for the instruction and regulation of the parochial ministry; yet I consider it still to be a part of the duty of that officer, if

not publicly to notice, and correct, yet at least to communicate to the Bishop any irregularities in the performance of the public offices of the Church, or in the intervals of religion, which may have come to his knowledge. There are many points of this description, which, from the frequency and particular nature of his visitations, are more likely to come under his cognizance, than under that of the Diocesan; and the whole tenour of his office is such, as to render it his bounden duty to 'detect unto the Bishop' all who shall offend therein." *Charge*, p. 15.

From this clear statement of the powers and duties of an Archdeacon, we are carried in detail to the several objects which demand the exercise of his functions.

With regard to the Ministers of the Church, whether considered in their private or ministerial capacity, the Archdeacon contents himself with remarking, that,

"Independently of the fact, that the Clergy of the present day are not more exemplary in their personal deportment, than in their canonical adherence to the ritual of the Church; it is scarcely possible, in the present state of society, that any remarkable departure from regularity, in either particular can occur, without becoming a matter of such publicity, as to render the interference of the proper officer a step of obvious and unquestionable propriety." *Charge*, p. 19,

For a clear and impressive statement of the duties of Churchwardens, those "yearly guardians of the temporal possessions and rights of the Church," the Archdeacon refers his Clergy to a Charge* delivered by his lamented predecessor at his last Visitation, and published since his death, of which he strongly recommends that two copies should be kept in every parish, one by the minister and the other by the churchwardens) pointing out, in passing, the obligation which the Churchwardens are under

* Ayliffe's Parergon, p. 99. By the Stat. 24 Hen. VIII. c. 12. an appeal lies from the Archdeacon's court to the Bishop's; which proves that the Archdeacon's is a subordinate, but not a delegate jurisdiction."

† "Lynwood, p. 53. ed. Oxon. (Paris) 1579."

‡ Bp. Gibson on Parochial Visitations, p. 2. In the Laws of the Northumbrian Priests, A.D. 950, (Johnson's Eccl. Laws, P. I.) are the two following:—"6. If a Priest transgress the Archdeacon's edict, let him pay twelve ore. 7. If a Priest be guilty, and celebrate mass contrary to the Archdeacon's injunction, let him pay twelve ore." See Langton's Constitution, MCCXXII. 25: and particularly those of Otto, MCCXXXVII. 20,

* "A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Colchester, in the Diocese of London, in the year 1821. By the Rev. J. Jefferison, A.M. & F.A.S. Late Archdeacon."

to an exact and punctual fulfilment of every particular of their duty; and pressing on the Clergy the kindness and propriety of reminding them often of this their obligation, and affording them from time to time such information touching the duties of their office, as they may seem to require.

On that branch of the Archdeacon's jurisdiction which takes cognizance of the buildings and property of the Church, he states that,

"In the ancient constitutions*, recognized by Act of Parliament†, as a part of the ecclesiastical law of the realm, the Archdeacons are directed to take care of all the possessions of the Church; to consider diligently the fabric, particularly the Chancel; to inspect the vestments and books; to have an account, in writing, of all the ornaments and utensils; to enjoin the reparation of all defects, within a fixed time, under a certain penalty to be imposed upon the Churchwardens; and, by a Statute of the 13 Edw. I. ‡ c. 4. it is enacted, that no prohibition lies against the ecclesiastical judge, when 'he punishes for the non-enclosure of a Church-yard, or for defects in the covering or ornaments of the Church; in which cases,' says the Statute, 'no other punishment can be inflicted than a pecuniary fine§.'" *Charge*, p. 22.

Touching the power which the Archdeacon may possess, not only of inquiring into, but enforcing the reparation of the mansion-houses of incumbents, and other buildings upon the glebe he remarks,

"One would expect, that whatever authority the Archdeacon possesses over the Churchwardens, as to the repairs of the Church, he must also possess over the incumbent, as to the upholding of the build-

ings attached to the glebe: for both are equally the objects of visitation, and he is equally directed to enjoin repairs in both cases. A constitution of John Stratford, (which has been overlooked by Bp. Gibson, in his Book on Parochial Visitations, but is given in his *Codex*, p. 968) says, that in his time, Archdeacons in their Visitations, upon finding defects, either in the Churches or their ornaments, in the fences of the Church-yard, or in the Mansion-houses, did order them to be repaired under a pecuniary fine: and it directs the fine, when levied, to be applied to the reparation of the said defects. But although I am of opinion, that the Archdeacon has, by virtue of his office, the power of enforcing the due maintenance of all ecclesiastical fabrics; yet in the case of glebe houses he will find it expedient to have recourse to the more summary and effectual remedy, which has been provided both by the canon and statute law. The old constitutions* direct, that if, after a monition from the Archdeacon, an incumbent shall neglect for two months to repair *decently* the buildings on his glebe, the Bishop shall take diligent care, that it be done out of the profits of the benefice, which are to be sequestered for that purpose; an inquisition of the defects having been made by credible persons upon oath. And this is now the law of England with regard to parsonage houses in general†." *Charge*, p. 22.

To that department of his office, which requires the constant and vigilant inspection of the glebe-houses, the Archdeacon professes his determination to direct his particular attention; referring to 57 Geo. 3. c. 99. which exacts that such incumbents, not keeping their glebe-houses in good and sufficient repair, nor upon monition from the Bishop putting the same into repair within the time specified in the monition, shall be liable to all the pains

* "Lyndwood, pp. 50, 53. Johnson's *Eccles. Laws*, mcccxxii. 11. mcccxxiii. 6. Bp. Gibson on Parochial Visitations.

† "25 Hen. VIII. c. 20. 2 Edw. VI. c. 13. n. 13. 1 Eliz. c. 2. n. 23. 13 Car. II. c. 12. See Bp. Stillingfleet's *Cases*, p. 353. Tracts, p. 263. Johnson's *Clergyman's Vade-Mecum*. I. p. 300."

‡ "The Statute of *Circumspecte agatis*."

§ "The sentence of the spiritual judge is also final with regard to the repairs of glebe houses."

* "Of Othobon: Johnson's *Eccles. Laws*. mccclxviii. 17."

† "Burn's *Eccles. Law. Dilapidations*, p. 149. The rule laid down in the injunctions of Henry VIII. Edw. VI. and Q. Eliz. was this, that when a parsonage house or chan- cel was in decay, the incumbent should be required to spend yearly one fifth part of the fruits of his benefice, till it was repaired; and afterwards maintain the same in a good state: a rule, which Bishop Fleetwood wished much to see revived."

and penalties of non-residence; and pressing on his Clergy the obligation they are under, not merely to support and uphold their glebe-houses, but also to preserve them in a *decent* * state; expending wholly upon the repairs of the buildings on the glebe, what they may have received for dilapidations from their predecessors, and never making any *material* alteration in them; without having first obtained the sanction of the Ordinary.

Such is the brief but able outline of the duties of the Archidiaconal office given by Archdeacon Blomfield, and we are confident that in laying it before our readers, we shall have performed no useless, or unacceptable service.

We shall conclude with extracting the following earnest admonitions to ministerial unanimity and fidelity, which are no less just in themselves, than forcibly and beautifully expressed.

The first of these forms the opening; the last the conclusion of the Charge.

"We (the Clergy) are not only members together of the great Christian family; and of that particular branch of it, which, in its doctrines and discipline, most nearly resembles the primitive household of the faith; but we are still more closely connected with one another by the sacred commission, the virtue of which we profess to be the lawful dispensers of God's word. Engaged, by the most solemn vows, in rendering a common service to the Church of Christ; and sensible, as we must be, of the importance and difficulty of our common duties; we are surely much to unite us in amity and concord; much to awaken our mutual sympathy and regard.

"The feelings of reciprocal kindness, which the spirit of our profession is so well calculated to excite, ought to receive additional force and liveliness from the peculiar complexion of the age in which we live. External pressure upon every side of a body, naturally increases the solidity and coherence of its parts. The opposition and calumnies of those, who 'have evil will at Sion,' may be expected to

produce at least one good result, by uniting more closely all her defenders and friends. Above all, her teachers must surely feel it to be no less their interest than their duty, to 'dwell together in unity;' 'standing fast in one spirit, with one mind; striving together for the faith of the Gospel; and in nothing terrified by their adversaries*.'" The providence of God sometimes makes the opposers of the Gospel to be the unwilling instruments of its promotion. Such will be the case, when the ministers of religion are awakened, by the attacks of its adversaries, to a sense of their own danger, and excited to use an increased diligence in the performance of their sacred duties. While we continue true to our own character and office; while we labour conscientiously, each in the province assigned to him by the Church, we have nothing to apprehend from the enemies of religion and good order. A pious and charitable dedication of ourselves to those who are committed to our care; a spirit of forbearance and indulgence towards the erring and the weak, and of brotherly love and kindness towards one another, will give invincible strength to the arguments, by which we may be called upon, from time to time, to prove the legitimacy and usefulness of our office." *Charge*, p. 3.

"The highest and purest gratification we can receive, will be from witnessing the increase of religion under the ministry of our national Church: and in the common course of events, the measure of that increase will be the degree of zeal and punctuality, with which the stewards of her household perform their appointed tasks. Let the humblest of her ministers reflect, that by the faithful execution of his trust, he may become conducive to her honour and prosperity, in a degree which he himself can never calculate; as the smallest drop serves to feed the rivulet, which, mingling with other streams, contributes to form at last the aggregate of mighty waters." *Charge*, p. 30.

Assize Sermon. A Sermon preached in the Cathedral Church of Chester, April 7, 1823, at the Spring Assizes, before the Hon. Charles Warren, His Majesty's Chief Justice, and the Hon. Samuel Marshall, Serjeant at Law, His Majesty's other Justice. John

* "Reparare student *decenter*." See Bishop Gibson, p. 25.

White, Esq. of Sale, High Sheriff. By the Rev. J. T. Allen, M. A. Incumbent of High Leigh, Chaplain to the High Sheriff. 4to. 18pp. Manchester. 1823.

WE extract from this Sermon the following passage as tending to shew most forcibly the necessity of the sanctions of religion to secure the morality of individuals, and give stability and effect to human legislation*.

"There is no motive which mere human reason can suggest,—there is no persuasive allurements with which she can win mankind to the practice of what is right,—nor any earthly fear by which she can deter them from doing wrong,—when duty comes in opposition to the impulse of their own wayward passions, or to the view which they may happen to entertain of their own private interest.

"If indeed it be asserted, that there

* The same truth is thus ably enforced in a Letter recently published and addressed to D. Ricardo, Esq.

"You, Sir, surely cannot require to be reminded that religion is the basis, the sanction, and the chief support of all enlightened human legislation. It cannot be necessary to recal to your recollection that, in fact, human law, as the protector of society against all great and universally acknowledged crime, is only required at all, in order to restrain those whose hearts refuse obedience to the divine law. It cannot, therefore, for a moment be forgotten by you, that, independently of the influence of religion upon the human conscience, the wisest as well as the severest of the laws of man would be, as social guardians, feeble and almost powerless. You must feel, with all other men of common experience, that neither your property nor your life could enjoy the security of a day, under the sole protection of worldly terror. You know, besides, that the shrewdest and most accomplished professors of your favorite economy have subscribed to the soundness of these views. 'The authority of religion' (says Adam Smith*) 'is superior to every other authority; the fears which it suggests conquer all other fears.' " *Prosecutions of Infidel Blasphemers briefly vindicated, in a Letter to David Ricardo, Esq. M.P. By the Rev. William B. Whitehead, A.M. Vicar of Twiverton, Somerset.*

* Wealth of Nations.

were amongst the sages of antiquity, and may be found even amongst the infidels of modern times, some few individuals, who rejecting all idea of religious motives, and professing to be influenced solely by a love of virtue, and a natural abhorrence of vice; have not only abtained from any gross violations of moral duty, but have been excited to eminent displays of fortitude in the endurance of affliction, of temperance in the midst of pleasures, and of justice in defiance of the strongest temptations of self-interest; yet it were sufficient to reply—that we must not form our judgment of the great multitude of mankind from a few splendid exceptions, and those too, men of recluse and philosophical habits: nor will it be easy to ascertain, notwithstanding the tenets which they might openly profess, how far they might not yield to the secret influence of those more powerful motives which they were accustomed publicly to disown; how far they might not inwardly 'believe and tremble.'

"Neither can we place any reliance on that sense of honour, or the apprehension of forfeiting the esteem of men, which some affect to consider a sufficient safeguard for the interests of morality; for these motives also are limited in their operation to a comparatively few;—they are calculated at the most to influence only the outward behaviour; and must necessarily give encouragement to every species of hypocrisy and deceit. Nay, let the infidel invest them with every controuling power which they can possibly exercise over the mind of man;—yet what would they avail against a strong temptation of self-interest, where not only the advantage to be obtained, by violating the principles of strict morality, shall seem infinitely superior to any considerations of worldly esteem, but shall moreover promise either a fair chance of concealment, or, which is almost equivalent to it, that the extent of the advantage, if successful, would be sufficient to silence all reproach, or at least to secure them from any of its more serious effects?

There is indeed no other consideration which can exert an adequate and abiding controul over the heart and the actions of men, but the belief of an Almighty Providence, and the dread of a judgment to come: because there is no other motive which can enter into the deep recesses of the soul, can arouse the slumbering energies of conscience, or destroy every delusive expectation of the sinner, that he shall ultimately escape the punishment which he has deserved.

"The influence, however, of these fundamental doctrines of religion in regulating human conduct, will necessarily be proportioned to the truth and purity of the notions which are entertained of the nature of the Supreme Being, and to the knowledge we possess of the divine attributes and perfections. But, clouded and obscured as these truths certainly were by the ignorance and superstition of the Gentile world, they were, nevertheless, even in this imperfect state, of the highest importance to the support of whatever virtue and morality was to be found amongst men. And it is a most remarkable fact, which forcibly illustrates the intimate and indissoluble connection between morality and religion, that every system of civil polity, which has ever existed in the world, from the remotest period of authentic history, has been uniformly built upon this foundation; and has endeavoured to procure obedience to its institutions by cherishing in the minds of its citizens the awful sanctions of religion. Even that profoundly learned and ingenious writer, who laboured to establish one illustrious exception to this general principle of legislation, and to demonstrate the divine authority of the Jewish lawgiver from the omission of this important sanction of a future state of reward and punishment,—he expressly rests his hypothesis upon this very point; that such a belief is essential to the existence and support of civil society; that no other society of men was ever known to exist, where such a belief was not inculcated; and that therefore the Jewish polity, if it wanted this essential support, could not possibly have been sustained through so long a period, without a miracle, without the immediate interposition of the Almighty;—and thence draws his conclusion that the legation of Moses was divine.

"If such then be the powerful influence of religious motives over the minds of men, in restraining the indulgence of their inordinate passions, and rendering them obedient to the laws of society, and the obligations of moral duty—even when those motives are but dimly seen through the mists of superstition and error,—how transcendantly beneficial must be the effects which we might reasonably hope to derive from the influence of Christianity as the great and governing principle of human conduct!—a religion which affords us the most pure and sublime ideas of the divine nature and perfections, and teaches us, in the most clear and impressive language, 'what manner of persons we ought to be in all holy conversation and godli-

ness:' which requires us in every scene and circumstance of our lives 'to do justly, to love mercy, and to walk humbly with our God:'—a religion, in 'short, whose end and aim is most emphatically expressed in the burden of that angelic hymn—'Glory to God in the Highest; on earth peace, good will towards men!' And it is unquestionably true, that the more nearly we conform ourselves to this perfect system of Christian morality, the more we suffer the hopes and fears of the Gospel to rule in our hearts, and to influence the practice of our lives; so much the more shall we abound in every good word and work; so much the more shall we contribute to strengthen the foundations of social happiness and virtue; and to promote, as far as in us lies, the present and future welfare of mankind." P. 7.

The Clergy Vindicated: a Sermon, preached in the Church of St. Sepulchre, Snow Hill, London, on Tuesday, April 29, 1823; at the Visitation of the Venerable Joseph Holden Pott, Archdeacon of London. Published by desire of the Archdeacon and Clergy. By Robert Nares, A.M. Rector of Allhallows, London Wall, Archdeacon of Stafford, &c. &c. Pp. 24. Rivingtons. 1823.

THIS discourse is, as its title imports, a vindication, and, as our readers will readily admit from the extracts, which we shall give, an able vindication of the Clergy from the calumnies with which they are assailed.

The passage of Scripture selected by the Archdeacon for the occasion, is that in which the Apostle Paul asserts his claim to the title of a sincere preacher of the Apostle of Christ. "Our exhortation," &c. This same claim the Archdeacon advances on grounds scarcely less strong, in behalf of the martyrs and confessors of our own Church—"martyrs as undaunted as any that stand sainted in the calendar: confessors who were ready to sacrifice their all, rather than relinquish a single article of faith—men whose lives were holy, and whose deaths

were at once a loss and an example to the world," and a pledge "of their sincere and disinterested faith." Having passed on them this high and merited eulogium, he proceeds to challenge for their successors, the Clergy of the present day, the same character for disinterestedness and sincerity in the profession of the truth.

"Taught in the same schools, educated in the same principles of faith and practice, looking up to them with habitual veneration, as our instructors and examples, is it not to be presumed with reasonable confidence, that under similar trials, we also should exhibit the same constancy and firmness?" P. 8.

The opposite assertion is repelled with honest indignation; and shewn to be without all proof, and contrary to all probability.

"If in these solemn places, and these more solemn services, in the sight of God and man, we could utter falsehoods which our hearts reject, and plead for doctrines which we neither feel nor believe, there could not be in existence any beings more hateful or more contemptible." P. 11.

"So extensive and so base a system of deception, if it could exist, could not long be carried on in secret. It must betray itself in various ways, especially in this critical and enquiring age. But though unhappily, through the weakness or corruption of nature, there are sometimes found among us men who disgrace their calling, and violate their acknowledged duties, yet of one who should renounce the faith, or favour infidelity, an example cannot perhaps be produced.

"The truth is, as it ought to be, and as every serious Christian would expect, that the Clergy are of all men the most firm believers; and why? For this plain reason; because they study their religion with most diligence. The proofs of Christianity are so many and so various, that though they may be, in a general way, made popular and intelligible, (and have been happily, by the labours of some among our brethren, now at rest) yet they cannot be fully investigated and understood without much study and attention. This study is among the proper occupations of the Clergy; particularly of those who enjoy sufficient leisure to pursue it to the utmost: they are led to it by duty, they are attracted no less strongly, I can fearlessly assert, by inclination. Every man of common honesty must wish to satisfy his own mind, upon those points which he engages to explain and enforce to others; and it is only when he

has so satisfied himself, that he can teach, explain, and exhort, in public or in private, with energy and effect.

"We therefore, for our own sakes, diligently study the proofs of our religion; and because we study them, we become the most firm of believers. Whoever does the same, will assuredly believe as we do. The evidences of Christianity are irresistible, when rightly known. The historical proof of the facts; the evidence of prophecies fulfilled, or in manifest progress to fulfilment; the internal evidence of the sacred writings, examined in every possible way; any one of these singly, if weighed and estimated without prejudice, is sufficient to make a firm believer. Altogether, they afford a weight of testimony, not to be paralleled in any other subject of human belief. Hence is it, that they who study religion most, become by necessary consequence, the most steady and rational believers. They who object to it, or deny it, are usually either superficial in their knowledge, blinded by their passions, or altogether ignorant, at least on that subject. Conviction follows knowledge; objections vanish upon examination; but a general rejection requires neither deep research, nor even rational thought.

"The Clergy are so educated, that they cannot be entirely ignorant. Learning and talents must differ among them, as in any other extensive class of men; but, to a certain degree, the Clergy now must be informed, before they can be admitted to their sacred calling. And how are they educated? Not in secret cloisters, among men who dictate to them what they must believe, whether they approve it or not; but in the light and publicity of general information. Instructed, as others are, in the abstract arts of reasoning, and in the strict and mathematical application of them; not kept in ignorance of any progress that philosophy or science may have made; but so enlightened as to be fairly qualified to enter into any liberal profession they may finally adopt.

"Thus prepared, their destination for the sacred office is usually a deliberate choice, made at a mature age, in full possession of their powers of understanding, and after a necessary preparation in the study of divinity. Is it to be believed that, under such circumstances, any man, in the uncorrupted sincerity and integrity of youth, would engage to support through life what he thought an imposition, or to teach what he did not himself consider as the truth? It is not, in fact, believed, by any but the most deplorably ignorant; though frequently insinuated by those, whose object it is to delude and mislead that very ignorance. To vilify the Clergy is a favourite engine in the hands of all who labour to subvert religion. It is, perhaps, the engine most in favour with them, because it is most easily employed.

It requires no more than to apply to them, without regard to truth, whatever has been said at any time, of known deceivers in religion; and to impute to the whole body the errors or offences of a few. By the same arts, any extensive class of men may be attacked. It is exactly thus that nobility has at times been rendered odious by republican agitators; and the framers or administrators of law, by those whose lives and principles were lawless.

"These allegations, in the present case, do not deceive many, except those who wish to be deceived; persons who fly to infidelity, as a shelter for their vices; who 'hate the light, and refuse to come to the light, because their deeds are evil.' For though it is our duty, and let me say our inclination too, to persevere in our appointed task, through 'honour and dishonour, through evil report and good report,*' yet never perhaps had the Clergy, as a body, less reason than at present to complain of the estimation in which they are generally held. Respect is every where admitted to be their due,* and is a due most willingly paid. The occasional distresses of their families, for want of adequate provision, open the hearts and hands of nearly all who have ability to give, and the sacred character is at once a pledge of confidence, to all who have children to entrust for instruction in learning, or guidance in sound principles. Experience has abundantly proved that they well deserve this confidence; and that their conduct as private teachers is exactly conformable to their public exhortations. This advantage is the more completely enjoyed, because infidelity, as a fashion, no longer exists, among the educated classes. While it was in a manner new among us, and passed under the seducing name of *free-thinking*, it spread for a time to an alarming extent: and then too the 'Causes of the contempt of the Clergy' were thought worthy of enquiry by their friends. Those causes, as then enumerated, can hardly be said, at present, to exist; and contempt is no longer to be feared, except where an individual unhappily degrades himself, by forgetting his proper character.

"The public voice is on our side, and let it be our care, my brethren, to make it more and more decidedly our own: 'not as pleasing men,' but as being seen and known by them, to be the diligent servants of God. That while we are made manifest unto him, we may be manifest also to the consciences of men. I see no reason whatever to fear that this will not be the case. The first

glory of our Church subsists in the writings of those men, the fathers and founders of it, to whose sincerity I have already called your recollection. That sincerity still lives and breathes in their works; every thing that sound learning, deep research, acute discernment, natural eloquence, powerful reasoning, can give to stamp a value upon human compositions, is abundantly conspicuous in their works: and enforced with such an earnestness of piety and zeal, as must, if duly considered, convince the most reluctant reader. But though these illustrious men may be in some points univalled, they have not ever wanted able and worthy successors. Even within the present century, such theological works have been produced as will stand the test of ages, and evince to all posterity the unwearied energy of their now living authors, in the cause of truth and holiness." P. 11.

The discourse is concluded with the following animating and consoling words.

"Finally, my brethren, let us not be dismayed. While God and Christ are defied, we should not cherish a hope to escape from insult. But, as truth itself has pronounced, that 'the gates of hell shall not prevail' against the faith, so neither, (let us confide) will any machinations of perverse men prevail against a church which God has purified unto himself, in a manner so peculiar. Formed without rage or violence, upon patient and rational investigation; rejecting all that was unsound, but not through prejudice, or party heat; nor abandoning any thing, that bore the stamp of primitive piety, or scriptural authority. Sanctified by the blood of Martyrs, who, when they had, with patient steps, traced out the truth, amidst the darkness in which time had plunged it, boldly went to death, nay even rejoiced to be thought worthy to suffer, rather than deny, what God had thus enabled them to learn. In their principles we have been taught, and since, through the mercy of God, we are hitherto exempted from their trials, let us not be dejected or dismayed by any thing that the machinations of evil men can possibly contrive against us. Truth will ultimately triumph; but whether we are destined to see that glory, or to suffer during its preparation, our duty is the same; to proceed, without sloth or weariness, in the task we have undertaken, and at all times 'to speak, not as pleasing men, but God which trieth our hearts.'" P. 17.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

May 27.—The Anniversary Dinner of this Society took place at the Freemasons' Hall. It was deeply regretted that His Grace the Archbishop of Canterbury (President) and the other Archbishops and the Bishops, who had Parliamentary duty to attend, were unavoidably absent from the meeting of the Society, in consequence of a debate in the House of Lords on the Marriage Act. The assemblage of members, however, on the occasion was very numerous. The Report for the last year was most gratifying. It shewed that the efforts of the Society, within that period, to promote the vast benefits for which it was instituted, were great almost beyond the example of any former year.

The account of the total number of Bibles, &c. issued to members on the terms of the Society granted gratuitously on special application and delivered to members for their gratuitous distribution, was as follows:—

Bibles	30,559
New Testaments and Psalters }	57,404
Common Prayer Books ..	103,820
Other bound Books	86,042
Small Tracts, half-bound &c. }	835,154
Books and Papers (for gratuitous distribution) }	278,726

Total 1,400,711

The receipts, during the last year, towards the *General Designs* of the Society, were 57,714*l.* 19*s.* 11*d.*, leaving in the hands of the Treasurer a balance of 382*l.* 1*s.*; and towards the *East India Mission* 2226*l.* 8*s.* 3*d.*, leaving a balance of only 89*l.* 9*s.*

It appeared also that the system of *Parochial Lending Libraries*,

lately established under the sanction of the Society, has been most beneficially progressive.

The business of the day derived great interest from the presence of His Grace the Archbishop of Dublin, who, in the absence of His Grace the President, took the chair, supported by Lord Kenyon on his right hand, and the Bishop elect of Calcutta, (Dr. Heber,) on his left.

The health of His Grace the President, as also of the Lord Bishop of London, was drunk with the accustomed demonstrations of the most affectionate and dutiful respect. The health of the Bishop elect of Calcutta having been drunk, he returned thanks with great feeling, and took occasion to pay some high and well-deserved compliments to the memory of the late excellent Bishop Middleton, which did honour to the head and heart of Dr. Heber.

The health of His Grace the Archbishop of Dublin having been proposed by Lord Kenyon and drunk with great warmth by the Society, His Grace, in returning thanks, spoke at some length, and in a style of chaste and manly eloquence, which commanded general admiration. After expressing the high gratification which he received from the Society's report for the last year, His Grace proceeded to advert particularly to the Irish Branch of the United Church. He said that he rejoiced at the UNION of the Established Churches in the two countries, and was convinced, that the welfare of the united Church of this realm, and the cause of religion throughout the Christian world, were deeply concerned in the prosperity of the Irish portion of the Established Church.

His Grace then expressed, in a very feeling manner, the grateful sense of the friends of the Established Church in Ireland toward the

Society for Promoting Christian Knowledge for the important assistance which the Society had afforded to its kindred institution in that country: and he dwelt most impressively on the necessity of the supporters of the true principles of the Establishment continuing with earnest zeal to maintain those principles on 'a ground which should comprehend the sound interests of the *whole* United Church. He lamented that the part of the Church with which he was more immediately connected, appeared to be in a condition to require rather than to give assistance: and he traced her present difficulties, in a great degree to the well-known act of *agistment*—an act passed under unfortunate circumstances, by an Irish parliament; and an act, which (as our readers probably know) has been generally and justly condemned. That act of former days, immediately deprived the Established Clergy, especially in the South of Ireland, of so great a part of their subsistence, that it was found necessary, at that time, to form numerous and large unions of parishes, in order to obtain even moderate provisions for the incumbents.

His Grace, therefore, said, that the act of agistment passed in former times, had necessarily reduced in a great degree, the power of the Established Church in Ireland, and its means of spreading the principles of the reformed religion in that country, by causing a lamentable inadequacy of the number of the Established Clergy; but that he had the high satisfaction to state, that *the Government and the Episcopacy of Ireland have been labouring to remove the evils, of which the act of agistment was originally a chief cause.* His Grace added, that he was particularly desirous to impress the meeting with a just sense of the laudable efforts of the Government in Ireland, seconded by the Prelacy in that country, to remove the evils to which he alluded, by *dissolving*

parochial *unions*, which were long since the immediate consequence of the act of agistment. To this important object, he said, all exertions should be directed; for that otherwise the Established Clergy in Ireland would be still inadequate to discharge effectually the great duties assigned to them, for the public benefit, and the *extension of the established religion in their country.*

June 12.—The Anniversary Meeting of the Charity-Schools within the Cities of London, Westminster, Southwark, and parts adjacent, was held at the Cathedral Church of St. Paul. On this most interesting occasion, an eloquent and impressive Sermon was preached by the Right Reverend Father in God, Reginald, Lord Bishop of Calcutta, from St. Luke vii. 22. "*To the Poor the Gospel is preached.*"

June 13. The following valedictory Address was delivered by the Lord Bishop of Bristol, at a Special General Meeting of the Society, to the Lord Bishop of Calcutta, previously to his departure for India, in presence of

His Grace the Lord Archbishop of Canterbury, (President); his Grace the Lord Archbishop of Dublin; the Right Rev. the Bishops of London, St. David's, Chester, Llandaff, Bristol, and Calcutta; the Right Honourable the Lords Kenyon and Lilford; the Very Rev. the Dean of Carlisle; Sir Thomas Dyke Acland, Bart.; Sir R. H. Inglis, Bart.; the Venerable the Archdeacons of London, St. Alban's, Colchester, Stafford, Cleveland, and Northampton; the Hon. and Rev. Master of Magdalen College, Cambridge; and a large assemblage of Members of the Society.

MY LORD BISHOP OF CALCUTTA,

YOUR preparations for the arduous voyage, which you are about to undertake, being now so far advanced towards their completion as to preclude the expectation that you will again, at least for a long series of years, be enabled to attend the Meetings of this SOCIETY, it has been resolved, and all must admit the propriety and expediency of the resolution, that a

Valedictory Address should be delivered to your Lordship on the present occasion. The highly responsible and honourable situation, which you have been recently appointed to fill, is intimately connected with objects, to which the attention of the SOCIETY has, for more than a century, been directed. They would, therefore, subject themselves to a charge—of all others most abhorrent from their real character and feelings—a charge of indifference and inattention to the spiritual welfare of the inhabitants of Hindostan, did they not seize the opportunity, before your departure for those distant regions, of publicly expressing the deep, the intense interest, which they take in the success of your future labours.

But while I acknowledge the peculiar propriety of the resolution, I must be permitted to state my unfeigned regret that its execution has not been entrusted to abler hands. When it was proposed to me to undertake the office of delivering the present Address, I was not insensible to the difficulty of the task, in which I was about to engage. Every approach, which I have since made to the subject, has confirmed me in the conviction of my inability to do it justice—to produce any thing which should not be alike unworthy of your Lordship's distinguished reputation, and of the reasonable expectation of the Audience, by which I am surrounded.

Happily, however, for me it is not requisite that I should enter upon the various important and interesting topics, which the occasion unavoidably suggests. In contemplating your elevation to the Episcopal Office, it is impossible to separate that event from the influence, which it must necessarily have upon the spiritual interests of the subjects of our Indian empire; of an empire scarcely inferior in extent to that of Rome in the plenitude of her power, and containing millions of our fellow-creatures, who are yet strangers to the saving truths of the Gospel. How grand, how overwhelming a subject is here presented to the contemplation! A subject, in which the most exalted intellect may find a fit opportunity for the display of all its powers; but from which ordinary minds must shrink oppressed by the humiliating consciousness of their own insufficiency! Great, therefore, is the relief which I have derived from the reflection, that the design of the present Address neither requires, nor even permits, me to expatiate in this ample field. It would be no less presumptuous in me, than foreign from the intention of the SOCIETY, were I to occupy your time and that of this Meeting

in detailing my own opinions respecting the most effectual mode of communicating the blessings of Christianity to the nations of Hindostan, or in offering your Lordship my advice respecting the course, which it is expedient for you to pursue in discharging the duties of your high station. My province is simply to express to you the feelings, with which the SOCIETY regard your appointment to the superintendence of the Indian Diocese; and to bespeak your protection and support for the efforts which they have long made, and, with the blessing of Providence, shall never cease to make to diffuse the knowledge of the Gospel throughout that vast Continent.

Yet, I trust, that you, my Right Reverend Brother, and that the rest of this respectable Assembly will not charge me with improperly digressing from the immediate business of the day, if I briefly advert to the change, which has been effected in the prospects of the SOCIETY, since a similar Address was delivered in this place. Strongly as the SOCIETY were impressed with the conviction that the formation of a Church Establishment afforded the only secure mode of communicating the blessings of Christianity to our Eastern Empire—firm and deeply-rooted as was their confidence in the zeal, the discretion, the ability of Him to whom the government of that Establishment was to be committed—they were, still, too sensible how short-sighted are the views of man, and how frail the nature of all his expectations, not to feel some anxiety and apprehension respecting the success of the newly-adopted measures.

Nine years have now elapsed since your lamented Predecessor entered upon the discharge of his Episcopal functions; and that, which then could only afford a subject for conjecture and for hope, has become a matter of retrospect and of certainty. All the accounts, which have reached the SOCIETY, concur in stating, that the new measures have been attended with more complete success than from the shortness of time, during which they have been in operation, the most sanguine could have ventured to anticipate. Many of the impediments, which directly, or indirectly retarded the reception of the Gospel, have been removed. The establishment of a visible Church has opened an asylum to the convert from the taunts and injuries of the professors of his former faith. The progressive improvement effected in the lives and conversation of the European settlers has deprived the natives of one of their most powerful arguments against the

truth of Christianity. They no longer look upon us as mere conquerors, greedy only of wealth and of dominion; but as a virtuous and religious people, not less superior to them in moral goodness than in civilization and manners—in justice and benevolence than in arts and arms. Their attachment to their caste, which seemed to present the most formidable obstacles to their conversion, has been overcome. The mists, which enveloped their understandings, are fast dissolving before the irradiating influence of Sacred Truth. The superstitious dread, with which they regarded their deities, is giving place to juster conceptions of the Divine Nature; and the priests of the idol of Juggernaut are compelled to bewail the decreasing numbers and diminished zeal of his votaries.

What a variety of emotions is the cheering prospect, which has at length opened upon us, calculated to excite! What gratitude to Almighty God for the blessing, which he has been pleased to bestow upon the labours of the infant Church! What reverence for the memory of the distinguished Prelate, whose wisdom and piety have, under the direction of Providence, conducted those labours to so successful an issue! How powerful an encouragement does it hold out, how strict an obligation does it impose, steadfastly to persevere in the prosecution of those holy designs, till the triumph over the powers of darkness in our Indian empire shall be complete, and no other vestige of the ancient idolatry shall remain than the deserted temples of the divinities, who were its objects. Nothing now appears to be wanting but that the number of labourers should bear a due proportion to the abundance of the harvest which is spread before them; and our confidence in the enlightened piety of our Rulers forbids the supposition, that this want will long remain unsupplied. But, I must no longer detain you from the immediate business of the day.

MY LORD, the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE desire to offer to your Lordship their sincere congratulations upon your elevation to the Episcopal See of Calcutta.

They derive from your appointment to this high office the certain assurance, that all the advantages, which they have anticipated from the formation of a Church Establishment in India, will be realized; and that the various plans for the diffusion of true religion amongst its inhabitants, which have been so wisely laid and so auspiciously commenced by

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your lamented Predecessor, will, under your superintendence and control, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and moral qualities, which combine to form your character. They ground it upon the steadfastness of purpose, with which, from the period of your admission into the ministry, you have exclusively dedicated your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shewn that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But above all, they ground this assurance upon the signal proof of self-devotion, which you have given by your acceptance of the Episcopal office. With respect to any other individual, who had been placed at the head of the Church Establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition mingled itself with the motives, by which he was actuated. But in your case such a suspicion would be destitute even of the semblance of truth. Every enjoyment, which a well-regulated mind can derive from the possession of wealth, was placed within your reach. Every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land? To exchange the delights of home for a tedious voyage to distant regions? To separate yourself from the friends, with whom you had conversed from your earliest years? What, but an ardent wish to become the instrument of good to others? An holy zeal in your Master's service? A firm persuasion that it was your bounden duty to submit yourself unreservedly to His disposal—to shrink from no labour which He might impose—to count no sacrifice hard which He might require?

Of the benefits, which will arise to the Indian Church from a spirit of self-devotion so pure and so disinterested, the SOCIETY feel, that it is impossible to form an exaggerated estimate. Nor has this act of self-devotion been the result of sudden impulse: it has been performed after serious reflection, and with an accurate knowledge of the difficulties, by which your path will be obstructed. You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility, which must attach to the Episcopal office in India, that you hesi-

tated to accept it. With that diffidence, which is the surest characteristic of great talents and great virtues, you doubted your own sufficiency. But upon maturer deliberation you felt, that a call was made upon you: a call—to disobey which would argue a culpable distrust of the protection of Him who made it. You assured yourself that the requisite strength would be supplied by the same Almighty Power, which imposed the burthen. Amongst the circumstances which have attended your recent appointment, the SOCIETY dwell upon this with peculiar satisfaction: inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented Predecessor; who, like you, originally felt, and like you, subsequently overcame a reluctance to undertake the administration of the Indian Diocese.

Before that accomplished Prelate quitted his native shores, which he was, alas! destined never to revisit, this SOCIETY, in a Valedictory Address, entreated him to honour with his countenance and protection their exertions for the propagation and maintenance of the Christian Religion in the East. They stated their exertions to consist in sending out Missionaries; in procuring Translations into the Dialects of Hindostan of the Scriptures and the Liturgy of our Church, and distributing them throughout the country; and in encouraging the Erection of Schools for the Instruction of Children as well of Europeans as of Natives. They further invited his attention to the formation of Institutions in imitation of the Diocesan and District Committees, which had about that period been established in different parts of England and Wales.

In the Designs recommended to his notice by the SOCIETY, your lamented Predecessor was pleased to promise his cordial co-operation. Under his fostering care Committees were formed in the three Presidencies and in Ceylon, from the labours of which the most beneficial results have arisen. The limits, which the SOCIETY must prescribe to themselves in the present Address, will not allow them to enter into a minute detail of their results. Yet they cannot deny themselves the gratification of particularly referring to the re-establishment of the Vepery Mission Press through the interposition of the Madras Committee; a measure fraught with the most important benefits to the cause of the Gospel, since it supplies the means of diffusing through the whole of Southern India the word of knowledge and of life.

The same countenance, with which your Predecessor honoured their past labours, the SOCIETY now entreat your Lordship to bestow upon their future exertions. The nature of the objects to which those exertions are directed will, we are assured, of itself constitute, in your estimation, a sufficient title to your support. Yet we cannot but indulge the hope, that you will be induced to regard them with an eye of especial favour by the consideration, that they proceed from the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. Though you have been precluded by the distance of your residence from the Metropolis, and by more pressing avocations, from attending the meetings and taking an active part in the business of the SOCIETY, still ample proofs have not been wanting of your friendly disposition towards them. Your name has long been enrolled in the list of their members; and they feel both pleasure and gratitude, when they reflect, that you condescended to close your ministerial labours in this country by a discourse delivered at their request, and, if they may be allowed to use the expression, in their service.

It now only remains to assure your Lordship, if such an assurance is indeed necessary, that in quitting your native land you bear with you the esteem and the regret of the SOCIETY. Though removed to a distant quarter of the globe, you will still be present to our thoughts. Every event, which befalls you, will be to us a subject of the liveliest interest: and with our prayers for the success of your public labours, we shall mingle our petitions for your personal safety and welfare; humbly beseeching the Giver of all good gifts, that he will be pleased to shower his choicest earthly blessings on your head, till he shall at length call you, in the fulness of age and honour, to receive that eternal reward, which he has reserved in his heavenly kingdom for those, who are the instruments of "turning many unto righteousness."

To this Address the Lord Bishop of Calcutta made the following reply:

MAY IT PLEASE YOUR GRACE AND MY LORDS, PARTICULARLY MY LORD BISHOP OF BRISTOL.

It may be easily supposed that the present is to me a very awful moment—both when I consider the persons, in whose presence I stand; the occasion, on which we have been called together; the charge, which I have just received; and the SOCIETY, on whose part those admirable and affectionate counsels have been ad-

dressed to me. I cannot recollect without very solemn and mingled feelings of gratitude for the trust, which has been reposed in me, and of alarm for the responsibility which I have incurred, how much I have been honoured by the kindness and confidence of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and the remarkable and most honourable interest, which this SOCIETY has always evinced in the welfare of the Indian Church. I cannot forget, that it was this SOCIETY, which administered the wants, and directed the energies of the first Protestant Missionaries to Hindostan; that, under its auspices, at a later period, Swartz, and Gerickè, and Kolhoff, went forth to sow the seeds of light and happiness in that benighted country; and that, still more recently, within these sacred walls (for *sacred* I will venture to call them, when I consider the purposes, to which they are devoted, and the prayers, by which they are hallowed) Bishop Middleton bade adieu to that country, which he loved, and to that Church, of which he was one of the brightest ornaments. With such examples of learning and holiness around me, with such models of Christian zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own insufficiency; and feel, that where so much has been done, and where so much remains to do, far greater energies and talents than mine will be necessary either to fulfil the reasonable expectations of the Christian world, or to avoid falling short—far short—of the achievements of my admirable Predecessor.

With such difficulties, and under such a responsibility my hope must be, and is, in the counsils and countenances of your Grace, and of the other distinguished Rulers of the English Church, whom I see around me; and it is therefore, that I could almost feel disposed to lament as a deficiency in the eloquent and pathetic Address of the Right Reverend Prelate, to whose kind notice of me I am so deeply indebted, that he has professedly waved all detailed explanation of his ideas respecting that line of conduct, which, in my situation, is most likely to conduce to, and accelerate the triumph of the Gospel among the Heathen. I regret this the more, since, in a recent admirable Sermon by the same distinguished person, he has shown us, how remarkably he is qualified to offer counsels of such a nature. Most gladly, I am convinced, we should all, and most gladly, above all, should I have become his scho-

lheart of feeding the

flock of Christ, and teaching and persuading the things, which belong to the kingdom of God. But, though his modesty has withheld him from the task, I will still hope to profit by his assistance in private for the execution of that awful and overpowering enterprise, which, (if I know my own heart) I can truly say, I undertake not in my own strength, but in an humble reliance on the prayers and counsels of the good and the wise, and on that assistance, above all, which, whosoever seeks it faithfully, shall never fail of receiving.

Nor, my Lord Archbishop, will I seek to dissemble my conviction, that, slow as the growth of truth must be in a soil so strange and hitherto so spiritually barren, distant as the period may be when any very considerable proportion of the natives of India shall lift up their hands to the Lord of Hosts, yet, in the degree of progress which has been made, enough of promise is given to remove all dependency as to the eventual issue of our labours. When we recollect, that one hundred years have scarcely passed away, since the first Missionaries of this SOCIETY essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grain of mustard-seed in the Carnatic: when we look back to those apostolic Men with few resources, save what this SOCIETY supplied to them: without *encouragement* without *support*; compelled to commit themselves, not to the casual *hospitality*, but to the systematic and bigoted *inhospitality* of the natives; seated in the street, because no house would receive them; acquiring a new and difficult language, at the doors of the schools, from the children tracing their letters on the sand; can we refrain not only from admiring the faith and patience of those eminent Saints, but from comparing their situation with the port which Christianity now assumes in the East, and indulging the hope, that one century more, and the thousands of converts which our Missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this SOCIETY as the first dispenser of those sacred truths which will then be their guide and their consolation. What would have been the feelings of Swartz, (“*clarum et venerabile nomen Gentibus*”; to whom even the Heathen, whom he failed to convince, looked up as something more than mortal,) what would have been his feelings had he lived to witness Christianity in India established under the protection of the ruling power, by whom four-fifths of

that vast continent is held in willing subjection? What, if he had seen her adorned and strengthened by that primitive and regular form of government which is so essential to her reception and stability among a race like our eastern fellow-subjects! What forbids, I ask, that, when, in one century, our little one is become a thousand, in a century more, that incipient desertion of the idle shrines, to which the learned Prelate so eloquently alluded, may have become total, and be succeeded by a resort of all ranks and ages to the altars of the Most High; so that a Parochial Clergy may prosecute the work, which the Missionary has begun, and 'the gleanings of Ephraim may be more than the vintage of Abiezer?'

There was one part of the Speech of my Right Reverend Friend, (if I may be allowed to call him so), which I cannot abstain, in gratitude, from noticing, though I confess, I allude to it with reluctance;—I mean, the obliging manner in which he has been pleased to speak of me. There is no man who knows better than myself—and this, my Lord, is no time for dissembling—how little these praises are deserved. Yet even these praises, by God's grace, I would hope may not be useless to me. They may teach me what manner of man the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE desires as her agent and correspondent in India; they may teach me what manner of man a Bishop of Calcutta ought to be—what manner of man Bishop Middleton was—and what manner of man, though at a humble distance, I must endeavour, by God's help, to become.

I can only conclude by expressing, so far as words can express, to your Grace, to the distinguished Prelates around you, and to the Society for Promoting Christian Knowledge in general, my gratitude for the private and personal, as well as public kindness and countenance, with which you have honoured me:—my gratitude, and that of the Indian Church, for the splendid bounty of which you have made me the dispenser;—my gratitude for the patience and indulgence with which you have now heard me;—my gratitude, above all, for those prayers, which you have promised to offer up on my behalf to the throne of grace and mercy. Accept, in return, the blessing of a grateful heart;—accept the settled purpose of my mind to devote, what little talent I possess, to the great cause in which all our hearts are engaged, and for which it is not our duty only, but our illustrious privilege to labour. Accept the hope, which I would fain express,

that I shall not altogether disappoint your expectations, but that I shall learn and labour in the furtherance of that fabric of Christian wisdom, of which the superstructure was so happily commenced by Him, whose loss we deplore! I say the *superstructure*, and not the *foundation*, for this latter praise the glorified spirit of my revered Predecessor would himself be the first to disclaim. As a wise master-builder, he built on that which he found; but "other foundation can no man lay"—nor did Bishop Middleton seek to lay any other than *that*—of which the first stone was laid in Golgotha, and the building was complete, when the Son of God took his seat in glory on the right hand of his Father.

I again, my Lord Archbishop, with much real humility, request your blessing, and the prayers of the SOCIETY. It is, indeed, a high satisfaction for me to reflect, that I go forth as their agent, and the promoter of their pious designs, in the East; and, if ever the time should arrive when I may be enabled to preach to the natives of India in their own language, I shall then aspire to the still higher distinction of being considered the Missionary of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

In proceeding with the reports of this Society we have to mention the receipt of an additional sum of 1000*l.* in augmentation of the Fund Clericus, from its original and munificent Founder. This Fund is established for supplying the soldiers of the regular army with the book of Common Prayer, and such of the Society's tracts as the Board may think proper.

A grant of 200 Bibles, 100 Testaments, and 100 Common Prayer Books, was made by the Board to the Incorporated Marine Society, for the use of such boys as are sent to the Merchants' service—those sent to the Royal Navy being supplied through the interference of the Admiralty.

Reports of a most satisfactory kind have been received from the Bath, the Rochford, the Watford, the Lynn, the Wigan, the Swindon District Committees; the Chester, the Oxford Diocesan Committees; the Chichester Diocesan and Dis-

trict Committee; and the Durham Diocesan Association.

We give the following communication, by a private hand, from Madras, Dec. 24, 1822.

"A few days ago we attended the annual examination of the Vepery School. It was a delightful scene. It was very well attended. Lady Murro was present, and was much gratified, and indeed greatly surprised. The children went through the examination with great credit. I look upon this establishment to be the only one that rests upon sure grounds in this quarter, and it will not fail under divine Providence to add a lustre to our excellent Parent Society. The progress that has been made is almost incredible, when we look back to the state of things a few years ago. But the Mission wants a new Church; this is a point deserving of the notice of the Society, knowing your zeal in this cause, can you not contrive to make our wants known?"

Reports have been received of the most satisfactory kind, from the Bombay Education Society, relative to the "Central Schools," "the District and Regimental Schools," and "the Native School and School-book Committee," and from the District Committee of the Society for Promoting Christian Knowledge.

To this latter is subjoined the following interesting geographical sketch of the languages on the Western side of India.

"From Cape Comorin to Mount Dilly, the Malcailim or proper Malabar, is the universal language; from the Mount Dilly to the neighbourhood of Goa, the Tuluvi or Canarese; in the country round Goa, a corrupt mixture of the Tuluvi and Mahrattée languages prevails, the Portuguese also continuing to be spoken by many of that nation; from Goa nearly as far north as Surat and including Bombay, the language is the Concauee, a dialect of the Mahrattée!

the Mahrattée itself prevailing to a very considerable extent above the Ghauts throughout a great portion of the territories lately taken from the Paishwah; from the South of Surat as far north as the Run and throughout the provinces of Guzerat, the Guzerattee language is the popular tongue; beyond the Run, the language of Cutch succeeds and reaches as far as the eastern branches of the Indus; when the Sindee begins to prevail, and extends to Mekran and the low country of Persia.

"To this account of the western side of India, it may be added, that from Cape Comorin on the eastern side, on the Coromandel coast, to the neighbourhood of Madras, the Tamil language prevails, from thence to the Godavery, the Telooogo; where it is succeeded by the Orissa. In Bengal proper, the general language is the Bengalee; in the upper provinces, the Hindee.

"Throughout the whole of India however the Hindoostanee, or Oordoo (*camp* language), is used commonly among the Mahomedan inhabitants, the officers of Government, and the military, intermixed with various dialects; and found written in the Persian or Arabic, as well as the proper Indian characters. The Persian is considered the classic language, and is still used at Musselman Courts. The Sanscrit is cultivated by learned Hindoos throughout India, as the language of science and literature, and as the repository of their law, civil and religious. The Arabic prevails along the shores of the Persian gulph, and throughout the Arabian peninsula; and being the language of the Koran, is cultivated and understood by all well educated Musselmans."

National Society for the Education of the Poor.

AT a general and very numerous Meeting of the Members of this Society, held at the Central School, Baldwin's Gardens, May 29th, His Grace the Archbishop of Canterbury in the Chair, the following Report was read by the Rev. the Secretary;

THE Report of the National Society for this year, cannot properly be put forward without some considerations, which the term of years already numbered by the Institution very readily suggest, and which its circumstances at this day will commend to the public notice and regard.

☛ We are happy in being able to add, that the Society have already advanced the sum of 2000*l.* towards the building of a new Church.

The call for attention upon such grounds, will attach itself with peculiar urgency to the breast of every one, who entertains a just solicitude for its support; and of that solicitude, it is sufficient to remark, that it arises from the claims and interests of the country, as they have been found to stand affected by the steady prosecution of the work before us.

Its progressive operations will be stated; and the proofs and demonstrations of its value and importance, will not fail to accompany the statement.

If at any moment we had to contemplate, with good hope the probable, and well concerted means, which were thus presented to us for encreasing public blessings, our interest in the plan must take a new form, and will strike a deeper root, when we have to look back, and to examine, what the fruits have been during the term of progress which has been fulfilled.

The Report therefore for this year, will bear a twofold aspect; and they, who have lent their counsel, and joined their hands for promoting these great objects in every stage of their advancement, may be allowed to pause and to survey their progress for a moment, for the purpose of collecting fresh inducements for alacrity and perseverance from the real earnest of the benefit accomplished, and from the substantial tokens of successful labour.

In such particulars of benefit effected, and in the prospect, which is still presented of advantages to follow, the National Society may well assert its claim to public countenance, and will be found to stand unrivalled in the records of our day, distinguished as it is by similar exertions, for devising and supporting every good design.

The liberal, and wise provisions of this Institution were thus contrived to meet the growing population of the country, in a manner which has called forth the gratulations, and excited the best hopes of every friend to Virtue and Religion, with a just acknowledgment to Almighty God, who has multiplied the families and encreased the households of the land, and has so turned the thoughts of many to seek a mode of culture, by which the blessings of a timely education might be extended, in some adequate degree, to the rising race.

For ages past, the Church in this land, had received the Children of Believers in succession to its sacred font, but the School, which happily had found its station on its borders, and which became the witness of its early reformation, was utterly unequal to the growing numbers of the larger Parishes.

The minds of the Benevolent were at work for procuring some more effectual provision for this pressing want, before the introduction of the present method of tuition, which, with its happy combinations, has multiplied the Tutor in a full proportion to

the largest classes, and has at once relieved the hopeless labour, to which the single voice of the Preceptor in large schools must have proved inadequate.

A previous effort had been made, and having craved permission for a moment to look back, we may be allowed to render our tribute of applause and gratitude where it has been due, before we become once more suitors in our own behalf.

The *Sunday School* preceded, and had made the first exertion, to supply the scanty limits of Parochial Seminaries. A Gracious Providence, crowned that effort with success, and the Christian Sabbath found its blessings thus increased. The Catechumen had his place in the congregation from the first age, but the Child was now enabled to imbibe the elements of faith and knowledge under the eaves of that sacred building which, in due time, should receive him to the public duties of the congregation. This was a great and effectual step, and it would indicate a spirit very different from that, which has prompted new advances, were we to omit this testimony, together with the just acknowledgement of the benefit, by which it was accompanied.

In descending now from the opening period of the Schools of the National Establishment to the present day, it may be needful just to touch, what has been recorded in successive years.

1811.

On the 16th of October, 1811, a meeting was held, when his Grace the Archbishop of Canterbury filled the chair. The first resolutions were then adopted for forming rules and regulations for the constitution and government of the Society, which thus took its commencement under the happiest auspices; and it is impossible not to feel and testify with a lively sense of gratitude the weight of that advantage, which it has derived, from that period to the present moment, from the same fostering countenance of its President, contributed with uniform and unremitted vigilance and wisdom.

The good Providence of God has thus graciously continued for no inconsiderable term of years that public blessing, which became to this Society the leading pledge of its prudent and judicious measures, and successful operations.

The balance which was then remaining in the hands of the Societies Bankers amounted to 3,288*l*. The greater part of which was invested in the funds.

1813.

In the year 1813, it is stated, that the School had been opened "under the direction of the School Committee and the Rev. Dr. Bell, aided by the constant diligence and meritorious labour of the Rev. Mr. Johnson, the assisting superintendent."

The first mention of the name of the Founder of the Madras System in this

country, must call forth some expression of the public feeling, which it will be most grateful to him, to receive upon the same ground, where the first establishment of this great national design took place, and where he has had the happiness to see it flourish, suggesting many subsequent improvements, and witnessing its good effects.

This well earned tribute is as gladly and unanimously offered at this moment, as it has been upon every suitable occasion.

The name of Mr. Johnson was then, and has since been reported in our annual statements, with accumulated marks of public approbation,

The Committee for building reported that the sums expended for building, furniture, and alterations, amounted to 4,677*l.*—although many of the workmen had very commendably given their profits, in part or in the whole, to the charity. That Committee was then converted into a finance-Committee, in order to ascertain, as nearly as may be, the annual charge of the establishment in London, and to compare it with the amount of donations and subscriptions, that the Society might the better judge, what would remain for distribution, for founding schools in other places, and for other purposes of the charity,

This is followed by a list of 33 diocesan and district schools, united to the Society, with benefactions granted to them, increasing the schools in the former year to 230, and augmenting the number of the children instructed from 8,620 to 40,48½, and as many other schools were re-established with enlargement, the whole number of children taught was calculated at double the foregoing return. There follows an account of schools united, and among them that in the populous vicinity of Westminster, under the patronage of the late Speaker of the House of Commons, whose exertions in its behalf, were owing in some measure to local connexion, at that time, but much more to the generous and prompt desire for the public good, to which the Noble Lord stands so eminently distinguished. The success of this school was likewise most essentially promoted, by the zeal and influence of the present Bishop of Exeter, then Head Master of Westminster School, who in the midst of his other important avocations had found leisure to attend with the greatest assiduity to this chantage work.

Large grants were made to different schools; one to that of Oswestry, a central point for diffusing the system through the Principality of Wales.

The school of Whitechapel then presents the gratifying spectacle of provision made for one thousand children under the conduct and co-operation of the Rev. Mr. Matthews, the Rector. The first adoption of the improved method of instruction had been exhibited in this Parish in all its efficiency in the school of Gower's Walk; that monu-

ment of the indefatigable exertions of Mr. Davies. It is with peculiar pleasure, that this reference is again made to those valuable and efficient exertions, which have never since been at any time suspended, and for which that large district, in the metropolis, stands so much indebted.

The cheering prospect was then also opened of an establishment of nearly similar extent, through the zeal and perseverance of the Rev. Mr. Hesketh in conjunction with many of the London Clergy, under the patronage of fourteen of the Court of Aldermen and other respectable gentlemen of the City. Other schools are then enumerated; and among them those for the Dioceses of Norwich and Winchester, the latter of which were placed under a General Visitor, the important duties of which office had been zealously and ably discharged by the Rev. Frederic Iremonger, whose name is now repeated with a just tribute to the zeal and indefatigable pains of one, who is gone to his reward.

The Committee of Ladies was then formed, with rules for their direction, for the purpose of inspecting the girls school; which arrangement has been attended, as might be expected, with the happiest effects.

1814.

In the year 1814 it appears that 67 training masters had been received since the commencement of the Institution, with the appointment of a training master to act as visitor to the schools (at their own charge) in one large district; a plan which stands marked with approbation.

In this year Mr. Van Wagenenge, a native of Holland, qualified himself for the superintendence of a Madras Institution at the Cape of Good Hope under the patronage of Lord Charles Somerset.

In the same year the remarkable particular occurs of a training master sent to St. Helena. Thus the benefits which took their origin in the East, began to be circulated back to their first source.

Five more Diocesan Societies were also added to the former number; with four important schools in the Metropolis: that of the City of London Auxiliary School Society, which has since flourished so remarkably, that of St. Saviour's, Southwark, that of St. Martin's in the Fields, and that of St. Mary le Bone.

The prospect also opened for exertions of the same kind in the Sister Island. Large sums were granted to Sheffield, Leicester, and Halifax.

The Parish of St. Martin's in the Fields received thanks for the use of their Vestry Room, which has ever since been most willingly afforded for the purposes of the General Committee.

The services of the Secretary, the Rev. T. T. Walmisley, were again acknowledged as productive of the greatest benefit. His

laborious and continued intercourse with all the connections of the Society from the outset of the work, is stated as matter of increasing gratification and of the highest value. In regarding his services, of which so strong a feeling is expressed, the hope of their long continuance arises naturally as the earnest wish of every friend and patron of this work.

To this testimony there is added an acknowledgment of the great and unremitting services rendered to this Society by the Treasurer, Joshua Watson, Esq. To the value of those services time has added the only augmentation of which they were capable, by furnishing fresh opportunities for their exertion.

Then follows an account of 86 training mistresses, trained under Mrs. Rogers in the Central School, the greatest part of whom had been appointed to respectable situations. Eighteen boys and fourteen girls had also been sent out on public service in various schools, and brought, with but one exception, the most gratifying testimonials of good conduct.

It appears further that several persons in the higher ranks of life, had placed themselves in the classes of the Society to learn the system, and qualify themselves to impart its benefits.

To the number of eight schools in London reported in union, fifteen more were added this year, and the number of children educated, exclusive of the Central School was increased from 1,278 to 5,000; 206 schools were also added to those in union, the general number of schools in union was increased from 360 to 564; and the number of children under education, advanced from 60,000 to 97,920, with the omission of 55 schools, which would carry the amount far beyond 100,000.

The schools for the Military Asylum at Chelsea and Greenwich which are virtually united, together with that of the Clergy Orphan, and Christ's Hospital, with that patronized by her Majesty at Windsor, would raise the amount much higher.

The schools in Nova Scotia, now obtain a place in the report.

The pecuniary aids granted this year amounted to 4,460*l.* The large and important schools of Pancras, Fulham, Maidstone, Portsea, Louth, with others were reported.

The Fifth Annual Report states that the whole of the sums placed at the disposal of the General Committee had been expended. This communication is preceded by a recapitulation of expenditure. The erecting and enlarging 122 schools, at a cost of upwards of 100,000*l.*; the providing and qualifying 336 masters and 86 mistresses, and imparting to above 100,000 children the blessing of Christian instruction, were among the substantial benefits purchased by 24,000*l.* contributed by public bounty.

A new subscription was opened to which

the Heads of his Majesty's Government sent liberal contributions. His Royal Highness the Prince Regent directed a benefaction of 300*l.* to be remitted to his Grace the Archbishop, accompanied by a letter expressive of his highest satisfaction. Her Majesty the Queen signified her high approbation, as also did their Royal Highnesses the Dukes of York and Gloucester, each enclosing donations in furtherance of the work.

The glorious victory at Waterloo took place this year, and the subscriptions collected upon that account, suspended the public call of the Society.

Benefactions however to the amount of 8,000*l.* were received, upon the Treasurer's account, in which the Two Universities took the lead, with benefactions of 300*l.* each; in addition to 500*l.* before contributed.

192 schools were added, increasing the number to 756.

An application was made by Lord Radstock from the Chaplain to the Russian Embassy for assistance in that quarter of the world.

The supply of books being found too heavy an expense, the Society for Promoting Christian Knowledge, with its accustomed zeal and liberality, agreed to furnish the necessary aid.

1817.

The year 1817 opens a new Era for the Society, by the granting of the Royal Charter of incorporation, the Prince Regent having been pleased to confer that mark of his royal favour.

The union of 258 new schools increased the total number to 1,009. The schools of Calcutta appear in this year's report, and form an interesting particular, together with a further extension of the System to the Russian empire.

1818.

In the year 1818, the funds were reported to have been exhausted, and a meeting was called to take this into consideration.

His Royal Highness the Duke of York graciously consented to take the Chair, on the 1st of May, at the Free Masons' Tavern.

Large subscriptions were again renewed from His Royal Highness the Prince Regent, from Her Majesty the Queen, from his Royal Highness the Duke of York, the Princess Augusta, the Prince of Saxe Cobourg, the two Universities for the third time; the total, with subsequent subscriptions, amounted to 6,500*l.*

An increase also took place in the annual subscriptions by the recommendation of his Grace the Archbishop of Canterbury, and a number of subscribers, consented to double their subscriptions, making an increase of annual income of more than 200*l.*, in the hope that such subscriptions would from thenceforth be equal to the unavoidable annual expenditure of the Establishment,

and would leave the sums contributed by donations, to be applied to raising new schools in different places.

The whole number of children under education, in the schools directly in union, were calculated at 180,000. In foreign countries the System had been extended to the town and vicinity of Nice, in the kingdom of Sardinia.

1819.

In 1819 the number of children receiving education advanced to 200,000, exclusive of those not closely united.

The progress of the native schools at Bombay and Madras, answer to the fairest anticipations of success in the eastern world.

1820.

The year 1820 produced the interesting account of the appropriation of Ely Chapel by the munificence of One, to whom the Society and the Public are indebted in the highest degree, who having purchased the lease of the old Episcopal Chapel in Ely Place, and fitted it up for divine worship, at his own expense, consigned it over as a free gift, for the uses of the Central School, in trust to his Grace the Archbishop of Canterbury, and the Bishop of London.

In this spacious Chapel, ample accommodation is provided for all the children of the Central School, and for as many of the parents as are disposed to attend.

The Chapel was opened on the 25th of April, by the Lord Bishop of London, who upon this occasion, as on every other, where the interests of religion are concerned, has contributed with equal zeal and propriety, and with the best effect the full weight of his example and assiduous exertions.

The Committee consider the acquisition of the Chapel as supplying the only defect, which before attached to the Central School.

The Rev. Dr. Bell most liberally presented, for the use of the Chapel, a handsome service of Communion plate, which he received from the pupils of the school at Madras, as a token of their gratitude.

1821.

The year 1821 furnishes the gratifying statement of a legacy of 5,000*l.*, three per Cents, left to the Society by James Hayes, Esq., a bequest no less splendid than seasonable for the purposes designed by the benevolent testator.

It states a total of children receiving education, of 300,000.

The flourishing state of the school at Bombay is reported, under the patronage of the Hon. Mr. Elphinstone, the Governor. At New Brunswick, and at Sierra Leone, the happy progress of the National Schools is also stated, as well as in the island of Barbadoes under the patronage of Lord Combermere.

The schools of St. George's in the East, and that of Paddington, furnish also very gratifying accessions.

REMEMBRANCE, No. 55.

1822.

The report of the last year states the improvement of the female school under the management of Mrs. Morgan, the newly appointed mistress, and an increase in the number of the children; the average number of boys amounting to 436, that of girls to 235. In the course of the year, 229 boys and 64 girls left the school competently instructed. The inference drawn is, that more than one-third of the average number of children in the school are annually sent forth into the world, furnished with elementary instruction, and trained to those habits of piety and virtue.

If the same proportion be taken for the whole of the National Schools in the kingdom, a very high idea will be conveyed of the vast benefit which the public derive from these institutions.

It is further stated, that masters have been provided for the school at Calcutta, a master admitted for Van Diemen's Land, and two native negroes for Sierra Leone, and several missionaries for foreign settlements. The number of schools united for the year past, amounted to 107, containing not less than 12,000 children, making the aggregate number of 312,000. At Sierra Leone, the number of schools already amounts to eleven, in which are nearly 2,000 persons under instruction.

1823.

The report for the year past will now present the largest totals in their proper columns; and if the funds of the Society have been transferred into these general amounts, the Stewardship will be well rendered, although it be necessary now to state that the means have been exhausted.

The Society comes before the public, not with the plea of visionary speculators to point still to a crisis of projection, that more may be furnished, lest the sums expended should be lost. The work is to a great extent accomplished. There was no imprudent or defective calculation for that which was to be constructed. The calculation was founded on two words in the same sacred page, *that the poor we should always have with us, and that the charity to be employed in their behalf shall never fail.*

The Society then appears before the public, rich in benefits procured, but pressed by an honourable need, which would create rebuke, if it should not be repaired in a manner answerable to the good, which has already been effected, and to that, which remains yet to be done. The seed has been cast upon well watered furrows; the harvest has abounded, and the flood, we doubt not, will return.

The Committee have the pleasure now to state, that 77 new schools have been received into union since the last report. These, on an average of 150 children for each, will give a total of 11,555, which added to the

former returns amounts to the gratifying number of 323,553.

Of the training masters and mistresses this year, there have been received from the country schools, 21 masters and 11 mistresses.

For missionary purposes, five Lutheran clergymen, with two schoolmasters and three schoolmistresses, one of which is for Ceylon.

A letter has been received from John Anderson, a native of Africa, who had been instructed in the National School, and returned to Africa, where he had commenced giving instruction with the greatest success.

D. Fiddler was received for training, under the recommendation of the Lord Bishop of London, for a school in Jamaica, and is since gone out to that island.

In this place the Committee cannot refrain from expressing their wishes, that more regard may be had to the punctual attendance of those who are sent for instruction.

Twelve temporary masters, and five boys, eight temporary mistresses, and five girls, were sent out to different schools. Fourteen schools have also been supplied with permanent masters, and nine with permanent mistresses.

The Committee have divided the training masters into three classes, the 1st. Masters on the pay list; the 2d. Candidates for situations; the 3d. Those on probation, and the same classification has been adopted concerning the training mistresses.

Two masters have been trained for classical schools, and one lady for the purpose of introducing the system to a private seminary.

Anne Clarke, and Isaac Pugh, who were entirely educated in the Central School, were sent out to be permanent master and mistress in considerable schools.

A gratuity of 30*l.* was granted to Mrs. Morgan, on account of the satisfaction given by her in the management of the girls and training mistresses. To her sister who has most ably assisted her, no small praise is due. The conduct of Wyr, also, who was educated in the school, has merited, in particular, a favourable notice.

Recommendations have been made by the Secretaries of National Schools, with respect to the furnishing of visitors of schools in cases where the managers shall require such aid. It is hoped that much good may result from the plan for securing the correctness and efficacy of masters.

Thanks were returned to Archdeacon Barnes, for the transmission of an interesting report of the Bombay schools, and for establishing a district Society for the Promoting of Christian Knowledge.

The average number of boys at present in the Central School is 451, and of the girls 280.

278 boys have left the school, and 151 girls, many of whom have received all the

benefits of the institution, for which their friends have expressed their gratitude to the Committee.

The larger grants of sums for establishing schools in various parts of the kingdom, have been as follows:

150*l.* to the schools at Amlwich.

150*l.* to Margate.

100*l.* to Foles Hill.

Grant to Bridlington increased from 200*l.* to 300*l.*

100*l.* to Falford.

140*l.* to Derby.

200*l.* to Sunderland.

A grant to Staines of 20*l.* additional, on the condition that a girls' school be added, which is what the Committee recommend in all cases.

100*l.* to Attercliffe, in Yorkshire.

150*l.* to Truro.

50*l.* for the girl's school at Kendal.

100*l.* to Ely.

100*l.* to Carmarthen.

100*l.* to Kingswood.

250*l.* to Milbourne, the Rev. Mr. Bagg, Curate of that place, having advanced more than that sum on his own account, and at his own risk, and the school being intended to contain four hundred children.

The Committee agreed to recommend, that permission be given to the children of Sunday schools, to attend occasionally, one or two days in the week, at the National School; a measure well deserving of general adoption.

Regarding now the interests of this Society, as connected intimately with the settled form of faith and worship, according to the purest model in the Christian Church, the best pains will no doubt continue to be exerted for its extension and support, by all who feel for the cause of true Religion in its public character and its vital interests. The great truths of Religion are designed for all; for families and states, for men and nations. To this end the provisions were originally made for its collective numbers, when the first triumphs of the Gospel were accomplished. In turning our views, therefore, to the rule of faith and practice, to the regulated state of things in Christian countries, and to the scheme of National instruction inseparable from those orderly appointments, we look directly to united objects which Christ and his Apostles have combined. Our limits, then, in these respects, are but commensurate with the boundaries of the Christian household in one state, and in this country they correspond, accordingly, to the settled constitution of the realm.

It is enough to have shewn, by the clearest documents, concerning this new and salutary method of Instruction, that it extends itself with ease and certainty to vast numbers who must otherwise have wanted such advantages; and what the consequences would be, where this defect should

be suffered to remain, will be calculated in a moment by those, who feel rightly for their own interests, and, by the same sure standard, for the interests of others.

It was manifest beyond the power of contradiction, that with respect to the larger districts of our native land, it was hardly practicable, if not quite impossible, to instruct so many in a way so sure, so expeditious, and attainable at so small a cost.

Such an Institution could not fail to attract the best regard of the noble minded, the chief in rank and station, the liberal, the prudent, and religious; those who honour God, and are deeply mindful, that in his fear only the ground must be laid of every good thing in public or in private life, and with reference to present things or future. The support and maintenance of the work so happily began, and so successfully pursued, will not, therefore, fail to engage new efforts on the part of those, in whom a reverence for the great Author of their being, begets a just regard for all who share a common nature with them, together with a zeal for the welfare of their country, where the first claims must arise, however wide may be the compass of that Charity, which extends itself to all. Such men we shall be sure to find at the head of plans like that before us; and it is obvious, of how great importance it is, that such designs should be so encouraged and sustained. Next to their intrinsic worth, with the fair examples, and decided patronage of the chief and most distinguished persons in the public body, will tend most to promote their increase, and to ensure their permanent stability.

If this were the place for replying to the cavil in which we are sometimes reminded, that the infidel will sow upon the ground which we prepare, the answer would be easy. We need not dread the conflict. The truth will maintain its influence, when it is once implanted in the human mind. The transcendent value of its own discoveries, and the need we have of what is so revealed, to render our very being and existence of any real worth to us, will secure that triumph.

Above all, we must first persuade ourselves, that God will forsake his own cause, before we can consent, for any timorous apprehension, to forego our part in the service which we owe to others, or to relax our labour in the welcome task of training many souls to glory.

The Report having been concluded by the Secretary, His Grace the Archbishop of Canterbury rose and remarked that in the luminous detail of the proceedings of the Society since its first establishment, the meeting had heard enough that afforded the most ample satisfaction. One circumstance alone they had

to regret, that the funds were now exhausted, but of this the Treasurer's Report would furnish them with the particulars.

The Annual Account of Receipts and Expenditure was then read by Mr. Joshua Watson, who summed up with the statement that there was at the present time a disposable balance of *only* 50*l*.

The Archbishop of Canterbury remarked that the Treasurer's Report had but too fully justified what he had said of the deplorable state of the funds; the Society was getting into debt, but notwithstanding this, they had not ceased to act for the Public, and it was to be hoped that they should speedily be placed in a more prosperous condition. He had the pleasure to announce that a grant of 2000*l*. in aid of the funds and to promote the objects of the Institution had been made out of the Royal Bounty: they would, he trusted, feel themselves re-established, and be enabled to extricate themselves from all their difficulties. His Grace moved that both the Reports should be printed.

Lord Kenyon said that it was a duty which had fallen to him of a most gratifying description, though he wished it were in more able hands, to move the thanks of the meeting to the Most Reverend Chairman; that in doing so he would not expatiate on the innumerable benefits derived to this and many other Institutions, from the zealous patronage and obliging condescension of the Prelate who now filled the Chair. In that company in which his Grace's merits were so well known and so highly appreciated, it would be presumptuous to say more; he should be cordially joined by all sincere supporters of the Church in bearing testimony to the unwearied attention and able assistance, which such objects as this uniformly received from the Archbishop.

Mr. Wilberforce said that it was a privilege which highly gratified

him to be allowed to second the motion. He could not but consider the importance of the service rendered to the Church and to society by the foundation and support of National Schools. In no way whatever could the welfare and security of the country be more certainly promoted, than by the success of this Institution; for the stamina, if he might so speak, of all political and moral establishments were to be found in it. At a time, when attempts are made to undermine all kingdoms, we should be more than usually solicitous to arm and guard those, who are exposed to danger and corruption with an antidote against the poison of evil principles. "It appears," he continued, "that in this country we have been somewhat wanting to ourselves in not taking advantage of the earliest opportunities to infuse truth into the youthful mind; but we are growing wiser, and by the promotion of true Religion, through the instrumentality of the Church of England, the best effects may be produced in the rising generation. It is a favourite idea with those who are inimical to all Religious Institutions, that the Church of England venerable as she is, must at length, having reached her prime, fall into decay; but it will be seen that the piety and activity of her Clergy in such works as these will renovate her strength and give her a youthful vigour capable of withstanding the stoutest of her enemies.

Lord Calthorpe had peculiar satisfaction in moving thanks to the General Committee—the thanks not merely of the Meeting, but of the Country at large. They were to be regarded as the directors and superintendents of the labours of an Institution which had for its object to improve the principles, instruct the mind, and reform the life; to dispose the affections, which must tend to either good or evil, to seek the good. "The object of the Society," he remarked, "is most important, especi-

ally at this time, when increasing civilization brings with it corresponding snares and temptations. Its object is to supply the antidote to that dreadful infection which is spread abroad with malignant industry by those who desire to undermine the religious hope and moral habits of the rising generation. But not only are the exertions of this Society beneficial to the young—the education furnished them will re-act upon their parents, who will in many cases learn the words of religious truth from the mouths of their children, and will receive from the only lips to which they may be inclined to listen, the lessons of sacred wisdom. His Lordship having pointed out some other reasons for which he conceived the National Society was eminently calculated to diffuse the inestimable blessings of pure and undefiled religion, and to secure to the Church of England the affections and regard of the people, more than any other institution, finished by expressing his opinion that those who had bestowed their time, labour, and exertion in the conduct of the Society were entitled to the thanks not only of the meeting but of the country at large.

Archdeacon Blomfield rose, he said, "with much satisfaction, though with diffidence, to second the motion. After what had been so eloquently urged he should only declare his conviction that the National Society was well fitted to instil into the minds of the people sound and rational Christianity. In the formation and support of schools upon this system, under the regulations prescribed, the best proof is given that we love our Established Church, not only because it is established by law, but because we know and value its intrinsic excellence. One circumstance was most deserving of remark, of which, as the Incumbent of a populous Parish, he was enabled to speak from personal observation; that of the children who have received

their education in these schools, a great majority continue to attend their Parish Church; that being qualified by their education, to join in the Liturgical Services with the understanding as well as with the lips, they were distinguished by regular and attentive behaviour, and by their endeavours to take a part in the Psalmody of the congregation. One benefit arising from this Institution seemed already to be developing itself in the more decent and orderly habits of the lower classes of the community; but any permanent benefit must materially depend on the personal superintendence and exertions of the Parish Priest; and in furtherance of his designs and labours for the establishment of schools he would meet with the co-operation even of seceders. In his own parish, in which were many dissenters, the funds of his school daily increased. In the present state of religious knowledge no dissenter of sincere religious principles, it may be presumed, would hesitate to foster such an education as tends directly to the promotion of religion, and to the prosperity of congregational worship. "This, then," he concluded, "is a topic of encouragement which experience has demonstrated to be just; and which may assist in obviating some of the difficulties which often appear to obstruct the Parochial Minister in the execution of his wishes, with regard to the establishment of a National School.

The Bishop of Worcester moved the thanks of the meeting to the Ladies' Committee, on whom no eulogium could be required. The services which they were peculiarly capable of rendering to the schools, they had rendered most effectively.

This motion was seconded by Mr. Davies.

The Bishop of London said, that there was a subject of congratulation, which it gave him the greatest pleasure to notice. The Institution, in spite of all discouragements

was still progressively advancing in the affections of the people, and other schools were continually coming into the same plans, and adopting the same principles. The Diocese of London would give a general idea of the state of the country in these respects—it may be considered," his Lordship remarked, "as affording a fair representation of the whole kingdom, being composed of the two different classes which together constitute the bulk of the community, that of towns and that of country villages. It is gratifying to know, therefore, that in this diocese the schools have progressively increased in number—that they have not only not receded in perfection of teaching, but that some have attained to the highest possible degree of excellence. Schools are now established in the Parish of Shoreditch, in which there formerly existed many obstacles to their establishment, on a scale in some degree commensurate with the wants of the Parish. It is not indeed surprizing that this advance should have taken place, or that where there is so much zeal and wealth and rank to be contributed the schools should flourish. Essex has suffered not less than any county from agricultural distress, but its effects have agreeably disappointed those who dreaded the ruin of all public charities. Schools are not fewer, but have increased in number more than in any former period. When I visited," added his Lordship, "the Central School at Chelmsford, the examination of the children excited the warmest approbation of a numerous and intelligent company, who bore testimony to the great benefit derived from the Central School in that town in forming and organizing those in the neighbourhood. Out of 450 Parishes and Chapels, 262 have Madras Schools. To the general Committee of Essex, and to the Clergy of the diocese, I am happy to pay a due tribute of approbation; for to their exertions

is the County mainly indebted for the flourishing state of its schools in union with the National Society." The Bishop concluded with moving the thanks of the meeting to the excellent founder of the system of National Education, the Rev. Dr. Bell.

The motion was seconded by the Dean of Chichester.

Lord Kenyon here stated that Dr. Bell was prevented from being present at the meeting, by his being obliged to attend a Chapter at Westminster.

The Bishop of Chester rejoiced that a most pleasing and easy task had been assigned him, to move thanks to the Treasurer, Mr. Watson. The subject spoke for itself. Mr. Watson's name was inseparably connected with that of the Society; wherever the National System was adopted, there were his zeal, judgment, and exertions sufficiently understood. "The Institution," remarked his Lordship, "is as a tree nourished, trained, and fostered by him, the branches of which now spread over all the land; 300,000 children are now reaping its salutary fruits. *Esto perpetua* be its motto. A large debt of gratitude is due to him for his munificent gift of Ely Chapel, but his benevolence is not confined to a single object. Not a Charity is there in this metropolis which has for its object the welfare and happiness of man, of which he is not an active member. The expression of gratitude being the only return for his invaluable services, which the meeting can make, or he accept, should therefore be cordially bestowed."

Mr. Gipps felt deeply the benefits of those talents and exertions which had been described, and seconded the motion.

Mr. Watson acknowledged the kindness of his friends, to which rather than to his own deserts, he wished to ascribe the great honour which had been done him; and he assured the meeting that he should

continue, with much satisfaction, those services which had been accepted in so flattering a manner.

Archdeacon Pott, in moving the thanks of the meeting to the Secretary, Dr. Walmsley, said, that with the nature of his services all present were well acquainted. His services were properly appreciated, and it must be the universal wish that they may long be continued to the Society. He had known Dr. Walmsley through life, seen his character established at College, marked his progress in well-doing, been his neighbour as a parish priest; in each, and every station, he had observed him exemplarily fulfilling his duties;—and was glad on this, and all occasions, to bear testimony to his worth.

The Archbishop of Canterbury had as many opportunities of estimating the worth of the Secretary, as most men of those who were then present; and he seconded the motion of thanks to him because he knew that they were due.

Dr. Walmsley expressed himself much flattered by the kind encomiums which had been paid him. "It may be thought," said he, "that I should now relinquish my labours to a younger head and younger hands; and perhaps I ought, but I am willing to continue at my post, cheered as I am by the opportunities afforded me of witnessing and recording the success of the National Society, in the accomplishment of all its benevolent and important objects. The Dr. assured the meeting that among 350 circulars which he had issued, there were not six exceptions to the gratifying statement, that an evident and wonderful improvement had taken place in the manners of the lower classes, in consequence of the religious instruction of the children in the National Schools. He then mentioned an interesting anecdote, illustrative of the happy effects of this education, as reflected on the parents. A little girl, of the name of Mary Jones, who was brought up in one

of the National Schools, had the misfortune to be born of parents of an irreligious and immoral character; they were utterly destitute of all pious principles, and were notorious for habits of swearing, drinking, and disgraceful conduct. The little girl was brought by sickness to her last moments, and on her death-bed she made a strong appeal to her father and mother, upon the dreadful and dangerous course of life they were pursuing, and upon the nature of their religious duties. The appeal was so effectually made, that from that time, according to the testimony of their parochial minister, they have never once omitted their attendance at Church; they have reformed their lives, and such has been the exemplary conduct of the mother especially, that it has been deemed proper to admit her to the Holy Sacrament.

The Bishop of Llandaff would not occupy the time and attention of the company, by enlarging further on general topics. His Lordship moved the thanks of the meeting to Archdeacon Pott, and the gentlemen of the Vestry of St. Martin's, for the use of their Vestry Room. For this accommodation they were indebted to the venerable Archdeacon from whom they received so many valuable services, and whose assistance in the promotion of every thing that was praiseworthy and beneficial to the public, was always most readily and effectively afforded.

Archdeacon Cambridge seconded the motion; and Archdeacon Pott acknowledged the honour done him.

Sir James Langham was desirous of moving a vote of thanks, which had not usually been included in the number of those offered on this occasion, but which appeared to him most justly due. That it had been before overlooked, he could not but consider a culpable omission. He should now, therefore, propose that the thanks of the meeting be given to the Secretaries and Treasurers of the Diocesan and

District Committees. These gentlemen had doubtless severally received the thanks of their respective Committees for the inestimable services rendered by them in their neighbourhood; but it was also incumbent on this meeting to add their acknowledgement of the co-operation which so greatly contributed to the benefit of the Parent Society. It was generally the Clergy who stepped forward to undertake the arduous office of conducting the public affairs of the Schools in each deanery or district; to diffuse the blessings of sound religious education, on the principles of the Established Church, throughout the country; and to set an example of industry, activity, and zeal, in the formation of establishments, calculated beyond all others, to ensure the happiness and welfare of their poorer parishioners.

The motion was seconded by Mr. G. Round, who bore willing testimony to the high respectability and useful services of the Diocesan Secretaries in the county of Essex.

Mr. Gipps, M. P. wished to remind the Meeting, that in proportion to the success of the Society, would necessarily be the increased demand upon its funds. It became, therefore, a point of vital consequence to consider in what manner its resources were to be replenished. He concluded, therefore, with submitting a Resolution, couched nearly in the following terms: "That the General Committee be requested to take into consideration, whether it be expedient to prepare an Address to the Public, and to request aid in promoting the objects of the Society.

Mr. W. Cotton, in seconding the motion, expressed his conviction of the necessity of the measure, and his readiness to contribute to the support of a Society, the general utility of which had been that morning so ably explained, and the practical advantages of which he had frequent opportunities of observing. He felt

assured that an appeal made to the public, in favour of such an Institution, would not be made in vain.

The ballot to fill up the vacancies in the General Committee took place, and the Meeting was dissolved.

Report of the Barbadoes Society for Promoting Christian Knowledge.

The Committee of the Directors of this Institution, in laying before the Governors this Report, in obedience to the "Act for the better Management and Support of the Central School," conceive it to be their duty, in the first place, respectfully to acknowledge the Society's obligations to the Legislature for having given this public sanction to its labours, and for having granted pecuniary aid in furtherance of that object, in particular, to which its attention has been hitherto more immediately directed.

To his Excellency the Patron, the Committee tender their warmest thanks for his very liberal donations. They cannot but augur most favourably of his friendly disposition towards this undertaking, from this additional proof of the lively interest which he has uniformly taken in the concerns of the poor.

Adverting to the primary objects originally contemplated by this Society, the Committee perceive that the affairs of the School claim their first notice.

There are, at present, receiving instruction in the Central School, ninety boys and thirty-two girls; of whose proficiency in reading, writing, and arithmetic, the late examination (which was witnessed by a very respectable company,) afforded a satisfactory proof: and, what is of still

greater importance, the Master has reported a general amendment of behaviour, especially manifest amongst the boarders. In addition to the ordinary routine of school business, plain needle-work is part of the daily employment of the girls; and, under the direction of Mrs. Packer, the Matron, they have always made and mended the boarders' clothes.

The Committee perform a pleasing duty in acknowledging the liberal and condescending attention of the Parent Society, which, early in the year 1820, gratuitously furnished the Society of this Island with a collection of elementary books of instruction, Psalters, Prayer-books, and Bibles, for the use of the School, and for distribution amongst the poor. Still further advantages have been subsequently gained by the Society of this Island, from its union with it as a District Committee. Many of the Society's tracts have been circulated amongst the poor; and, judging from the manner in which they have been received, the Committee indulge the most pleasing anticipations of success in this department of the Society's labours.

In concluding this statement of the Society's proceedings during the last twenty-one months, and contemplating the stage at which it has now arrived, the Committee feel confident, that if they cannot boast a rapid, they may at least report a steady, progress. They leave it to the unprejudiced, to make due allowance for those difficulties in their undertaking, which local experience will enable them in some degree to appreciate.

We are happy in being able to add, that the Institution is now placed on a permanent footing; the legislature having voted an annual sum of 800*l.* currency for its support.

ECCLESIASTICAL PREFERMENTS.

Armistead, T. B.D Vicar of *Backford* and *Weverham*, *Cheshire*, and a minor canon of *Chester cathedral*, to the living of *Cockerham*, near *Lancaster*; patron, **THE LORD BISHOP OF CHESTER.**

Annesley, hon. and rev. W. to the vicarage of *Studley*, *Warwickshire*; which has been vacant since the reign of *Edward VI.*

Barnes, F. D.D. Sub-dean of *Christ Church, Oxford*, to the rectory of

Stokely Pomeroy, Devon; patron, **THE LORD BISHOP OF EXETER.**

Beetham, J. T. B.A. to the vicarage of *Bunny*, near *Nottingham.*

Clerk, L.A. B.A. to the perpetual curacy and Parish Church of *Rumburgh*, with *St. Michael, Southelmham* annexed, in the county of *Suffolk*; patroness, **MRS. MARY ATHILL, of Halesworth.**

Dobree, P. P. M.A. Fellow of *Trinity college, Cambridge*, to be regius professor of *Greek* in that University, on

the resignation of the very rev. J. H. Monk, D.D. Dean of Peterborough.

Donker, W. to the rectory of Hawuhy.

Fardell, H. M.A. to the rectory of Feltwell, Norfolk; patron, THE LORD BISHOP OF ELY.

Fauquier, G. L. W. B.A. to the vicarage of Barton, Norfolk; patrons, THE HON. J. WODEHOUSE, and CHARLOTTE LAURA his wife.

Fenton, J. to hold the vicarage of Penrith, with the vicarage of Torpenhow, Cumberland; by dispensation under the great seal.

Foley, J. M.A. rector of Holt, Worcestershire, and domestic chaplain to the Earl of Mountnorris, to the rectory of Shrawley, by dispensation under the great seal; patron, THOS. SHRAWLEY VERNON, Esq. of Astley.

Goode, A. Jun. to be one of the chaplains of the Hon. East India Company on the Bombay station.

Hamilton, J. L. to the rectory of Ellesborough, Bucks.

Hatton, D. to be chaplain in ordinary to HIS MAJESTY, vice the rev. Dr. H. Pearson, preferred.

Homer, T. of Trinity college, Cambridge, to be second master of the Sheffield Free Grammar School.

Jameson, J. B. to the perpetual curacy of Heywood, Lancashire.

Jones, W. P. of the King's school, Canterbury, to be domestic chaplain to the BARONESS DOWAGER LAVINGTON.

Maydwell, J. to the rectory of Boothby Pagnell, Lincolnshire; patron, J. R. LATCHFORD, Esq.

Mekham, R. M.A. to the rectory of Ripple, Kent, vacant by the death of the Rev. C. Philpot.

Mogg, H. H. Vicar of Chewton Mendip, to be domestic chaplain to the MARQUIS OF AYLESBURY.

Moore, R. to the rectory of Wimbourne Saint Giles, Dorsetshire; patron, the EARL OF SHAFTESBURY.

Pack, B. to the rectory and vicarage of Tullom, alias Baltimore, in the diocese of Ross; patron, THE LORD BISHOP of Cork and Ross.

Pearce, H. M.A. late Conduct of King's college, Cambridge, to the rectory of Hemblyingby, Lincolnshire; patrons, the PROVOST and FELLOWS of that SOCIETY.

Postle, E. B.A. to the rectory of Colney, Norfolk; patron, J. POSTLE, Esq. of Colney Hall.

Porcell, J. M.A. head master of the Free Grammar School, Monmouth, to be lecturer of Mr. Jones's Foundation in that town.

Read, W. M.A. of Ston-Easton, to be one of the domestic chaplains to HIS ROYAL HIGHNESS THE DUKE OF CLARENCE.

Sheen, S. M.A. to the rectory of Stanstead, Suffolk, on his own petition.

Smalley, G. M.A. to the vicarage of Debenham, Suffolk; patron, LORD HENNIKER.

Smith, J. D.D. of Corpus Christi college, Oxford, and head master of the Grammar-school, Manchester, to the rectory of St. Ann's, in that town; patron, the LORD BISHOP OF CHESTER.

Sworde, T. M.A. to the perpetual curacy of Bungay St. Mary's; patron, THE DUKE OF NORFOLK. The same gentleman has also become evening lecturer of the Parish, at the unanimous desire of the inhabitants in vestry assembled.

Warren, T. S. M.A. of Sidney college, Cambridge, to the vicarage of Dorrington, near Sleaford; patron, SIR GILBERT HEATHCOTE.

UNIVERSITY OF OXFORD.

Degrees conferred, May 28.

BACHELOR IN DIVINITY.—R. W. Sibthorpe, Magdalen college, grand compounder.

MASTERS OF ARTS.—W. S. R. Cockburn, Exeter college; J. H. Barber, Wadham college; J. Pritchard, Brasenose college; and P. Parker, Christ Church.

BACHELORS OF ARTS.—T. H. Noyes, Christ Church, grand compounder; and W. H. Michell, Trinity college.

June 4.

BACHELORS IN DIVINITY.—D. Benyon and P. C. Chambers, Jesus college.

MASTERS OF ARTS.—J. Dighton, Exeter college, grand compounder; J. C. F. Tuffnell, Christ Church, grand compounder; W. B. Thomas, Pembroke college; E. R. Taylor, Wadham college; W. Jacobs, New college; W. Bowden, Trinity college; J. W. Tomlinson, Trinity college; R. B. Bourne, J. Trebeck, W. Machean, and H. L. Neave, Christ Church; W. H. Bailhe, J. M. Colson, and F. W. Gray, Balliol college; W. Armistead, and J. Wright, Brasenose college; J. H. Newman, Oriel college; C. Hardwick, University college; G. Buckridge, Worcester college; E. Williams, and O. G. Williams, Jesus college.

BACHELORS OF ARTS.—J. E. Denison, Christ Church, grand compounder; S. H. White, Merton college; S. H. Hall, St. Mary Hall; J. S. Litchfield, and J. Amphlett, Trinity college; W. H. Greenville, T. H. Causton, and C. W. Watson, Christ Church; J. L. Puxley, Brasenose college; H. H. Green, Worcester college; E. Evans, Jesus college; J. H. Watson, Wadham college, and W. Smith, Lincoln college.

June 12.

HONORARY DOCTORS IN CIVIL LAW.—Sir Berkeley William Guise, Bart. M.P. Major-General Sir George Sackville Browne, K.C.B. and Edward Webb, Esq. M.P.

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June 13.

BACHELOR AND DOCTOR IN DIVINITY.—J. G. Challen, *M.A. University college, grand compounder.*

DOCTOR IN MEDICINE.—G. Hall, *B.M. University college.*

MASTERS OF ARTS.—G. N. Oxnam, *Exeter college*; R. Battiscombe, *Merton college*; J. Abbott, *Pembroke college*; H. Taylor, and J. Streynham, *Baliol college*; and H. Monro, *University college.*

BACHELORS OF ARTS.—J. M. D. Alexander, *Brasenose college*, and H. L. Whalley, *Pembroke college.*

June 17.

BACHELORS IN DIVINITY.—W. Mills, and G. Booth, *Magdalen college.*

BACHELOR IN CIVIL LAW.—J. Nicholl, *Christ Church, grand compounder.*

MASTERS OF ARTS.—J. Plumer, *Oriel college*; E. G. A. Beckwith, *Magdalen college*; H. Brandreth, and J. Pruett, *St. John's college.*

BACHELORS OF ARTS.—G. Watson, *Brasenose college*; L. Smith, *Christ Church.*

June 19.

BACHELOR AND DOCTOR IN DIVINITY.—J. W. Burford, *Wadham college.*

June 3.

The rev. William King, *M.A.* was admitted Fellow of *Corpus Christi college.*

June 6.

Mr. Clement Greswell, and Mr. George William Newham, were admitted Scholars of *Corpus Christi college*; the former on the *Leicestershire*, and the latter on the *Lincolnshire* foundation.

June 11.

An examination and election of Scholars from *Bromsgrove School* to *Worcester college*, took place in the school-room, when D. Bourne, son of Dr. Bourne, Aldrichian Professor of Medicine, H. Turbitt, son of J. Turbitt, esq. of *Halford, Warwickshire*; and C. Whateley, son of J. C. Whateley, esq. of *Dallcote-house, Shropshire*, were elected. The examiners were, the Provost and one of the Fellows of *Worcester college.*

June 13.

The rev. Joseph Shaw, *M.A.* and Edward John Ash, *M.A.* of *Christ's college*; and rev. James Collett Ebdon, *M.A.* of *Trinity-hall, Cambridge*, were admitted *ad eundem.*

June 14.

The rev. Henry Wheatley, *M.A.* and Senior Fellow of *Queen's college*, on the old foundation was elected, by the Provost and Fellows of that Society, Principal of *St. Edmund Hall*, vacant by the death of the rev. Dr. Thompson.

June 18.

Mr. T. L. Wheeler, youngest son of the rev. Allen Wheeler, Head Master of the College School, *Worcester*, was elected from that School a Scholar of *Worcester college*, on Sir Thomas Cooke's foundation. The election was made in the College School Room, by the Provost and Fellows of *Worcester college.*

Mr. Bloxham, Commoner of *Worcester college*, and Mr. Walkey, Commoner of *Baliol college*, were elected Scholars of the former Society.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred.

May 23.

HONORARY MASTERS OF ARTS.—Lord Dudley Coutts Stuart, *Christ's college*; and Rev. Sir R. M. Le Fleming, Bart. *Trinity Hall.*

June 11.

DOCTOR IN CIVIL LAW.—R. Wardell, *Trinity college.*

BACHELORS IN DIVINITY.—J. S. Tozer, *St. John's college*; T. Greene, *Corpus Christi college*; R. Jeffreys, *St. John's College*; J. J. Cory, *Sidney college*; A. Irvine, *Emanuel college*; and W. Morgan, *Queen's college.*

MASTERS OF ARTS.—W. Plucknett, *St. John's college*; W. Paynter, *Trinity college*; and F. Bedford, *Pembroke-hall.*

BACHELOR IN CIVIL LAW.—J. Blake, *St. John's college.*

BACHELOR OF ARTS.—A. W. Hall, *St. Peter's college*; and E. Saunders, *Jesus college.*

May 31.

Mr. J. Wilder, of *King's college*, was admitted a Fellow of that Society.

June 6.

The Chancellor's Gold Medal, for the best English Poem, by a resident Undergraduate, was adjudged to Winthrop Mackworth Praed, of *Trinity college.* Subject—*Australasia.*

At a Congregation this day, the following gentlemen were elected Barnaby Lecturers for the year ensuing.

MATHEMATICAL.—S. Carr, *M.A. Queen's college.*

PHILOSOPHICAL.—J. P. Higman, *M.A. Trinity college.*

RECTORIC.—W. Greenwood, *M.A. Corpus Christi college.*

LOGIC.—J. Hallowell, *M.A. Christ's college.*

June 19.

Sir William Browne's Gold Medals for the Greek Ode, and for the Greek and Latin Epigrams were yesterday adjudged as follows:—

GREEK ODE.—"In obitum viri admodum Reverendi Doctissimique Thomæ

Famshawe Middleton, *Episcopi Calcuttensis*," to Winthrop Mackworth Praed, *Trinity college*.

GREEK EPIGRAM—"Εάν γρ φιλομαθής, ἔσθ' πολυμαθής."

LATIN EPIGRAM—"Ὅς φενύει παλιν μαχίσται," to John Wilder, Fellow of *King's college*.

LATIN ODE—"Africani Catevus Devincti." No prize adjudged.

June 23.

The Annual Prizes of 15 Guineas each, given by the representatives in Parliament, of this University, for the best Dissertations in Latin Prose, were adjudged as follows:

SENIOR BACHELORS.—"Quædam sunt Ecclesiæ Legibus Stabilita Beneficia, et Quâ Ratione maximè Promovenda?" Alfred Ollivant, *B.A. Trinity college*.

No second Prize adjudged.

MIDDLE BACHELORS.—"Qui Fructus Historiæ Ecclesiasticæ Studiosis Principiendisunt?" C. E. Kennaway, *St. John's college*; G. Long, *B.A. Trinity college*.

The Porson Prize for the best translation of a passage from Shakspeare into Greek verse, was adjudged to B. H. Kennaway, *St. John's college*.—Subject, Hen. VIII. Act V. Scene 6. beginning with "This royal infant," and ending with, "And so stand fix'd."

ORDINATIONS.

By the LORD BISHOP of NORWICH, in that Cathedral, on Sunday, May 25, the following gentlemen were ordained.

DEACONS.—F. P. Baker, *B.A. Caius college*; J. Baker, *Trinity Hall*; E. R. Beevor, *Corpus Christi college*; C. H. Bennett, *Trinity college*; H. W. Blake, *Corpus Christi college*; E. G. Blyth, *Christ's college*; C. H. Browne, *Corpus Christi college*; J. T. Burt, *Caius college*; G. Chessunt, *Corpus Christi college*; Lord G. H. S. Churchill, *Emmanuel college*; T. Collyer, *St. John's college*; R. M. Cremer, *Corpus Christi college*; C. M. Doughty, *Caius college*; R. Farnell, *St. Peter's college*; G. Gage, *St. John's college*; G. A. F. Hart, *Christ's college*; T. Heath, *Clare Hall*; J. R. Hopper, *Christ's college*; W. C. Maddon, *Queen's college*; D. R. L. Moxon, *Catherine Hall*; G. B. Moxon, *Corpus Christi college*; W. F. Patteson, *Trinity college*; C. F. Ranworth, *Sidney college*; and C. Reynolds, *Caius college*, Cambridge. M. Seaman. G. H. Webster, *Queen's college*; and W. H. Wilkinson, *St. John's college*, Cambridge.

PRIESTS.—R. Andrews, *Emmanuel college*, Cambridge; J. R. Barker, *Trinity college*, Dublin. J. A. Barron. T. Beckwith, *Corpus Christi college*; B. Bowles, *Clare hall*; A. E. L. Bulwer, *Pembroke hall*; and W. B. Clarke, *Jesus college*,

Cambridge. J. Cooper. T. H. Copeman, *St. John's college*; and N. Croer, *Corpus Christi college*, Cambridge. J. T. Davies. E. Edwards, *Jesus college*; G. L. W. Fauquier, *Pembroke hall*; C. Hatch, *King's college*; and P. Holmes, *Corpus Christi college*, Cambridge. A. Jenour. W. C. Leach, and G. Lucas, *Trinity college*; C. D. Maitland, *Catharine hall*, and J. C. Mitchell, *St. John's college*, Cambridge; G. Munford, *Magdalen hall*, Oxford; G. Pitt, and E. Postle, *Trinity college*, Cambridge; T. Quarles, *Easter college*; and G. Smalley, *Trinity college*, Oxford. G. Stewart, and J. Stewart. H. Studd, *Caius college*, and W. T. Worship, *Jesus college*, Cambridge.

By the BISHOP of PETERBOROUGH, on the same day, in the Cathedral Church of that city.

DEACONS.—T. Mercer, *Trinity college*; and W. Mousley, *Queen's college*, Cambridge.

PRIESTS.—J. Ford, *Oriel college*; and J. C. Jenkins, and R. Roche, *Lincoln college*, Oxford; W. Turner, *St. John's college*, and R. Williams, *Pembroke hall*, Cambridge.

By the Hon. and Right Rev. the LORD BISHOP of OXFORD, at Christ Church, on the same day.

DEACONS.—R. A. Musgrave, *Trinity college*, Cambridge. W. Colston. C. Harbin, and W. Harding, *Wadham college*; H. W. Buckley, *Merton college*; H. A. Pye, *Magdalen college*; O. Jenkins, *Jesus college*; B. D. Hawkins, *Pembroke college*; C. C. Clerke, *Christ Church*; R. C. Coxe, *Worcester college*; J. Linton, *Magdalen college*; F. S. Newbold, *Brasenose college*; and W. Harrison, *Christ Church*, Oxford.

PRIESTS.—W. B. Thomas, *Pembroke college*; T. V. Durell, *Christ Church*; and H. J. Dawes, *Edmund hall*, Oxford. C. Radford. W. Kay, *Magdalen college*; L. Lewellin, and J. R. Holcombe, *Jesus college*; A. Johnson, *Wadham college*; R. Bracken, *Queen's college*; C. W. W. Eytton, *Jesus college*; F. Gaubier, *All-Souls college*; T. C. Percival, R. Palmer, W. F. Lloyd, and H. Wollesley, *Christ Church*; W. S. Cole, *Worcester college*; G. Rooke, *Merton college*; P. Aubin, *Jesus college*; and J. P. Roberts, *New college*, Oxford. F. Horsley.

By the Hon. and Right Rev. the LORD BISHOP of GLOUCESTER, in that Cathedral, on the same day.

DEACONS.—J. Shackleton, *Pembroke college*; J. Edwards, *Worcester college*; T. Jones, *Wadham college*; S. Lloyd, *Magdalen college*; L. G. G. Dryden, *Lincoln college*; W. Miller, *St. Alban hall*; G. S. Prior, *Queen's college*; and T. Furbieux, *Magdalen hall*, Oxford.

PRIESTS.—A. Helicar, *Trinity college*, 3 L 2

Oxford; and W. Pashley, *St. John's college, Cambridge*.

On Monday, May 26, by the BISHOP of HEREFORD, in the Chapel of *St. Mary's College, Winchester*.

DEACONS. — Hon. G. S. Cocks, B. Twisleton, and G. Deane.

PRIESTS. — W. B. Lee, and R. Roberts, *New college, Oxford*.

On Sunday, June 22, by the LORD BISHOP of BRISTOL, in *Christ college chapel, Cambridge*.

DEACONS. — J. Gedge, *M.A. Jesus college, (by Let. Dim. from BR. of LINCOLN;)* and W. Hicks, *B.A. Magdalen college, (by Let. Dim. from BR. of ELY.)*

BERKSHIRE.

Married, at *East Hendred*, the rev. W. J. Kerrieh, *M.A. prebendary of Sarum*, rector of *Paulesbury, Northamptonshire*, and formerly fellow of *New College, Oxford*, to Emma Elizabeth, second daughter of the late C. W. Wapshare, esq. of *Salisbury*.

Died, in the 84th year of his age, the rev. James Birch, *B.D. rector of Great Wishford, vicar of Ashbury*, and late fellow of *Magdalen college, Oxford*. The vicarage of *Ashbury* is in the gift of the president and fellows of *Magdalen college*.

BUCKINGHAMSHIRE.

Married. — By the rev. Dr. Cotton, at *Chicheley, Newport Pagnell*, the rev. Richard French Laurence, *M.A. Fellow of Pembroke college, Oxford*, and Sub-librarian of the *Bodleian*, to Barbara, only surviving daughter of the rev. W. Cotton, of *Chicheley*.

CAMBRIDGESHIRE.

Married. — The rev. R. Y. Keays, *M.A. of Pew-hill-house, near Chippenham*, to Fanny, second daughter of Lt.-Colonel Tuffnell, of *Lackham-house*.

Married. — At *Chatteris*, by the rev. C. Simeon, *M.A. the rev. R. E. Hankinson, of Walpole, St. Peter's, Norfolk*, to Susannah Mary Anne; and the rev. M. Boswell, of *Southgate, Middlesex*, to Dorothea, daughters of the rev. Dr. Chatfield, vicar of *Chatteris*.

CHESHIRE.

Died. — The rev. R. Barlow, incumbent of *Lower Peover and Tubley*.

DEVONSHIRE.

Married. — At *Dartmouth*, the rev. Mr. Hoekin, to Miss Langworthy, only daughter of the late Alfred Sharke Langworthy, esq. of *Modbury*.

DORSETSHIRE.

Married. — The rev. G. W. Chard, vicar

of *Blandford*, to Elizabeth Frances, eldest daughter of the late rev. Thomas Diggle, rector of *Tarrant-Hinton*.

GLOUCESTERSHIRE.

Died. — The rev. D. Fearon, vicar of *Painswick*.

HEREFORDSHIRE.

Died. — At *Hereford*, aged 24 years, the rev. Thomas Edward Duncumb, *B.A. of Exeter college*, and eldest son of the rev. John Duncumb, rector of *Abbey Dore*, and vicar of *Mausel Lacy*, in that county.

LANCASHIRE.

Married. — At *Childwall*, by the rev. Samuel Kent, the Rev. John A. Cramer, *M.A. Student of Christ church, Oxford*, to Harriet, second daughter of the late John Ashton, esq. of the *Grange, Cheshire*.

LEICESTERSHIRE.

Died. — At *Asfordby, near Milton Mowbray*, aged 80 years, the rev. T. B. Burnaby, rector of *Asfordby and Ashby Folville*, and for many years in the Commission of the Peace for the County. He was formerly of *St. John's college, Cambridge, B.A. 1766, M.A. 1769*.

LINCOLNSHIRE.

Died. — At *South Willingham*, the rev. R. Curtois, rector of that parish, and vicar of *Luddington and Ludford*.

The rev. W. Jackson, rector of *Nettleton*, vicar of *Ingham*, and perpetual curate of *Hemswell*.

At *Mumby, near Alford*, aged 84, the rev. G. Hogarth, vicar of *Mumby and Hogsthorpe*.

MIDDLESEX.

Married. — At *St. Ann's*, the rev. E. Sidney, *B.A. to Eliza*, daughter of J. Vaughan, Esq.

At *Twickenham*, the rev. George John Trevor Spencer, of *University college, Oxford*, son of the Hon. Wm. Robert Spencer, to Harriet Theodora, daughter of Sir Benjamin Hobhouse, Bart.

At *St. Pancras New church*, the rev. Henry Trimmer, *B.A. of Exeter college*, to Mary, eldest daughter of James Deacon, esq. of *Russel-place, Fitzroy-square*.

At *St. George's, Hanover-square*, the rev. R. Bracken, Fellow of *Queen's college, Oxford*, to Henrietta Harriett, eldest daughter of the late D. Campbell, esq. of *Bedford-square*.

Died. — At the vicarage house, *St. Stephen's, Coleman-street*, the rev. T. Twigg, vicar of that parish.

At *Hampton*, aged 25, the rev. C. Jepson, *B.A. of Trinity college, Cambridge*, curate of *Heighton, near Lincoln*.

NORFOLK.

Married.—At *St. Michael at Plea Church, Norwich*, the rev. Ralph Baker, to Jane Elizabeth, eldest daughter of the late rev. G. Beevor, rector of *Wilby and Hargham*.

NOTTINGHAMSHIRE.

Married.—The rev. Richard Haygarth, vicar of *Stapleford*, to Elizabeth Catharine, only daughter of the late Samuel Leach, esq. •

OXFORDSHIRE.

- Married.—The rev. A. Nicoll, *LL.D.* regius professor of Hebrew, and canon of *Christ church, Oxford*, to Sophia Catharine, eldest daughter of the rev. J. Parsons, of *St. Alban Hall*.

The rev. James Tripp, of *Up Waltham*, to Miss Eliza Harvey, grand-daughter to the late Gen. Harvey, and niece to J. H. Tilson, Esq. of *Wallington Park*.

SHROPSHIRE.

Married.—The rev. Edwin Sidney, *B.A.* of *St. John's college, Cambridge*, to Eliza, eldest daughter of John Vaughan, esq. of *Shrewsbury*.

Died.—Suddenly, aged 74, the rev. John Cooper, curate of *Ellesmere and Hordley*.

SOMERSETSHIRE.

Married.—On Tuesday, 24th of June, at *Wimham*, by the rev. F. J. H. Festing, vicar of that parish. The rev. John Lempiere, *D.D.* of *Penbrooke college, Oxford*, rector of *Meath*, and *Newton St. Petrock*, in the county of *Dorset*, to Anne, only daughter and heiress of the late Edward Collingwood, esq. captain in his Majesty's royal navy.

The rev. W. Edwards to Miss E. Lansdown, both of *Shepton Mallet*.

STAFFORDSHIRE.

Married.—The rev. Edward Whieldon, rector of *Burslem*, and domestic chaplain

to the Right Hon. the Earl of Mountnorris, to Mary, daughter of John Bell, esq. of *Farley Hall*.

SUFFOLK.

Died.—Aged 63, the rev. W. Tyson, curate of *Rumburgh with St. Michael, Southwold*, annexed.

At *Shadacre Hall, Shimpling*, in the 69th year of his age, the rev. J. Plampin, *M.A.* rector of *Whatfield and Stansted*, and formerly fellow and tutor of *Jesus college, Cambridge*.; *B.A.* 1776, *M.A.* 1779. The rectory of *Whatfield* is in the patronage of the Master and Fellows of that society.

SUSSEX.

Died.—Aged 89, the rev. Richard Wadeson, rector of *Fairlight*.

WILTSHIRE.

Died.—In the 84th year of his age, the rev. J. Birch, *B.D.* rector of *Great Wishford*, and vicar of *Ashbury*, and late Fellow of *Magdalen college, Oxford*.

The rev. W. Jackson, rector of *Nettleton*, vicar of *Ingham*, and perpetual curate of *Hems-Reading*.

WALES.

Married.—The rev. D. Edwards, curate of *Bassalkey*, to Miss B. Griffiths, of *Newport, Monmouthshire*.

The rev. J. P. J. Parry, rector of *Edern, Carnarvonshire*, to Margaret, only daughter of W. M'Iver, esq. of *Liverpool*.

The rev. Watkin Price, rector of *Kiltyebell*, perpetual curate of *Languke*, and one of his Majesty's Justices of the Peace for the County of Glamorgan.

EAST INDIES.

Died.—At *Bombay*, the rev. G. Martin, *M.A.* one of the chaplains to the East India Company, and vicar of *Great Ness, Shropshire*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered to the Clergy of the Archdeaconry of Colchester, by C. J. Blomfield, *D.D.*: at his primary Visitation, in May 1823, and published at their Request. 4to. 2s.

Bishop Hall's Sacred Aphorisms, selected and arranged with the Texts of

Scripture to which they refer. By R. B. Exton, Rector of *Athelington, Suffolk*. 12mo. 3s. 6d.

Scripture Names of Persons and Places familiarly explained: intended as a Companion to the reading of the Holy Scriptures, for the Use of Young Persons. 12mo. 4s.

St. Paul's Thorn in the Flesh, explained in a Discourse on 2 Corinthians, xii. 7. with a Preface and Notes. By the Rev. J. G. Tolley. 2s.

A Sermon, one of several of the same Character and Style, which will probably be committed also to the Press, should a favourable Reception of it encourage their Publication. 8vo. 1s. 6d.

Selections from the Book of Proverbs, intended as Reading Lessons for the Use of Schools. 12mo. 6d.

The Clergy Vindicated: a Sermon preached in the Church of St. Sepulchre, Snow Hill, London, on Tuesday, April 29, 1823; at the Visitation of the Venerable J. H. Pott, Archdeacon of London. Published by Desire of the Archdeacon and Clergy. By R. Naues, M.A. Rector of Allhallows, London Wall, Archdeacon of Stafford, &c. &c. 8vo. 1s. 6d.

A Sermon preached at the Visitation of Kingston, May 12, 1823. By the Rev. W. Rose, M.A. F.R.S. Rector of Beckenham, in Kent, and Carshalton, in Surrey. Published at the Request of the Clergy. 8vo. 1s.

A Sermon preached May 18, 1823, in the Parish Church of St. John, Southwark. By the Rev. J. C. Abdy, A.M. Rector and Alternate Lecturer of St. George, Southwark. 8vo. 1s.

A Charge delivered to the Clergy, &c. of the Archdeaconry of Bedford, 1823.

at the primary Visitation of H. K. Bonney, M.A. Archdeacon of Bedford. 8vo. 1s. 6d.

A Sermon preached in the Parish Church of Newark, April 25, at the Visitation of the Venerable Archdeacon of Nottingham, by the Rev. J. Bayley, A.M. Late Fellow of Emmanuel College, Cambridge. 1s. 6d.

MEDICINE.

The Hunterian Oration, delivered in the Theatre of the Royal College of Surgeons in London, on the 14th of Feb. 1823. By Sir Wm. Blizard, Knt. President of the College, &c. &c. 4to. 6s.

MISCELLANEOUS.

An Epitome of Locke's Essay on the Human Understanding, in Question and Answer; for the Use of those who intend to enter upon the Study of Metaphysics. 12mo. 2s. 6d.

The Farmers; or Tales for the Times, addressed to the Yeomanry of England. By the Author. 12mo. 2s. 6d.

The History of Thomas Martin, or, "a little that the righteous man hath is better than great riches of the ungodly." 9d.

The History of Fanny Mason. "Not with eye service as men-pleasers; but as the servants of Christ, doing the will of God, from the heart."—Ephes. vi. 6. 9d.

LITERARY INTELLIGENCE.

The Rev. Dr. Russel, of Leith, proposes to publish, by Subscription, a new Edition of Keith's Catalogue of the Scottish Bishops; to add a Life of the Author, and continue the Work to the present Time. It will form a handsome Volume in Octavo.

A Dissertation on the Fall of Man, in which the literal Sense of the Mosaic Account of that Event is asserted and vindicated, by the Rev. George Holden, will be published in a few Days.

Mr. Nedham has in the Press, "Corn Tables, shewing the Cost of any Number

of Quarters and Bushels, from Ten Shillings to Eighty Shillings per Quarter."

The fifth and sixth Volumes of Dr. Miller's Lectures on the Philosophy of History, are nearly ready for the Press. They will comprize a Continuation of the History of this Country to the Revolution, and of the Continental States, as near as could be done to the same Period; and consequently will contain an Analysis of all the Details of the Reformation in various Countries; together with the Progress of Policy both at Home and Abroad.

POLITICAL RETROSPECT.

WE shall detain our readers but a few minutes with our Retrospect of the political events of the last month—not that they have been few, unimportant, or uninteresting, but that they are for the most part, at the time of our writing this, still unfinished; and we think it better to postpone our general observations upon them, till they are brought to a close, and have assumed that shape, which the Legislature in its wisdom shall finally impose upon them. In this state are the Marriage Act, the English Catholics Bill, and the Criminal Law Bills.

In the first of these measures great difficulty has been felt in the Lords, as to the mode of preventing clandestine and irregular marriages of minors; it is not for us to say or think that the difficulty is imaginary, but we will venture to say that it has been much exaggerated by attempting to do too much, and by not always sufficiently considering what means are, or are not, lawful to be used for such prevention. So long as there are passion, folly, and deceit, in the world, so long will there be, from time to time, improper marriages; it is idle to think that any law will wholly prevent them—it cuts the Gordian Knot indeed, to say that such marriages may be set aside; but is it lawful so to do—legal perhaps it may be, for we know no bounds to the legal powers of the Legislature; but all things that may be supposed legal, are not, therefore, in the higher sense of moral and religious fitness, lawful. If such a measure were in this sense lawful, it ought to have the power of placing the parties in the same state, as if the tie had never been contracted; can it do so—do not the feelings of our nature declare, that the remedy leaves the parties (one at least of them) nearly

in as blighted, and miserable a condition, as the disease could have reduced them to? As a mode of prevention, experience has proved it to be inefficacious—as a mode of punishment, its lawfulness is questionable, its severity excessive and undistinguishing. The same remarks cannot be made upon the plan which seems founded on the principle of the old statute of Philip and Mary. This statute wisely cut at the root of those marriages which it is most desirable to prevent and punish; we mean marriages for the sake of gain, by removing the temptation. By its provisions, whoever conveyed away a woman child unmarried within the age of sixteen, from the possession and against the will of her parents, or guardians, and contracted matrimony with her, was imprisoned five years, or fined at the discretion of the court, and she forfeited all her lands to her next of kin, during her husband's life. A few slight modifications of this act seem to us all that would be necessary to prevent such stolen marriages, so far as they are capable of being prevented. The rogue would not find his account in marrying, if such consequences followed; and the man of honour would shrink from depriving the object of his affections of her patrimony.

Of the Dissenter's Marriage Bill, which has been thrown out, we will only say, that the principles of the Church of England are very ill understood by those, who imagine that her sons have any desire to impose unnecessary burthens on the consciences of their dissenting brethren of other persuasions. We are sure we speak the sentiments of the Church in saying, that we shall heartily rejoice if any expedient can be found out for their satisfaction

which shall not violate some principle too important to be surrendered. We have been induced to say this much, in consequence of what seemed to us, (to say the least of it) a most extraordinary attack made by a noble lord on the whole bench of Bishops, in the person of the venerable Primate. Perhaps it was unintentional, as we are sure it was unprovoked; perhaps it has been repented of, and therefore may as well be forgotten: but these are not times in which wise and well meaning men will scatter imputations on the Church lightly.

The Criminal Law Bills, as they have passed the House of Commons, we own, do not quite satisfy us. By the bill, which restrains the frequency of passing the sentence of death in those numerous cases, in which it is never intended to execute it, the country gains something—for the evil was gross, and cried aloud for removal. But the country does not gain all it might have gained, and a scruple, which appears merely imaginary, has alone prevented it. To have empowered the Judge who tried the prisoner to pronounce the punishment which should follow, immediately after conviction, before the same audience, who have listened to the detail of the proof, would have been leaving the measure of punishment in his hand who was best qualified to mete it out; and would have made the trial a striking and useful lesson to the people. Punishment would have connected itself with guilt, as consequence with cause. To say that this infringes on the prerogative of the Crown, is saying nothing—if it does so for a good end, no harm is done,

for the prerogatives of the Crown are only held for the benefit of the People—but it does not infringe the prerogative—for is not the power of the Judge delegated from the Crown—does he not represent the Sovereign, act in his name, and exercise his attributes? In such a case we think it needless to recur to precedents, but they may be found in the reigns of Charles the Second, George the Second, and, if we mistake not, George the Third.

Our objection to the Shop-lifting Bill is its nugatoriness; while it remains a capital offence to steal 40s. in a dwelling-house, and while ninety-nine shops in a hundred are parts of dwelling-houses, it is idle to take away capital punishment from shop-lifting, unless you say that the statute shall apply even where the shop is part of a dwelling house. Neither in reason do we think that the shop and the dwelling-house are entitled to the same protection—the principles on which we throw guards around them are evident—the shop is by the owner's desire, and for his own purpose, thrown open to the resort of all the world, there is no privacy affected in it, no sanctity attached to it; we protect it and the goods in it, for the security of trade—the house is the owner's retreat, the stranger who enters it for an unlawful purpose, commits a two-fold invasion, he plunders the property which we have not exposed to his gaze, and he violates the sanctity of our domestic circle—we protect the house for the comfort and security of social and domestic life.

NOTICE TO CORRESPONDENTS.

We thank "*A North Wales Incumbent*" for his statement of a case so confirmatory of the opinion that we gave in our last Number, touching Easter Offerings.—We thank him also for his other communication.

J. P. and *C. P. W.* have been received.

THE CHRISTIAN REMEMBRANCER.

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[Vol. V.

RELIGION AND MORALS.

ON THE NATURE AND BENEFIT OF THE LORD'S SUPPER.

1 Cor. xi. 23—26.

"For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus the same night, in which he was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is my Body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying this cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in remembrance of Me; for, as often as ye eat this bread and drink this cup, ye do shew the Lord's Death till He come."

THESE words of the Apostle Paul contain the latest and therefore, as might be expected, the fullest information relative to the Sacrament of the Lord's Supper. They are represented by the Apostle to have been matter of express revelation to him, which of itself is sufficient to make every Christian think most highly of the ordinance of which they treat; for would they have been so revealed by the Lord, or so impressed on the Corinthians by the Apostle, if the ordinance had not been of the highest importance? They describe the manner of its original institution—express in the plainest and fullest language the implicitness of our Lord's command—point out the substance represented under, and spiritually conveyed by the sacramental elements of bread and wine—reminde the Christian of the affecting obligation, under which he is called to receive these elements—declare the fre-

quency with which they were received by the early Christians—and predict the continued observance of this Ordinance in the Church of Christ to the end of the world*, "*till He,*" whose holy body and blood are figured in it, "*shall come*" to receive those unto himself, who in faith, in repentance, in obedience, in unbounded charity towards their fellow-creatures, and gratitude and thankfulness towards God, have "*shewn His death,*" have exhibited in a figure, and declared in the way of his own most holy institution their belief of the reality and efficacy of His atoning death. These words of the Apostle are full on every point, wherein we can be reasonably anxious to obtain information. I shall, therefore, take them in the order in which they stand, only elucidating and confirming, what is herein contained, out of the other Scriptures.

The first point of which we must never lose sight, is this,—that the ordinance is not of man, but of God; not of any particular Church, but of the Head of the Church universal. It is the Ordinance of Christ himself. "*I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed,*

* In ipsa cena Domini inclusa est promissio quæ affirmat non interitum esse Ecclesiam Dei in hoc mundo. Jubet enim annunciari mortem Domini, et hanc communionem distribui donec venerit. Hæc consolatio piis grata esse debet. Melancthon, Loc. theol. p. 440. 12mo.

took bread, and when he had given thanks he brake it, and said, 'Take, eat?'"

What the Apostle remarks of the corrections of the Lord, is moreover equally true of his injunctions. He chastens and He commands "for our profit."

What then in the present instance are the benefits that attach to our obedience? Let us hear the reply of the learned and pious Archbishop Cranmer, the very father under God of our reformed Church *.

"In the original words of Institution as delivered by the Evangelists—and in the doctrine also of St. Paul, which he confesseth that he received of Christ, two things specially are to be noted.

"First, that our Saviour Christ called the material bread which he brake, his Body; and the wine, which was the fruit of the vine, his Blood. And yet he spake not this to the intent that man should think that material bread is His *very Body*; or wine made of grapes His *very Blood*; but to signify unto us, as St. Paul saith, that the cup is a Communion of Christ's Blood, that was shed for us, and the bread a Communion of his Flesh, that was crucified for us; so that although in the truth of his human nature Christ be in heaven, and sitteth on the right hand of God the Father, yet whosoever eateth of that bread in the supper of the Lord according to Christ's Institution and Ordinance, is assured by Christ's promise and testament, that he is a member of his Body, and receiveth the benefits of his passion, which he suffered for us upon the cross. And like-

wise he, that drinketh of that holy cup in that supper of the Lord according to Christ's Institution is certified by Christ's legacy and testament that he is made partaker of the Blood of Christ which was shed for us.

"The second thing which may be learned is this, that, although none eateth the Body of Christ, and drinketh his Blood, but they have eternal life," agreeably to those words of our Lord, *whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed*—"yet both the good and the bad do eat and drink the bread and wine, which be the Sacraments," the outward signs and representatives, and means "of the same; but besides these sacraments," or outward tokens of an inward grace, "the good" through faith "eateth" everlasting life," the inward grace therein conveyed: the evil on the other hand * through his disbelief,

* "Manifestum est de hac parte sapè dicendum esse non prodesse manducationem iis, qui non agunt penitentiam, sed perseverant in delectis contra conscientiam, sicut Paulus clarè voce affirmat. *'Qui manducaverit panem hunc aut biberit poculum Domini indignè, reus erit corporis et sanguinis Domini.* Manducant autem indignè, qui non adferunt timorem Dei et fidem, seu penitentiam et fidem, et scientes perseverant in delectis contra conscientiam. Alii indulgent libidinibus, alii odiis, et injustà cupiditate vindictæ, alii aliis sceleribus pollutæ se esse norunt, nec deponunt propositum malefaciendi. Hæc mala per sese offendunt Deum, sed Paulus camulari hanc offensionem novâ tristiore offensione inquit, quod contumeliâ afficiant corpus et sanguinem Domini. Deinde addit alteram comminationem, *'qui edit et bibit indignè, judicium sibi edit et bibit, non discernens corpus Domini;* id est, poenam sibi accersit non solum pro prioribus peccatis, sed etiam pro hoc scelere, quod contumeliâ afficit corpus Domini. Necessaria est igitur penitentia seu timor Dei in his, qui accedunt ad Communionem."

* A Defence of the True and Catholike Doctrine of the Sacrament of the Body and Blood of our Saviour Christ, with a Confutation of sundry Errors concerning the same, grounded and stablished vpon Goddes Holy Wordes, and approved by y^e Consent of the moste auncient Doctors of the Church; made by the moste Reuerende Father in God Thomas Arch-bishop of Canterbury, Primate of all Englande and Metropolitane. Anno Domini, M.D.L.

"Et quidem de utraq; re, de penitentia, et de fide conorcionatur hæc ipsa actio—celebriatur memoria mortis Christi.

and hardness of heart, and impenitence of life, eateth this not; receiveth not the Body and Blood of the Lord *; for he neither by faith discerneth it, neither doth he feel the want of it to cleanse and support his soul, but draweth down instead through his own perverseness the heavy judgments of the Lord: agreeably to the declaration of the Apostle, *⁊ whosoever eateth this bread, and drinketh of this cup unworthily, shall be guilty of the Body and Blood of the Lord.*"

"Here St. Paul saith not, that he that eateth the bread, and drinketh the cup unworthily, eateth and drinketh the Body and Blood of the Lord; but is guilty of the Body and Blood of the Lord. What he eateth and drinketh, St. Paul afterwards

Andis corpus Christi pro te datum esse, audis sanguinem pro te effusum esse. Hæc verba nos primum de ingenti iræ Dei adversus nostra peccata commonefaciant, quam cum nullorum hominum, aut angelorum virtutes aut merita placare potuerint, sed Filii morte placari oportuerit, pia mens judicare potest, peccatum non esse leve malum. Multæ magnæ calamitates humanæ, morbi, exilia, supplicia, inopia, bella, nece, et aliæ ærumnæ signa sunt iræ Dei adversus peccatum; et nobis impositæ sunt, ut de Judicio et iræ Dei admoneamur. Sed longè illustrius testimonium est ingentis iræ Filii Dei sudans sanguinem, luctans cum iræ Dei, laceratus, pendens in cruce. Hoc testimonio si quis non movetur nec exarescit cogitatione iræ Dei; et mortis Christi in hæc ipsâ actione et manducatione, non considerat quid hic agatur.

"O Jesu Christe Fili Dei vivi, pro nobis crucifixus et resuscitatus, accende mentes nostras, ut ad Deum convertamur nec contempnamus iram ejus, et tuam mortem, sed verè ad agnitionem tuorum beneficiorum, et mirandi consilii de tuâ morte flectamur." Melancthon. Loc. Theol. p. 442-4.

* The wicked and such as be void of a lively faith although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing. Article xxix.

declareth. *He that eateth and drinketh unworthily, eateth and drinketh his own damnation.*"

Let me here remark, that, though no man is worthy to receive the sacrament of his Saviour's Body and Blood; yet none, that come in faith, in penitence, in resolutions of amendment, in charity to man and humility before God—none, that eat and drink in remembrance that Christ died for them, and feed on Him in their hearts by faith with thanksgiving—none, that *thus* come, as every man by God's grace may come, either eat or drink unworthily. It is the wilful sinner only, who persists in his sin, and yet comes to the table, that eats and drinks unworthily; and such a man whether he comes or not, is equally, whilst he thus continues obstinately and impenitently sinful, in a state of most fearful danger. The good and faithful and sincere Christian may be assured, that in partaking of the sacramental bread and wine, he doth spiritually by faith receive into his soul the very Body and Blood of Christ with all those benefits, which God hath in his abundant mercy attached unto them.

To open however still farther the benefits of this Holy Supper, of which as this holy man well remarks, "the more clearly it is understood, the more sweetness, fruit, comfort and edification it bringeth to the godly receiver thereof"—I shall add these his other most plain and comfortable observations on the same.

"As all men of themselves be sinners, and through sin be in God's wrath, and none is clearly innocent but Christ alone; so every soul inspired by God is desirous to be delivered from sin, and to obtain at God's hand, mercy, favour, righteousness and everlasting salvation, and this earnest and great desire is called in Scripture the hunger and thirst of the soul; with which kind of spiritual thirst David was taken, when he said, *'Like as the hart desireth the water brooks, so*

longesth my soul after thee, O God: my soul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God.' And this hunger and thirst the soul is driven unto by the means of the Law, which sheweth unto her the horribleness of sin, the terrour of God's indignation, and the horror of death, and everlasting damnation. And when she seeth nothing but punishment for her offences, by justice and accusation of the law, and this punishment is ever before her eyes, then in this great distress the soul being pressed with heaviness and sorrow seeketh some comfort and desireth some remedy for her miserable and sorrowful estate. And this feeling of her lost condition, and earnest desire of refreshing is the spiritual hunger of the soul; and whosoever hath this godly hunger, is blessed of God, and shall have meat and drink enough, as Christ himself said, '*Blessed be they that hunger and thirst after righteousness, for they shall be filled.*'

"What then is this meat, drink and food of the soul? It is our Saviour Christ;" it is His great atonement, that taketh away the sins of the world; it is all that he hath done and suffered, and is still doing for our sakes. Nothing within us; neither our own righteousness (take it at the best)—nor our own repentance, however sincere: nothing without us, however flattering, can ever come up to our wants. It is Christ, the Redeemer! it is His atoning death, and cleansing blood, that can alone satisfy our spiritual craving. "*Come unto me, all ye that travail and are heavy laden, and I will refresh you. If any man thirst, let him come unto Me and drink. I am the bread of life. He that cometh to Me, shall never hunger; and he that believeth on Me, shall never thirst.*" And "*our Fathers,*" saith the Apostle, "*did all eat the same spiritual meat, and did all drink the same spiritual*

drink, for they drank of that spiritual rock, that followed them; and that rock was Christ."

"For as meat and drink do comfort the hungry body, so doth the death of Christ's Body, and the shedding of his blood comfort the soul, when she is after her sort hungry. What thing is it, that comforteth and nourisheth the body? Meat, and drink. By what names then shall we call the Body and Blood of our Saviour Christ, which do comfort and nourish the hungry soul, but by the names of meat and drink?" This is but expressing a spiritual act by a bodily name. Every man knows what it is to be strengthened by the divine grace, and enabled on his earnest prayer to do his duty. Every man knows what it is earnestly to desire comfort and to receive it. This holy desire then we say, as the Scriptures have said before us, is the hunger and thirst of the soul; and that, which satisfies this, is its meat and drink. "And this similitude caused our blessed Saviour to say, '*My flesh is meat indeed, and my blood is drink indeed.*' For there is no kind of meat that is comfortable to the soul, but only the death of Christ's blessed Body; nor any kind of drink, that can quench her thirst but only the blood-shedding of our Saviour Christ, which was shed for our offences. For as there is a 'birth of the body, and a feeding and nourishment of the body, so is there also a spiritual birth, and a spiritual feeding. And as every man is born of his earthly parents to this mortal life, so is every good Christian spiritually born by Christ unto eternal life. And as every man is fed and nourished in his body, by meat and drink, even so is" and must "every good Christian be fed and nourished in his soul by the flesh and blood of our Saviour Christ. And as the body liveth by meat and drink, and thereby increaseth and groweth from a young babe unto a perfect man, so the

soul liveth by Christ himself, by pure faith eating his flesh and drinking his blood"—intently contemplating, having ever before its eyes, and entirely relying on, Christ's atoning death; clinging to his doctrine, obeying his laws, and resting wholly on him for pardon, support, and comfort now, and for everlasting salvation, glory and happiness hereafter. And this Christ himself teacheth—*Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his Blood—*except you have this spiritual thirst and hunger in your souls, and come to the Son of Man, and 'feed' as it were, through the intentness of your faith on his atoning death and passion, earnestly desiring to have the benefits of these applied to yourselves, and gratefully remembering them, and delighting to meditate on them, and looking wholly to them for your comfort and support and final salvation; unless you *thus* on your parts spiritually eat the flesh of the Son of Man, that was broken for your sakes, and drink his blood, that was shed for your sakes, '*you have no life in you*'—you want the great principle by which a Christian spiritually lives and moves and has his being; you have your own selves cut off the springs of your spiritual strength; you are become, like a branch severed from its parent tree, sapless and dead. On the other hand, whoso '*thus eateth my flesh and drinketh my blood, hath eternal life*;' he hath the support of which he stands in need now, and shall live here and hereafter: '*and I will raise him up at the last day: for my flesh is meat indeed and my blood is drink indeed: As the Father hath sent me, and I live by the Father, so he, that eateth me, even he shall live by me.*'

"Now the true knowledge of these things is the true knowledge of Christ, and to teach these things is to teach Christ, and the believing and feeling of these things is the

believing and feeling of Christ in our hearts. And the 'more clearly we see, understand, and believe these things, the more fully we see and understand Christ, and have more fully our faith and comfort in him. And although the birth and nourishment of our bodies be known to all men by daily experience, and our common senses, yet this our spiritual generation, and spiritual nourishment be so hidden in their very nature that we cannot attain to the true and perfect knowledge and feeling of them, but only by faith, which must be grounded upon God's most holy word, and sacraments*. And for this cause "our Saviour, Christ hath not only set forth these things most plainly in his holy word, that we may hear them with our ears, but" that we may still more clearly perceive and more sensibly as it were, receive them, "hath also ordained the visible sacrament of spiritual regeneration in water, and another visible sacrament of spiritual nourishment in bread and wine. He ordained Baptism in water, that as surely as we see, feel, and touch water with our bodies and be washed with water, so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by him we be newly born again spiritually, and washed from our sins, and grafted in the stock of Christ's own body, and be appalled, clothed and harnessed with him. In such wise, that as the Devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel,

* Fides autem instrumentis utitur verbo et Sacramentis, quæ testantur ad nos pertinere beneficium Christi." Melancthon. Loc. Theol. 463.

"A sacrament is a visible sign of an invisible grace; i. e. that setteth out to the eyes, and other outward senses the inward working of God's free mercy, and doth, as it were, seal in our hearts the promises of God." Homily on Common Prayer and Sacraments.

and harnessed with that armour. So that the washing in water of baptism is, as it were, a shewing of Christ before our eyes to the confirmation of the inward faith, which we have in him ;” and further than this, it is to us the ordinary and sacramental means, whereby we are spiritually born again and made the children of God ; for “ *except a man be born again*”—and by what outward means under the divine blessing ? “ *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*” “ And in like manner Christ ordained the Sacrament of his Body and Blood in bread and wine to preach unto us, that as our bodies be fed, nourished, and preserved with meat and drink, so (as touching our spiritual life towards God) we be fed, nourished, and preserved by the Body and Blood of our Saviour Christ” of which the bread and the wine are the lively and significant and sacramental symbols, for “ *this*,” said our Lord when He delivered the bread, “ *is my Body, which is broken for you ;*” and “ *this*,” when he delivered the wine, “ *is the New Testament in my Blood, which is shed for you and for many for the remission of sins.*” “ Thus our Saviour Christ knowing us to be in this world, (as it were) but babes and weaklings in faith, hath ordained sensible signs and tokens, whereby to allure and draw us to more strength and more constant faith in Him. And for this cause did our Saviour Christ ordain this Sacrament of our spiritual feeding in bread and wine rather than in other meats and drink, because that bread and wine do most lively represent unto us the spiritual union and knot of all faithful people as well unto Christ, as also among themselves. For like as bread is made of a great number of grains of corn, so joined together that thereof is made one bread ; and an infinite number of grapes be pressed together in one vessel, and thereof

is made wine, so likewise is the whole multitude of true Christian people spiritually joined first to Christ, and then among themselves together in one faith, one baptism, one Holy Spirit, one knot, and bond of love, agreeably to those words of the Apostle, “ *we being many are one bread, and one body, for we be all partakers of that one bread.*” And as the same bread is given among many men, so that every one is partaker of the same bread, and likewise one cup of wine is distributed unto many persons, whereof every one is partaker, even so our Saviour Christ, (whose flesh and blood be represented by,” and spiritually conveyed under “ the mystical bread and wine in the Lord’s Supper) doth give himself unto all his true members, spiritually to feed them, nourish them, and give them continual life by Him. And whereas nothing in this life is more acceptable before God or more pleasant unto man, than Christian people to live together quietly in love and peace, unity and concord, this sacrament doth most aptly and effectually move us thereto. For when we be made all partakers of this one table, what ought we to think but that we be all members of one spiritual body (whereof Christ is head) and be therefore stirred up to live as becometh so holy a brotherhood. And lastly, that we may fully, as far as may be, understand what it is on our part to eat in the mystical language of Scripture, *the flesh of the Son of Man, and drink his Blood*, let me add in the words of our venerable guide, that “ the true eating and drinking of the Body and Blood of Christ is with a constant and lively faith to believe, that Christ gave his Body, and shed his Blood upon the cross for us ; and that he doth so join, and incorporate himself unto us, that He is our head, and we His members, flesh of His flesh, and bone of His bone, having Him dwelling in us, and we in Him.

And herein standeth the whole effect and strength of this sacrament. And this faith God worketh inwardly in our hearts by His Holy Spirit, and confirmeth the same outwardly to our ears by hearing of his Word, and to our other senses by eating and drinking of the sacramental bread and wine in His Holy Table. What thing then," he concludes, "can be more comfortable to us than to eat this meat, and drink this drink?"

That spiritual nourishment is absolutely necessary, as we hope to live now unto holiness, and hereafter to life everlasting, Scripture declareth. "*He that eateth me, even he shall live by me.*"

That this nourishment is the Body and Blood of the Lord spiritually received by the faithful to the strengthening and refreshing of the soul, Scripture declareth. "*My flesh is meat indeed, and my blood is drink indeed.*"

That the sacramental bread is the communion of this body, and the sacramental wine the communion of this blood, Scripture also declareth. "*The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread that we break, is it not the communion of the Body of Christ?*"

What further inducement to a due and frequent reception of the Lord's Supper can we require? Our Saviour, out of his abundant condescension to our weakness hath himself added another, "*Do this in remembrance of me.*" "*This,*" which I have thus hedged round with my command, and enriched with my blessing, and made the gracious means of spiritually communicating to the faithful my own Body and Blood—that Body and Blood without which you have no life in you—"this" I ask you still further to "do" out of a grateful "*remembrance of me*"—the Saviour, that died for you. What heart, that truly loveth Christ, can stand out against this appeal? What soul,

that knoweth its own weakness, and the need that it is under of spiritual nourishment can wilfully and habitually neglect the appointed and especial means of conveying it? or who that duly considereth the power of the Lord, shall make light of his commands and provoke his displeasure*? Rather taking the example† of the earliest Christians for our guide, let us *continue stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread*: rather reflecting on the words of St. Paul, "*As oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come*"—let our participation in these blessed and sacramental means of grace be regular and frequent: rather weighing on the one hand the positive command of the Lord, which no Christian may dare to disobey, and on the other the admonition of the Apostle, with which, when taken in its fullest extent, every Christian may by God's grace comply; let us "*examine*" ourselves as well as to our conceptions of the nature and efficacy of this Holy Sacrament‡, as to our

* Tertium finis accedat, viz. ut tuum exemplum prosit ad retinendam publicam congregationem. Nam si pauci uterentur Sacramento, et paulatim homines abducerentur ab hoc congressu, tandem Ecclesiæ prorsus obliviscerentur publicæ congregationis, concionum et Sacramenti. Melancthon. Loc. theol. p. 448.

Quartus finis est confessio doctrinæ. Cum sumis sacramentum, ostendis te ejus Ecclesiæ doctrinam approbare, et velle membrum esse ejus cætus, cum quo manducas agnam.—(i. e. spiritualiter et per fidem) p. 449.

† "Olim initio Ecclesiæ multo erat frequentior usus Sacramenti, ut veteres Historiæ et Canones ostendunt." Melancthon. ut supra. p. 442.

‡ Est et alteri malo magnâ diligentia et severitate occurrendum, ne ignari quid agant, et polluti manifestis vitis sine penitentia ad Communionem accedant. Ideo utile et proprium institutum est prius singulos explorare, quid intelligant, quid didicerint, et in eo colloquio rudiores docere, et quid sit Sacramentum, et quis sit usus, et quibus prosit." M. ut supra.

general conduct as Christians, that duly "*discerning the Body of the Lord,*" and repenting of our sins, and being in love and charity with our neighbours, and intending to lead a new life more and more conformed to the commandments of

God, we may draw near acceptably through his mercy in Christ Jesus, and receive this Holy Sacrament to the strengthening and refreshing of our souls by the Body and Blood of Christ, therein represented, and spiritually conveyed to the faithful.

C.

BIBLICAL ILLUSTRATIONS.

St. John i. 46.

"This, suddenly opening towards the right, presented us with a view of the small town or village of Nazareth, situated upon the side of a barren rocky elevation, facing the east, and commanding a long valley. Throughout the dominion of Djezzar Pacha, there was no place that suffered more from his tyrannical government than Nazareth. Its inhabitants, unable to sustain the burthens imposed upon them, were continually emigrating to other territories. The few who remained were soon to be stripped of their possessions; and when no longer able to pay the tribute exacted from them, no alternative remained, but that of going to Acre to work in his fortifications, or to flee their country. The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague. Thus it seemed destined, to maintain its ancient reputation, for the Nathanael of this day might have enquired of a native of Bethsaida, whether '*any good thing could come out of Nazareth?*'" *Clarke.*

Gen. xxix. 2. St. John iv. 7.

"A party of Djezzar's troops, encamped in tents about the place, were waiting to seize even the semblance of a harvest which could be collected from all the neighbouring district. In the valley appeared one of those fountains which, from

time immemorial, have been the halting-place of caravans, and sometimes the scene of contention and bloodshed. The women of Nazareth were passing to and from the town, with pitchers upon their heads. We stopped to view the group of camels, with their drivers, who were there reposing; and, calling to mind the manners of the most remote ages, we renewed the solicitation of Abraham's servant to Rebecca, by the well of Nabor." *The same.*

"After thus riding for one hour, we passed the village of Kani, leaving it upon our left, and came in view of the small village of *Cana**, situated

* The striking evidence concerning the disputed situation of this place, as it is contained in the words of the request made by the ruler of Capernaum to our Saviour, when he besought him to heal his son, only proves how accurately the writings of the Evangelists correspond with the geography and present appearance of the country. He supplicates Jesus, who was then at *Cana*, "*that he would come down, and heal his son.*" (John iv. 47.) "*Ut descendat, et veniat Capernaum; unde judicari potest,*" observes the learned Reland, "*Capernaum in inferiori regione sitam fuisse quam Canaan. Erat autem Capernaum ad mare.*" How singularly this is confirmed by the extraordinary features of this part of Syria, will appear in the description given in our journey from *Cana* towards the *Sea of Galilee*. In the 51st verse of the same chapter of St. John, it is stated, "*As he was now going down, his servants met him.*" His whole route from *Cana*, according to the position of the place now so called, was, in fact, a continual descent towards Capernaum.

on a gentle eminence, in the midst of one of these valleys. It is difficult to ascertain its exact distance from Nazareth. Our horses were never out of a foot's pace, and we arrived there at half past seven. About a quarter of a mile before we entered the village, is a spring of delicious limpid water, close to the road, whence all the water is taken for the supply of the village. Pilgrims, of course, halt at this spring, as the source of the water which our Saviour, by his first miracle, converted into wine. At such places it is certain to meet either with shepherds reposing with their flocks, or caravans halting to drink. A few olive trees being near the spot, travellers alight, spread their carpets beneath these trees, and having filled their pipes, generally smoke and take some coffee, always preferring repose in these places to the accommodations which are offered in the villages. Such has been the custom of the country from time immemorial." *The same.*

St. John xi. 6.

"The ruins of a church are shewn in this place, which is said to have been erected over the spot where the marriage feast of Cana was held. It is worthy of note, that, walking among these ruins, we saw large massy stone water pots, answering the description given of the ancient vessels of the country; not preserved, nor exhibited, as reliques, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident, that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." *The same.*

St. Matt. v.

"As we advanced, our journey led through an open campaign country, until, upon our right, the guides shewed us the Mount where it is

believed that Christ preached to his Disciples that memorable Sermon, concentrating the sum and substance of every Christian virtue. We left our route to visit this elevated spot, and having attained the highest point of it, a view was presented which, for its grandeur, independently of the interest excited by the different objects contained in it, has no parallel in the Holy Land." *The same.*

2 Sam. xv. 30.

About forty years before the idolatrous profanation of the Mount of Olives by Solomon, his afflicted parent, driven from Jerusalem by his son Absalom, came to this eminence to present a less offensive sacrifice, and, as it has been beautifully expressed,

"Flens, et nudis pedibus, Deum adorabit."

What a scene does the sublime, though simple, description given by the Prophet, picture to the imagination of every one who has felt the influence of filial piety, but especially of the traveller standing upon the very spot where the aged monarch gave to heaven the offering of his wounded spirit. "*And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered; and he went bare-foot, and all the people that was with him covered every man his head, and they went up weeping.*" Abstracted from every religious view, and considered solely as a subject for the most gifted genius in poetry or in painting, it is perhaps impossible to select a theme more worthy the exercise of exalted talents. Every thing that is sublime and affecting seems to be presented in the description of the procession or march of David, in his passage across the Kedron; and particularly in the moment when the ark of the covenant is sent back, and the aged monarch, having in vain intreated Ittai to leave him, begins to ascend the mountain, preceded by the various people forming

the van of the procession. Every wonderful association of natural and of artificial features, of landscape and of architecture, of splendid and of diversified costume, of sacred pomp and of unequalled pathos, dignify the affecting scene; here a solemn train of mourners, there the seers, the guardians and companions of the ark; men, women, children, warriors, statesmen, citizens, priests, Levites, counselors; with all the circumstances of

grandeur displayed by surrounding objects; by the waters of the torrent; by the sepulchres of the valley; by the lofty rocks, the towers, bulwarks, and palaces of Sion; by the magnificent perspective on every side; by the bold declivities and lofty summits of Mount Olivet, and finally by the concentration of all that is great and striking in the central group, distinguished by the presence of the afflicted monarch.

ECCLESIASTICAL HISTORY.

No. 19.—John:

FEW princes have been more severely judged by posterity than King John. Those historians who lived and wrote nearest to his own time, represent him as a monster of cruelty and vice—irreligious, tyrannical, proud, and cowardly. He seems not to have possessed a single quality which can relieve the deep shade of his general character. His administration was unattended by domestic tranquillity or military fame. He wasted immense treasures without acquiring credit for generosity, or even for splendour. He lost the greater portion of his continental possessions without relieving England from the expence of defending them. He plundered, but failed to humble the clergy. He submitted ignominiously to the Pope, without contriving to conciliate the Bishops or the Monks. And he drove his principal nobility and his principal towns into an alliance with Louis, of France, as the only method of defending the independence of their country, and averting the disgrace to which their monarch was ready to submit.

Such is the judgment of contemporary historians; and it is fully borne out by the facts which they relate. Yet has it been disputed, in several

instances, by our ecclesiastical writers, who can see nothing in King John but a persecuted adversary of the Monks, and persuade themselves that his real character has been concealed from us by malice and fraud. Another and a much more prevalent error respects the authority exercised by the Pope during this distracted period of our history. It is represented in most quarters as undisputed and irresistible, while the truth is, that it was of a limited and partial nature, and might have been entirely removed by the exercise of an ordinary discretion.

Upon the death of Hubert, Archbishop of Canterbury, in the year 1205, John exulted at his deliverance from the controul of a Prelate who suffered him to be only half a King: for Hubert prevented his master from adopting that system of injustice and oppression to which his disposition always inclined; and which in the sequel produced such important, and to him melancholy, fruits. The appointment of a new Primate was the immediate cause of hostilities. The Monks of Canterbury lost no time in asserting their exclusive right to the nomination, and having elected one of their own body, dispatched him secretly to Rome, to obtain a confirmation from the Pope. But the new Arch-

bishop was too proud of his dignity to travel *incognito*—and the premature discovery which he made in France was considered by his brethren as an infraction of the agreement under which he had been chosen; and they proceeded to a new election. The King and the Bishops were by this time apprized of what had happened, and while the latter resolutely asserted their right to a share in the business, the former permitted the Monks to proceed to an election on condition they elected the Bishop of Norwich, his Majesty's nominee. All the contending parties appealed to the Pope; and the Pope, like an equitable umpire, pronounced them all in the wrong. The claim of the Bishops was declared to be inconsistent with Monkish privileges and ancient canons. Irregularities were detected in both the elections which had been made at Canterbury; and the Monks, who had repaired to Rome for the purpose of prosecuting the suit, were desired to make another choice, and to choose Stephen Langton, a Cardinal in attendance upon his Holiness. This command was reluctantly obeyed. Cardinal Langton was consecrated by the representative of St. Peter, and letters and presents dispatched to England to procure the concurrence of King John. That prince gave instant proofs of his displeasure, by expelling the Monks of Canterbury from their monastery, and threatening the Pope with an interruption of all communication between the subjects of England and Rome. The Pope replied with equal boldness, threatened England with an *interdict*, reminded John of Thomas à Becket, and required the suffragans of the province of Canterbury to acknowledge and obey Archbishop Langton. The King defied all danger, and the interdict was accordingly pronounced by the Bishops of London, Ely, Worcester, Bath, and Hereford. These Prelates did not venture to await the

effect of their conduct, but escaped hastily and secretly to the continent. The clergy complied with their commands, and the performance of divine service was suspended throughout the kingdom, with the exception of baptizing children and confessing persons on the point of death.

Preaching, as Fuller observes, was not included in the prohibition, having been interdicted long before by the laziness of a Monkish clergy. But the religious ceremonies of the age were generally, if not universally, discontinued for more than five years; and instead of feeling surprize at the effects which this circumstance produced, we are at a loss to understand how they were so quietly endured.

By King John they were not quietly endured—for he declared the whole revenue of the Church to be forfeited to his own use, and executed this decree with the greatest severity. Among other property of which the Clergy were deprived, Matthew Paris gravely tells us, that the King's officers took away their wives, and refused to restore them without an enormous ransom. A murderer was pardoned for the death of a priest, because he had killed one of the King's enemies; and the consequence was, that every outrage and cruelty was heaped upon the Clergy by the retainers of the Court.

And what speaks very badly for the Clergy of those days, their treatment appears to have excited neither tumult nor commiseration. The three first years of the interdict were the most prosperous part of John's reign. Even after he had been formally excommunicated by name, the attendance of his civil and military servants continued unrelaxed, and he made successful expeditions into Ireland and Wales, at the head of powerful armies. Nor was it until his treatment of the Laity had equalled or surpassed his treatment of the Clergy, that the

general indignation became powerful enough to affect him, and led to those events which have been erroneously attributed to the influence of Rome.

Over the Clergy the power of the Pope was all but supreme: a few, and only a few, of the Bishops, adhered to the King: but the great body of the people were submissive and uncomplaining, until his intolerable enormities, united all persons and all parties against him. Even then his actions prove that it was not the ecclesiastical thunder which precipitated this wretched Prince from his throne. The well known surrender of the crown to Pandulfus, the Popish Legate, was an attempt to escape from the vengeance of his irritated subjects, by putting himself under the protection of the Church. And the attempt failed—all the authority of Rome proved insufficient to restore King John to the state which he had forfeited by tyranny. The Barons, who had adhered to an excommunicated sovereign, the Londoners, who had endured the pains and penalties of an interdict, broke out into repeated and triumphant rebellion against the self-same Prince, when he was supported by the special favour of the Pope, and honoured with the attendance of his Legate. Even the Bishops, who had been previously so subservient to the Apostolic See, refused to obey its injunctions in favour of John, and Archbishop Langton, who had been forced into the Primacy by the Pope, and bore a distinguished part in those measures which produced the Charter of Runnymede. But the principal actor in this business, and the only actor who could have brought it to a conclusion, was the King himself. Savage and vindictive in prosperity, desponding and dastardly under reverses, cruel, covetous, and unprincipled at all times, he inflicted injuries upon his subjects which they could not forgive. They despised

and hated, and ceased at last to fear him. While he submitted to an ignominious vassalage, his nobles had strength enough to resist the united forces of the King and the Pope. And although in the person of its chief the nation was dishonoured and enslaved, the spirit of the people was unsubdued, and the triumph of the See of Rome incomplete.

The only means by which the character of this prince can be defended, is by supposing that the Monks exaggerate his misdeeds. And so strongly was this opinion entertained by Fox that he actually commends John for his impiety, because it vented itself against the Mass. Matthew Paris distinctly states that the king was so infatuated, as to renounce his faith in Christianity, deny the resurrection of the dead, and other leading articles of religion. And he tells as a specimen of his irreverent scoffing, that being present at the death of a very fat stag, John exclaimed, See how well this animal lived, and yet he never heard Mass!—Fox introduces his account of this circumstance in the following terms. "Among other divers and sundry conditions belonging to this king, one there was which is not in him to be reprehended, but commended rather; for that being far from the superstition that kings at that time were commonly subject to, *he regarded not the Popish Mass*, as in certain chronicles writing of him may be collected." And then he relates the story of the fat stag, but forgets the preface concerning unbelief, and stops not to enquire whether John was influenced by a love of the Reformation, or a contempt for all religion. If the Monkish historians have been as inaccurate as our worthy Martyrologist, John may have exhibited virtues of which no trace is now remaining. But the condition in which he left his country, is sufficient proof of his demerits; and

the monks were but a small part of those who demonstrated their dislike of him in an unequivocal manner, and had the very best reasons for so doing.

Among the little that is known respecting the internal state of religion at this period, we may mention that there were repeated attempts to enforce a stricter observance of the Sabbath. And miracles were freely appealed to in support of the measure. They seem, indeed, to have been the principal argument with which the cunning of the Priesthood assailed the ignorance of the people. Visions, revelations, and supernatural occurrences of various sorts were called in upon all occasions for general instruction. And it must be confessed that the lessons thus inculcated were of an useful character. Matthew Paris relates at great length the vision of, an aged and holy Monk of Evesham, who was conducted by St. Nicholas into the regions of departed spirits, and reported his discoveries for the benefit of his surviving friends. He visited Purgatory and found it occupied by persons of all ranks and callings, who suffered in proportion to their crimes. Bishops, Abbots, Priests, Judges, and Lawyers, were the objects of more especial tor-

ments. Much benefit had been derived from the intercession and assistance of St. Nicholas. And many a groan was heard from those who delayed their repentance till the hour of trial was past. The blessed consisted of Priests who had laboured sedulously in their holy calling, and been the means of saving souls from sin; of Nuns who had renounced the world and devoted themselves to works of piety and charity, and of others who had passed through the pains of purgatory and were now admitted to the vision of their Redeemer and their God. Of the frauds which were practised in these and similar stories, and of the monstrous absurdities which were introduced into them, there can be but one opinion. Yet was the moral strict and useful: gross sin was unsparingly condemned, and beneath the robe of a contemptible superstition there was concealed sincere love of religion and virtue. Erroneous as the Monkish lessons were, they were superior to the moral teaching of heathen nations, and infinitely preferable to the cold and heartless speculations which have been engendered by the sceptical philosopher, or the sentimental philanthropist.

ECCLESIASTICAL LIVES AND ANECDOTES.

Life of Dr. Allestree, prefixed to his Sermons, and written by John Fell, D. D. Dean of Christ Church, Oxford, and Author of the Life of the most learned, reverend and pious Dr. Hammond.

(Concluded from page 399.)

Having hitherto drawn together the series of actions and employments which made up our authors life, it will not be amiss to set him in another light, and take a prospect of his mind and personal qualifications. As to his bodily appearance

and outward features, as they are of less importance, so are they in recent memory, and by sculpture and other delineations are so generally known, that there will be no need they should be express by words.

His mind, that nobler part of him, was compos'd by an extraordinary indulgence of nature, those faculties which in others use to be single, and are thought necessarily to be so, as excluding each the other, were united in him. Memory, phancy, judgement, elocution, great modesty and no less assurance, a comprehension of things, and fluency of words; an aptness

for the pleasant, and sufficiency for the rugged parts of knowledge; a courage to encounter, and an industry to master all things, make up the Character of his happy genius. Which felicity of temper was seconded by the circumstances of the times in which he liv'd, which engag'd him severally to exert and cultivate his faculties. Before the national calamity of the civil war, he had secured the foundations of the whole circle of learning, by his own indefatigable study, as also the indulgent care of his Tutor Dr. Busby, than whom no person is more happy in the Arts of transfusing his knowledge into others; and the particular encouragement of Dr. Fell the Dean, who alwaies lookt upon him as a part of his family, and treated him with the same concern as his own children.

When the war broke out, he had the benefit of being, instead of one, in several Universities; Oxford was then an Epitome of the whole Nation, and all the business of it: there was here the Court, the Garrison, the Flower of the Nobility and Gentry, Lawyers and Divines of all England. And times of action have somewhat peculiar in them to ferment and invigorate the mind, which is enervated by the softness of peace. The calamitous times which succeeded, as they engag'd him to the exercise of popular preaching, a talent which nothing besides necessity and practice can cultivate; so they led him out into foreign parts, entered him into the managery of business of greatest trust and hazard, and made him as well read in Men, as in Books. After all this, it was no small advantage to be return'd by the King's happy restoration to the University, and to the opportunities of reading and conversation with learned men, and in that conspicuous Theatre, to have the obligation of a public employment to exert all his faculties, and with utmost endeavor to improve and communicate his knowledge. And we may say it without envy, that few of his time had either a greater compass, or a deeper insight into all the parts of Learning; the modern and learned Languages, Rhetoric, Philosophy, Mathematics, History, Antiquity, Moral and Polemical Divinity, all which was not to be pumpt up, or ransackt out of common place books; but was ready at hand, digested for his own use, and communications in discourse to others.

From his first childhood he had a strong impression of Piety, and the Duties owed to God and Men, which next to Divine Grace may be ascribed to the strict and severe education which he had from his

Father; a blessing that cannot be sufficiently valued, and on which he often reflected with a great sense of gratitude. Hereby notwithstanding the licence of war, and incitations of youth, he preserved his innocence, and love of God and virtue, till he made the more immediate service of them his profession. In his constitution he had a great deal of warmth and vigor, which made him apt to take fire upon provocation; but he was well aware of it, and kept a peculiar guard upon that weak part: so that his heat was reserved for the great concerns of the honour of God, and the service of his Prince and Country, wherein he was altogether indefatigable, and in the most diurnal appearances of affairs would never desert them, nor despair of their restauration. There was not in the world a man of clearer Honesty and Courage; no temptation could bribe him to do a base thing, or terror affright him from the doing of a good one.

This made his friendships as lasting and inviolable as his life, without the dirty considerations of profit, or sly reserves of craft; not the pageantry of ceremonious address, or cold civility; much less the servile falseness of obsequious flattery. It was a solid and masculine kindness, a perfect coalition of affections and minds: so that there was nothing he posset, but it was his friend's as absolutely as it was his own; and it became a general observation, that he and they had all things in common.

This temper of his directed him to live with great kindness with his Neighbors and acquaintance, so that Eton College, while he lived there, was but one family, his lodging being every Fellow's chamber, and they as much at home with him as in their own apartment. And in the University, tho' his station and parts might object him to envy, he had no competition or difference with any person; so that no man ever lived with a more universal good will of all that knew him, or died with a more general sorrow at his loss.

His conversation was always cheerful and entertaining, especially in the reception of his acquaintance at his table, and friendly visits; and in the evening after he had wearied himself with the studies of the day, which he generally continued till eight of the clock at night during the many years he held the Chair, soon after which he was to be called away to the night prayers of the College, this short interval he made as easy as he could to himself and those that were with him: and he had great reason to relax his mind

at this time with a little cheerful discourse, there being no person who more literally verified the saying of the wise Man, that much study was a weariness to the flesh. After his day's work he was used to be as faint and spent, as if he had been laboring all the time with the sithe or flail; and his intention of thought made such waste upon his spirits, that he was frequently in hazard, while at study, to fall into a swoon, and forc'd to rise from his seat, and walk about his room for some time, before he could recover himself.

To render himself secure from the inordination of intemperance, he frequently abstained from lawful satisfactions by the stated returns of fasting and abstinence; and continuance in celibacy during his whole life. Nor had his singular abilities and endowments the usual effect to make him proud and contemptuous; all his discourses were with deference and respect, and were spoke with weight becoming a Professor, but the softness of a Learner.

In his conversation he was exceedingly tender of saying any thing that might administer offence, or reflect upon any one's reputation; and most ready, in case of resentment, to give the person aggrieved, whoever he happened to be, the utmost satisfaction. A remarkable proof hereof is his dealing with one who had taken part with the Rebels in the late war, and who was said to have done an act of cruelty therein, which Dr. Allestree in a private discourse had chanced to mention. The party concerned hearing hereof, wrote to the Doctor, professing his innocence, and charging him with uncharitableness in believing, and injustice in reporting such an untruth. Hereupon, notwithstanding that the matter of fact had for about thirty years gone on as common fame, and also had been charged in print, and that collateral evidence by a person now alive and a sufferer from the same hand, had been produced to enforce the probability, and that here nothing was asserted but on the credit of what had been formerly heard; yet Dr. Allestree by letter desired the said Complainant's pardon: who, without regard to the laws of civility, printed it as a vindication of his innocence, when indeed it was rather a proof of the Doctor's candor, and an evidence that the Complainant wanted better arguments for his defence. But it were to be wish'd that they who were in their youth so unhappy to be engaged in an ill cause, would spend their old age, which God's and the King's mercy has given them, rather in repenting of what they had done amiss, than in contest-

ing what they have not done; and would more busy themselves in humble retracts, than passionate Apologies.

His content of the world was very extraordinary, as in his large and constant charities, both by settled pensions to indigent persons and families, and occasional Alms; so also his bounteous hospitality, which will need no attestation, being perform'd in so conspicuous a Scene as Eton, and in the view of Windsor, which for several years his Majesty has favoured with his Court and Presence. Yet a higher instance hereof will be his giving away a fixt and constant revenue that he might have fairly retained, to the value of above three hundred pounds by the year; the particulars whereof are thus.

At his Majesties return, as we have intimated, he was made Canon of Christ-Church in Oxford, and soon after King's Professor in the Chair of Divinity, to which employment a Canonry in the said Church, and the Rectory of Ewe Elme in the said County and Diocese are annex, so that the profit of two Canonries and the Rectory belonged to him, and being earned with the labor of that weighty charge, no one who made a just estimate of things, would have envied it to him; but he regretted it to himself, and for several years gave the whole profit of one of his Canonries to the repairs of the College: and afterwards being moved by the right reverend Father in God the Lord Bishop of Winchester, in the behalf of an ancient Student of the College, who was destitute of a suitable support, he entirely quitted the advantage of the aforesaid Canonry to him. And as to the Living, he never received a penny from it, but left it to a friend, whose circumstances requir'd such an accession.

The revenue of Eton had a suitable disposal, the west side of the outward court of the College being built from the ground and finished at his single expence. And whereas at his coming to Eton, he found the Society dipt in a great debt, by an ill custome brought in by the pretended godly men of the late times, who at the year's end divided what ever money remained after the ordinary payments were discharged, incidental ones and debts contracted being still thrown off to the future year; which in time grew to a bulk, that endangered the College's becoming bankrupt. To remedy this he by an exemplary retrenchment of his own dues, prevailed on the Society to do the like, so that within few years the College has paid above a thousand pound debt, expended above

two thousand pound in repairs, and every day goes on to do things honorable and beneficial to the Society,

It may not here be omitted, tho' it be an instance of lesser moment, that the Edition of the first Volume of these Sermons was entirely upon an account of Charity. For his ingenious Kinsman Mr. James Allestree the Book-seller, from a plentiful fortune being by the fire of London reduced to great poverty, Dr. Allestree, besides other assistances, bestowed upon him the copies of eighteen of his Sermons, to make some reparation to his losses.

But the uncontrollable proof of content of the world, is the dying poor, and not to have collected any thing against the hazards of fortune, and commonly pretended exigencies of old age and sickness; which was in a remarkable manner Dr. Allestree's case, he having never during his life purchast an inch of ground, nor any annuity or lease to the value of a penny; nor did he take care to renew the patrimonial estate which he held by a lease for life, tho' it were the place of his birth, which generally gives an endearment, and a desire to continue the possession. Thereby, as the Author to the Hebrews expresses it, *sojourning in the earth as in a strange country, and shewing plainly that he lookt for a better one, and a city which has foundations whose builder and maker is God.*

His greatest trespure was his Library, which was indeed a considerable one, both for the number of Books and choice of them; but these he disposed of by deed before his death to the University of Oxford for the use of his Successors in the Chair. So that his Executors had only his personal estate to share among them, which he took to be so inconsiderable, that he thought it not worth the formality of a Will; but designing, after the distributing some little remembrances among his friends, that small pittance which remained to his Relations, conceived that the Law by an Administration would of course divide it amongst them. But being told by his Friend, to whom he communicated this purpose of his, that in this malicious world the dying intestate would be a thing of ill fame, and interpreted the product of an unwillingness to think of death, or part with what he had: and that what he so left would come less obligingly to his Relations, and probably would occasion contention among them: he took the advice, and by Will disposed of such Legacies as he thought fit to leave to the poor and to his friends, and gave

the remainder among his sisters and their children.

Tho' he hung thus loose from the world, he neither was negligent in secular affairs, nor unskilful in the managery of them; which was made manifest by his dextrous discharge of the private trusts committed to him in behalf of his dead friends, and the administration of his public employments. He was for several years Treasurer of Christ-Church, in a busy time of their repairing of the ruins made by the intruding Usurpers; and amidst the necessary avocations of study, found leisure for a full discharge of that troublesome employment.

The College of Eton, as I intimated before, he found in a very ill condition as to its revenue and fabric, and what was no less a mischief, unstatutable and unreasonable grants of Leases; to all which; excepting one, whose reduction must be the work of time, he applied effectual remedies. The School he found in a low condition, but by his prudence in the choice of a learned, discreet and diligent Master; by his interest, in bringing young Gentlemen and Persons of Quality thither, and by his great kindness to them when there; and taking care for the building fit accommodation for their reception within the precincts of the College, in few years the School grew into that great reputation and credit which it yet maintains.

And here we may not pass by another considerable service done in behalf of the said School, and also King's College in Cambridge, whose Seminary it is: that whereas both those Societies were formerly under the discouragement, that the Fellowships of Eton were generally disposed of to persons of foreign education; by the vigorous interposition of Dr. Allestree added to the petition of the Provost and Fellows of King's College, his sacred Majesty was pleased to pass a grant under the broad Seal, that in all future times five of the seven Fellows should be such as had been bred in Eton School, and were Fellows of King's College, which has ever since took place, and will be a perpetual incitement to diligent study, and virtuous endeavor in both those royal foundations.

In the managery of the business of the Chair of Divinity, as he performed the Scholastic part with great sufficiency in exact and dextrous untying the knots of argument, and solid determination of controverted points, so he was not oppressed by the fame of any of his most eminent Predecessors: his prudence was very remarkable in the choice of subjects to be

treated on; for he wasted not time and opportunity in the barren insignificant parts of School Divinity, but insisted on the fundamental grounds of controversy, between the Church of England, and the most formidable Enemies thereof. With an equal steddiness he asserted the Gospel truth, against the usurpations of Rome, the innovations of Geneva, the blasphemies of Cracow, and the monsters of our own Malmsbury, never intermeddling with the unfathomable abyss of God's decrees, the indeterminable five points, which in all times and in all countries wherever they have happened to be debated, past from the Schools to the State, and shocked the government and public peace. By his judicious care herein, tho' he found the University in a ferment, and a great part of its growing hopes sufficiently seasoned with ill prepossessions, he so brought it to pass, that during the whole tract of seventeen years that he held the Chair, there was no factious bandying of opinions, nor petulant sidings on the account of them; which thing disturbed the peace of the last age, and helped forward to inflame those animosities, which ended in the execrable mischiefs of the civil war.

There is nothing at this day which learned men more desire or call for, than the publishing of those Lectures, which were heard, when first read, with the greatest satisfaction of the Auditory; it may therefore be fit to give some account of the reason why those expectations are defeated, which in short is this. Dr. Allestree a little before his death having communicated to the Bishop of Oxford several particulars concerning his intentions for the disposal of his goods and papers, the Bishop observed that there was no mention made of his Lectures, and knowing how his modesty had during his life resisted all importunities for the publishing of them, suspected that the same motive might be more prevalent at his death; therefore he wrote to him thereupon, desiring him that his Lectures might be preserved, which had cost him so much study and labor, and would be useful proportionably to others. His answer by letter bearing date Jan. 19, 1680, was, that having not had opportunity to revise what he had written, which was not every where consistent with his present imaginations, tho' in nothing material, yet in some particulars which he should have better examined; especially diverse of the Act Lectures, which being upon the same head, the thread of them was not right nor didactical, and Necta-

REMEMBRANCER, No. 56.

rius's Penitentiary not expounded the same way in one place as in another, and the first blundering and not true: therefore he adds, that if the Bishop had not written, and for that he himself would not go out of the world without satisfying him in every thing, he had resolved to have sent for his papers and burnt them; but now he gave them all up to the Bishop upon this inviolable trust, that nothing of them should be published as a Scheme of his, but to be made use of to serve any other design the Bishop should think fit. Dr. Allestree's words are here transcribed, for that the plainest account of things is always the most satisfactory.

His Sermons not lying under the same interdict, so many of them as were thought needful to make up a Volume, are here publish'd. The variety of Auditors for whom they were first designed, makes them not to be all of the same fineness of spinning and closeness of texture: but in them all there will appear the same spirit of perswasive Rhetoric and ardent piety, whereby, *tho' dead, he yet speaketh.*

THE mother of Dr. John Colet continued after the death of her husband at Stepney, living retiredly in that house, which her son gave afterwards for the safe abode of the Master of St. Paul's school in the time of any pestilential sickness; and where a good house now stands with the bust of Dr. Colet set on the front of it. The greatest pleasure she enjoyed there was to have the company of her son, and to entertain those learned friends he brought along with him, especially the polite and facetious Erasmus, whose conversation she delighted in, and used to talk of him in his absence with a particular air of mirth, and pleasant freedom of speech; so her son tells him in a letter from that country-house, anno 1516;

Vale ex rure Stepnetiano apud geneticem, quæ adhuc vivit, et bellè senescit, et de te sæpius hilarem, et jucundam facit mentionem. (Epist. Coleti Erasmo suo. Edit. Basil. 1521, p. 91.)

But, alas! she there outlived all
3 O

her comfort in this world—this her son : which yet she bore like a good Christian, with such contentedness, and self-submission to the will of God, that Erasmus many years after cited her for a rare example of patience and acquiescence under the loss of children, when he comforted his friend Amerback upon the death of his little daughter ;

“ I knew in England,” says he, “ the mother of John Colet, a matron of singular piety. She had by the same husband eleven sons and as many daughters : all which hopeful brood was snatched away from her except her eldest son ; and she lost her husband, far advanced in years ; she herself being come to her 90th year, looked so smooth, and was so cheerful, that you would think she had never shed a tear nor brought a child into the world ; and if I mistake not, she survived her son, Dean Colet. Now that which supplied a woman with so much fortitude, was not learning, but *piety towards God* : will you then who are a man, and of so great learning and prudence, and even of courage in other matters, grieve and talk of dying with a little infant ? ” — *Knight's Life of Dr. John Colet, Dean of St. Paul's, and Founder of St. Paul's School. qui. ob. 1519.*

COLET, who had some serious differences with an old uncle, went in Erasmus' company to dine with Archbishop Wareham, and by the way in the boat read that part of the Enchiridion which prescribed a remedy against anger and passion, not intimating why he was so intent upon that subject : at table he sat opposite to his uncle. The conversation was for a time free and general : but after dinner the Archbishop talked to the uncle and nephew in private and brought them to agreement.

As they were going back in the boat, says Dr. Colet, “ *well, Erasmus, you are a very happy man, and have done me a great deal of service !*

while Erasmus was admiring what he heard, he told the whole story.

This story Erasmus was wont to make good use of ; telling it to people that were at difference and hard to be reconciled, and recommending to them this example of reading a good book, talking together coolly to understand one another, and leaving the matter in dispute to an amicable arbitration.” — *The Same.*

THOUGH the knowledge of the Greek tongue was at this time (1499) very low, yet there was a comment on Aristotle ventured upon for the sake of the schoolmen, wherein, (as ill-luck would have it) by the mistake, or rather ignorance of the translators, instead of *ψυχη* *ιστιν* *αἰδος*, *anima* *est* *immaterialis*, was read *ψυχη* *ιστιν* *αυλος* : and so it was resolved *anima est tibia* instead of *immaterialis*. This put the good man's brains, while reading upon that author, on the tenters to clear the text. But at last he thought he had done notably, when he brought no less than fifteen reasons (such as they were) to prove that odd assertion, *that the soul was a pipe*, which Aristotle never so much as dreant of. This was the case with all of them, as to *their ignorance in the Greek tongue*. But yet they hugged themselves under this venerable mantle, and proclaimed every one a heretick who understood that tongue : *especially if he made use of his skill in translating or criticizing upon the New Testament.* — *The Same.*

As to the people, they were severely prosecuted if they presumed to read such heretical books as the Scriptures were accounted. We find several cited before Fitz James, Bishop of London, in 1512, for reading and using certain English Books repugnant to the faith of the Romish Church, as the four Evangelists, a book of the Ten Commandments of

Almighty God, the Revelation of St. John, the Epistles of Paul and James. And again, one Richard Butler, for that he did erroneously and damnably read in a great book of Robert Durdant's certain chapters of the Evangelists in English, containing in them divers erroneous and damnable opinions, and conclusions of heresy; and in Scotland, when the Lutheran controversy had been for some time carried on, some monks there charged Luther with being the author of a wicked book called the New Testament.—*Gloucester Ridley.*

"THE father of Serjeant Glanvil had a fair estate, which he intended to settle on his elder brother, but he being a vicious young man, and there appearing no hopes of his recovery, he settled it on him that was his second son. Upon his death his eldest son finding that what he had before looked on as the threatenings of an angry father, was now but too

certain, became melancholy, and that by degrees wrought so great a change on him, that what his father could not prevail on while he lived, was now effected by the severity of his last will, so that it was now too late for him to change in hopes of an estate, that was now gone from him. But his brother observing the reality of the change, resolved within himself what to do; so he called him with many of his friends together to a feast, and after other dishes had been served up to the dinner, he ordered one that was covered to be set before his brother, and desired him to uncover it, which he doing, the company was surprised to find it full of writings. So he told them that he was now to do, what he was sure his father would have done, if he had lived to see that happy change, which they now all saw in his brother; and therefore he freely restored to him the whole estate."—*Bp. Burnet.*

MISCELLANEOUS.

Letters of Archbishop Usher, &c.

LETTER XCV.

A Letter from the Most Reverend James Usher, Arch-Bishop of Armagh, to Dr. Samuel Ward.

Salutem in Christo Jesu.

SIR,
I am very sorry to hear of your Distractions there*; but, *ταυτά Θεοῦ ἐν γούνασι κτίται*, to whose Guidance we must refer both this and *ipsam rerum summam quæ in summo jam (si quid videmus) versatur discriminem*. When the Collators have finished the Acts, I could wish they collated the Epistles with the Text which is inserted into the Commentaries of Photius†

* Viz. at Cambridge, as it should seem, in respect to the choice of their new Chancellor.—See the next Letter.—EDIT.

† This is probably the Manuscript described in the Catalogue of MSS. belonging to the University of Cambridge, both by James (whose letter to Usher was printed in our last Remembrancer) in his *Ecloga Oxonio—Cantabrigiensis*, 1600, and in the

and Oecumenius, Manuscripts in the University Library, where there are some varieties of readings also; (as I remember) noted in the Margent in the brief Scholies that are written in red letters. Remember me to Mr. Chauncy, and learn of him what he hath done for Mr. Broughton's Books; intreat him also to look into the Manuscript Psalter in Hebrew and Latin in Trinity Colledg Library, and thence transcribe for me the last Verse save one

large Catalogue of the MSS. of England and Ireland, 1697, as one of those presented to the University by that munificent and learned Prelate, Archbishop Parker. It is in both described, "*Photius, Græcè; sed desiderantur nonnulla.*"

Of Ward, to whom this letter is addressed, and of Boys, or Bois, mentioned in it, there are accounts in the Vindication of our Authorized Translation of the Bible; both of these scholars being among the translators; and there are further particulars of them, especially of Ward, and some of his MSS. at Sidney Coll. of which the was Master, in the Memoirs of Brian Walton, &c.—EDIT.

of the 52d Psalm, which is wanting in our Printed Hebrew Bibles; the Latin of that Verse (if I forget not) beginneth *Confitium Mosis*, &c. I would willingly also hear how far he hath proceeded in the Samaritan Bible, and what Mr. Boyse hath done in the transcribing of the Greek Manuscript which I left with him: wish Mr. Green to send me Lucian in Greek and Latin.

Your assured Friend,

J. AR.

LETTER XCVI.

A Letter from Dr. Ward to the Most Reverend James Usher, Arch-bishop of Armagh.

Most Rev. and my very good Lord,

* I acquainted Mr. White with your Pleasure, and wished him to impart it to the rest of the Collators, as touching the Collation of the Text in the Comments of Photius and Oecumenius. I send you inclosed the Hebrew Verse you writ for. They are in Deuteronomy in the Samaritan Pentateuch. I have not as yet spoken with Mr. Boyse. I received the Books you mention, and sent two of them to Mr. Austine. Mr. Green will send you the two Books, *Lucian Græco Lat.* and *N. Testam. Syriacum-Latin*, to Mr. Burnets. Mr. White sendeth up unto you the *Varia Lectiones* upon the Psalms. The divers Readings of Prosper shall be sent you. Dr. Goad sent me two sheets of my Latin Sermon printed. But I hear not whether our Suffrage be reprinted. I would know whether Nicetus his *Orthodoxus Thesaurus* be extant in Greek. I suppose it is in Latin, at least in the New *Bibliotheca*. He is said to interpret Greg. Nyssen his Opinion of the Conversion which is made in the Eucharist mentioned c. 37 Catechet. I cannot tell what to pronounce touching that Discourse. His Discourse is somewhat plausible till he come to the conversion made in the Eucharist by Christ's words, and then he doth fault.

I pray you let me know where the Manuscript Copies of the Saxon Annals are to be had. Mr. Mede and Mr. Whalley are both in good health. I am right sorry that your Lordship should so soon go from us. I am now in business, in Disputations in our Schools. I shall forget many things which I should have enquired of. And so with my best Service remembered to your

Lordship and Mrs. Usher, I commend you to the gracious Protection of the highest Majesty, and so rest,

Your Lordship's in all Observance,

SAMUEL WARD.

Sidney College, June 6th, 1626.

There is good Agreement (God be thanked) in King's College.

LETTER XCVII.

A Letter from Dr. Ward to the Most Reverend James Usher, Arch-bishop of Armagh.

Most Reverend and my very good Lord,

I have sent you here inclosed the diverse Readings of the Continuation of Eusebius's Chronicle by Hierom, and both the *Prosper*s. Mr. Elmar will bring your Lordship the *Concio ad Clerum*, which, against my mind, is set forth, without those other things which I told your Lordship of, whereof I would have had this but an Appendix.

We have had this week a gracious Letter from his Majesty, much approving the Choice of our Chancellor. And another from our Chancellor. To both which Answers are returned by our University. God dispose of all to good. Our Chancellor seemeth to be forward for the erecting a Library here*.

I have not spoken with Mr. Boyse as yet; nor do I hear that Mr. Chauncy is come home. I would be sorry your Lordship should so soon leave us. I will still hope of your longer continuance. Howsoever when you leave us, I will accompany you, and all yours, with my best Devotions, for your safe Journey and Arrival at your home. And so commend you and Mrs. Usher, to the gracious Protection of the highest Majesty.

Your Lordship's in all Observance,

SAMUEL WARD.

Sidney Coll. June 10th, 1626.

LETTER XCVIII.

A Letter from the Most Reverend James Usher, Arch-bishop of Armagh to Dr. Samuel Ward.

SIR,

I have received from you the divers readings of the Continuation of Eusebius's Chronicle, and your *Concio ad Clerum*,

* That is, the Duke of Buckingham.— See the Note on Letter xcix. in p. 470 of this Number.—EDIT.

* See Letter xcix, and the note from Sir Henry Wotton there, in p. 470 of this Number.—EDIT.

for which I heartily thank you. Your *Gratia Discriminans* (I doubt not) will settle many Men's Minds in those dubious Times, to which I wish that the other things which you intended, had been added, especially those places which you observed out of St. Augustin, against *falling from Grace*. But of this Argument I earnestly beseech you to take special care, as soon as your Commencement Businesses are past over, and when you have put your Notes together, I pray you make me so happy as to have a Copy of them.

*Neq; enim mihi gratia ulla est
Quam sibi quæ Wardi præfixit pagina
nomen.*

The suddain Dissolution of the Parliament* hath amazed us, all Men's Hearts failing them for fear, and for looking on those things which are coming on the Land. The Lord prepare us for the Day of our Visitation, and then let his blessed Will be done. There is a Proclamation to be presently set out† for the stopping of those Contentions in Points of Religion.

I have dealt with your Chancellor very effectually for the erecting of your Library, to which he is of himself exceeding forward: I have procured him to send unto Leyden for all the printed Hebrew Books of Erpenius his Library; which together with his Manuscripts which he hath already, he purposeth to bestow upon your University. I have also perswaded him to send thither for the Matrices of the Syriack, Arabick, Æthiopick, and Samaritan Letters, and to bestow them likewise upon you.

Mr. White hath sent up unto me the *Varia Lectiones* of the Psalms, accompa-

* Namely, June 15, 1626; which dissolution both Lords and Commons appear not to have expected. The Lords sent four of their number to entreat his Majesty to stay his purpose; but the King returned answer, that his resolution was to hear no motion to that purpose, but that he would dissolve the Parliament.—See Rushworth's Hist. Coll. ann. 1626. p. 402.—EDIT.

† This is the Proclamation noticed by Rushworth, ut sup. p. 416. which he calls in the margin, "Another Proclamation against preaching or disputing the Arminian Controversies, *pro* or *con*." It is in fact what the Declaration is, which was first prefixed to the Thirty-nine Articles of Religion by K. Charles I.

Of Patrick Young, mentioned in this letter, there are notices in the Memoirs of Brian Walton.—EDIT.

nied with a very kind Letter. I pray you tell him, from me, that I will keep them by me as a perpetual testimony of his love and respect to me; whereof he shall find that I will not be unmindful, whensoever either himself, or any of his, shall have occasion to use me.

Nicetus his *Orthodoxus Thesaurus* I have not seen in Greek, the Latin I have in Ireland; but whether it be inserted into *Bibliotheca Patrum* I cannot tell, the Book being not now by me.

That Gregory Nyssen's Catechetical Oration hath been evil handled and interpolated by Hereticks, I think is somewhere observed by Nicephorus himself, (see his Eccl. Hist. lib. 11. cap. 19); yet that Discourse of the Eucharist (if my Memory fail me not) is inserted by Euthymius in his *Panopliu*: And I have seen it myself in two ancient Greek Manuscripts of Gregory Nyssen with Mr. Patrick Young. (the one whereof was Mr. Causabon's, the other of Metrophanes the Grecian) which you may do well to see collated with the printed. Spalatensis also, I think, suspecteth this place of Forgery.

In Sir Rob. Cotton's Library there be four several Saxon Annals; and one written both in the Saxon and in the Latin Tongue. In Benet-Collegd Library likewise, Vol. 269. there is another ancient Saxon Annal.

I should have gone from hence at the time I wrote unto you of; but since that time I received a Letter from the Lord Chamberlain, signifying the King's Pleasure, that I should preach at Court the 25th of this Month, which hath caused me to put off my Journey until the end of the Term. So with the remembrance of my best wishes to you, I rest,

Your most assured,

JA. ARMACHANUS.

Lond. Jun. 16, 1626.

LETTER XCIX.

A Letter from the Most Reverend James Usher, Arch-bishop of Armagh to Dr. Samuel Ward.

Salutem in Christo Jesu.

SIR,

Since I wrote unto you last, I have received intelligence from Leyden, that all Erpenius's printed Books are already sold; and his Matrices of the Oriental Tongues are bought by Elvezir the Printer there; so that now you must content yourselves with his Manuscripts only, which are

a very rare Treasure indeed, and for which year; University shall rest much beholden unto your Chancellor *. I myself have not received out of Mesopotamia, an old Manuscript of that Syrian Translation of the Pentateuch out of the Hebrew, (the same which St. Basil citeth in his *Hexameron*) which I make very great account of. The Patriarch of the Jacobites in those parts, who sent this, promiseth also to send the rest of the Old Testament ere long; in the mean time I have received the Parcels of the New Testament, which hitherto we have wanted in that language, (viz. the History of the Adulterous Woman, the 2d Epistle of Peter, the 2d and 3d Epistles of St. John, the Epistle of Jude, and the Revelation); as also a small Tractate of Ephram Syrus in his own Language.

Elmenhorst is dead, but I will do my best to hearken after his Copy of the Acts of the Council of Calcedon at Hamburg. I will also speak with Mr. Patrick Young, for the *ὑπογραφαί* of the 37th Chapter of Greg. Nyssen's Catechet as soon as I can meet with him. The place of Nyssen doth not trouble you more, than a like one of Chrysostom hath done me, viz.

* Sir Henry Wotton, in his Life and Death of the Duke of Buckingham, illustrates this passage in a very interesting manner: "Here it were injurious to overslip a noble act of the Duke: There was a collection of certain rare Manuscripts, exquisitely written in Arabic, and sought in the most remote parts by the diligence of *Erpenius*, the most excellent linguist. These had been left to the widow of the said *Erpenius*, and were upon sale to the Jesuits at Antwerp, liquorish chapmen of such ware! Whereof the Duke getting knowledge, by his worthy and learned secretary, Dr. Mason, interverted the bargain, and gave the poor widow for them five hundred pounds, a sum above their weight in silver, and a mixed act both of bounty and charity, the more laudable being out of his natural element. These were they which after his death were as nobly presented, as they had been bought, to the University of Cambridge, by the Duchess dowager, as soon as she understood, by the aforesaid Dr. Mason, her husband's intention; who had a purpose likewise, (as I am well instructed) to raise in the said University, whereof he was Chancellor, a fair case for such monuments, and to furnish it with other choice collections from all parts, of his own charge."—*Wotton's Rem.* 3d edit. p. 223.—EDIT.

Sermone quinto de Pœnitentiâ, Tom. 6. edit. Savil. p. 791. (which in the Latin Tomes, is *Homil. de Eucharistiâ in Encœniis*) where I would willingly understand what the meaning of his Similitude is, and of that *Mysterium consumi Corporis substantiâ*. There is another place likewise of Chrysostom, cited by Bellarmin, in his Apology, *Ex. Hom. 3. in 2 Thess. Jubeat seipsum pro Deo coli, at in Templo Collocari, non Hierosolymitano solum sed etiam Ecclesiis*; where my Lord of Winchester telleth the Cardinal, that the word *tantum* is not in the Greek. I pray you see in Commelinus's Edition, or that of Verona, for Sir H. Savil's is otherwise, *Tom. 4. p. 232.*

Your Assured Friend,

J. ARM.

London, June 23, 1626.

LETTER C.

A Letter from Dr. Ward to the Most Reverend James Usher, Arch-bishop of Armagh.

Most Reverend and my very good Lord,

I received your Lordship's last Letter, of the 23d of this month, and do perceive thereby, that Erpenius's printed Books, and his Matrices of the Oriental Tongue, are already sold. I am glad your Lordship hath got the old Manuscript of the Syriac Translation of the Pentateuch, and for your hopes of the rest. You say, you have received the parcels of the New Testament in that Language, which hitherto we have wanted. But it seemeth those Parcels are written out of some Copies: but I doubt whether anciently they were in the old Manuscript. I am much afraid the Jesuits have laid hold of Elmenhorst's Copy. As for the places of Chrysostom, I will at my better leisure, by God's Grace, examine it.

Mr. Boyse hath written out the Fragment of P. Alexandrinus; but intreateth me to let him have the Book till the next week, for he would gladly peruse the Notes of Casaubon upon Nicander. And God-willing, the next week, I will send it to Mr. Francis Burnett. I am right sorry to see matters of that importance carried *ex consilio perpaucorum*. I had a Letter from my Lord of Sarum, by which I understand as much.

There was the last week a Cod-fish brought from Colchester to our Market to be sold; in the cutting up which, there was found in the Maw of the Fish, a thing which was hard; which proved to be a Book of a large 16°, which had been

bound in Parchment, the Leaves were glewed together with a Gelly. And being taken out did smell much at the first; but after washing of it, Mr. Mead did look into it*. It was printed; and he found a Table of the Contents. The Book was entitled, *A Preparation to the Cross*, (it may be a special admonition to us at Cambridge). Mr. Mead, upon Saturday, read to me the Heads of the Chapters, which I very well liked of. Now it is found to have been made by Rich. Tracey, of whom Bale maketh mention, *Cent. 9. p. 719*. He is said to flourish then 1550.

Bnt, I think, the Book was made in King Henry the Eighth's Time, when the six Articles were a-foot. The Book will be printed here shortly. I know not how long your Lordship will stay in England; I wish you might stay longer. We are to come to present our new Chancellor, with his Patent, upon the 13th of July; all our Heads will be there, I would he glad to meet your Lordship then.

And thus wishing your Lordship all good success in your affairs, a fortunate Journey, and speedy Passage when you go, with our best Devotions, my Wife and I wish you and yours all health and happiness, commending you to the safest protection of the highest Majesty.

Your Lordship's in all observance,

SAMUEL WARD.

Sidn. Coll. June 27, 1626.

TITHES IN THE PARISH OF ST. ANDREW, HOLBORN.

WE have purposely refrained from noticing the differences which have for some time existed in the Parish of St. Andrew Holborn, on the subject of Tithes, from an impression at the first, that however important the Parish itself might be, yet that these differences were altogether of a private nature, with which the Public had no concern; and subsequently, when they were forced into notoriety by the opposing party, from the expectation of that amicable and speedy adjustment, which we confidently antici-

pated from the good sense and right feeling prevailing in the parish, and the known firmness, judgment, and moderation of the Rector.

It is with much satisfaction therefore that we have learnt, and can inform the reader that a compromise has taken place of these differences; and we now hold it to be our duty, and the present the proper period, to take a short review of the circumstances of this case, without however entering into detail further than is necessary for explanation.

The Parish of St. Andrew, Holborn, consists of three Liberties, viz. the City Liberty, the Upper Liberty, and the Saffron-Hill Liberty, comprising a population of nearly 37,000 souls; for whose accommodation there is at present only one consecrated place of Worship capable of containing at most 1800 people.

The Commissioners for building New Churches appear to have been apprized of this glaring deficiency, and to have made application with a view to remedying it, to the late Rector, the Rev. T. G. Clare, so long ago as the 9th Oct. 1818. He died before any thing could be done, and the prosecution of this important measure devolved upon his successor the present Rector.

Mr. Beresford lost no time in applying to the Commissioners for Churches, for aid, and in ascertaining the sense of the Parish, and the income which could be raised to meet the increased duty, if a new Church should be built. It appeared that one of the three Liberties, viz. the City Liberty was considered subject to the payment of 2s. 9d. in the pound upon the rent or value of the houses, &c. whilst the other two Liberties were subject only to the payment of Tithes partially. The plan proposed therefore in order to raise the income acknowledged to be necessary, was founded on these data, the City Liberty (from its supposed liability to the payment of 2s. 9d.) to pay 7d. the Upper Liberty 3d.

* This is the famous *Joseph Mede*, who also wrote a letter to Archbishop Usher, upon this curious circumstance. — See Parr's Collect. p. 345.—EDIT.

the Saffron-Hill Liberty 4*d.* in the pound; and a part of the Surplice fees now received by the Churchwardens, was to be transferred to the Rector, who was to receive these payments in lieu of Tithes and Easter offerings, and to provide for two full services in each of the new Churches, and also in a Chapel proposed to be erected by subscription on Saffron-Hill.

This arrangement however, although it appeared to meet with the general concurrence of the Committee appointed by the Parish to act with the select vestry, and received the sanction of the Patron and Bishop, ultimately failed from an objection made on the part of the two County Liberties; as to the proportion in which they were rated.

The Bill in Parliament therefore, was withdrawn. The inhabitants of the City Liberty appeared still willing to make the payment which would have been equivalent to their share under the above plan; viz. 700*l.* per Annum, provided the Rector procured an Act of Parliament making this payment permanent; and the Rector was also willing to have accepted, such sum from the City Liberty in lieu of Tythes for his own Incumbency; but as the building a new Church under this change of circumstances was necessarily for the time given up, he did not choose to take solely upon himself the responsibility of proposing it to the Patron and Bishop as a permanent measure—All negotiation therefore was at an end, and the Rector found himself under the necessity of endeavouring to establish by law the rights he supposed himself entitled to.

We pause here a moment, to consider what at this period was the actual state of the parties. A plan embracing objects of the highest public importance, the necessity of which was universally admitted, viz. the affording the means of attending public worship to thousands of our fellow-creatures, in a

part of this metropolis where the want of it is peculiarly felt—was on the very point of succeeding; it had met with aid and encouragement from the Commissioners for building Churches, and approbation from the Select Vestry and community; and it had been fully sanctioned by the approbation of the Patron and Bishop, and was actually introduced into Parliament. It failed from no defect in itself, from nothing which can be pointed out as unreasonable, but from want of public spirit and support, in the quarter where it was of all others the most entitled to it.

Unable, therefore, to accomplish the original design, the Rector determined on prosecuting his claim by law, with the hope that it might lead to a resumption of the scheme which had been abandoned, or otherwise enable him to carry into effect the objects of it.

And here we must notice a degree of injustice which cannot, we think, be palliated by any allowance for the warmth of excited feelings. We allude to the representations made at the time, at public meetings and in the public prints, all tending to stigmatize the Rector, and describing him as solely actuated by interested motives; many of these statements proceeding from individuals who were fully acquainted with all the Rector had done and intended, and had even themselves officially assisted in supporting and carrying his views into effect; and yet they could subsequently represent him as having no other object than to exact from them the full amount of his claims of 2*s.* 9*d.* when the highest rate proposed by him upon any amicable arrangement never exceeded 7*d.* in the pound.

We rejoice however to observe, that at length a right temper has succeeded, and we sincerely hail this adjustment which has taken place with the City Liberty as the precursor of a more general arrangement for the benefit of the whole parish.

To the Editor of the Remembrancer.

Sir,

IN reply to the question proposed in the last Number of the Remembrancer *as to what is to be done when a tomb in a church or church-yard is falling to decay, and the descendants of the person to whose memory it is erected are unable or unwilling to repair it*, it may be stated generally, that the churchwardens are bound in behalf of the parish to take care, that the body of the church and church-yard (and by consequence whatever partakes of the freehold in either) be kept in good order and in decent repair. The law, undoubtedly, has vested in the heir of the deceased a special property in the tomb or monument of his ancestor, and has given him a right of action against such as break, deface, or carry it away. With the right of property, I conceive, is entailed also the liability to repair. But in the case put by your Correspondent, perhaps the more simple and less expensive remedy would be an application to the Ordinary. The churchwardens, being in a condition to prove two facts, 1st the dilapidated and ruinous state of the structure, and 2dly the application to those legally bound to repair, and the neglect or refusal to comply with such requisition, should, *virtute officii*, present, and in such case there seems little reason to doubt that the Ordinary hath sufficient authority to decree a removal without any danger of an action at Law.

I am, Sir,

Your obedient servant,

F. G. C.

July 19, 1823.

RELIGIOUS ESTABLISHMENT IN BARBADOES.

SIR,

AT a time when correct information on the state of the West India Colonies is highly desirable, and especially a knowledge of the reli-

MEMORANDUM, No. 56.

gious advantages, possessed by the Colonists, I venture to offer, for insertion in your Journal, an account of the places of worship, schools, &c. in connection with the Established Church, in the Island of Barbadoes. This little Island, the most eastward in the Caribbean Archipelago, is about twenty-one miles in length, and thirteen in the widest part; the average being about nine. It contains very nearly the same number of acres as the Isle of Wight. The colony is divided into eleven parishes, namely, St. Michael's, St. George's, St. John's, St. Philip's, Christ Church, St. Joseph's, St. Andrew's, St. Thomas', St. Peter's, and St. Lucy's.

In each of these there is a parish church and parsonage house, kept in repair at the expense of the inhabitants. St. Michael's alone affords no settled place of residence for the minister, but a sum of money is allowed the Rector for furnishing himself with a dwelling. The stipend of the Rectors, by law established, is 300*l.* currency, one half payable from the hands of the treasurer of the Island, the remaining half from the churchwarden. The fees may, perhaps, be considered on an average, as amounting to 60*l.* currency *per annum*. They are obtained at considerable inconvenience; marriages and baptisms being rarely celebrated at the parish church, and the incumbent consequently being obliged to take frequent and tedious rides on horseback. In augmentation of the stipend, the vestry in most of the parishes, present the Rector with a collection fluctuating between 50*l.* and 150*l.* *per annum*.

Some of the Churches, especially those of St. Michael and St. Lucy, are large, and all of them commodious. Though very far from being adequate to their need, there are seats and galleries appropriated to the use of coloured persons. The service is performed generally at eleven o'clock, by the Rector or

Curate, in a manner highly honourable to a body of Clergy entirely destitute of that beneficial superintendence, that salutary counsel, that important influence, arising from Episcopal jurisdiction.

In two of the Churches, afternoon service is performed, and successful attempts have at different times been made, to diffuse instruction specifically prepared for the slaves, in others. But it is obvious that, however estimable the motive, which prompts the Rector to "seek and to save that which was lost" among the slaves, the demands on his Pastoral care, from a population of nearly twenty thousand whites, and five thousand free persons of colour, must be numberless and imperative.

In the parish of St. John stands *Codrington College*, a Public School, under the direction of the Society for the Propagation of the Gospel in Foreign Parts; the foundation at present consists of a principal and twelve scholars. The building is handsome. It contains a chapel, hall, and spacious apartments. The pupils, on receiving letters of approbation, when quitting the Establishment, are allowed 100*l.* sterling *per annum* for three years, in order to the completion of their studies, at one of the English Universities, or Edinburgh. Four young men are now in Great Britain, enjoying the benefit of this exhibition.

The slaves, by whose labour the College is maintained, attend a Chapel *built expressly for their use*, and live under the regulations detailed in your last interesting Number.

In several of the parishes, there are *Free Schools*, endowed for poor white children. In all are *Parochial Schools* for their instruction in reading, writing, and arithmetic. The children are examined on the 25th day of March by the vestry, and continued or removed, according to their proficiency.

The adoption of *Sunday Schools*, in addition to these is begun, and

the happiest effects, if they are extended throughout the island, may be contemplated, from the scattered condition of the poor, the fatigue of walking to any great distance, and other local disadvantages, the success of these schools, has been by no means commensurate with that, which might be derived from one large school in each parish, branching out from the central in Bridge-Town. A plan, which I pray, that more prosperous means may yet enable our distressed country, to embrace, at no distant period of time.

The *Central School*, in Bridge Town, established A.D. 1819, is indeed an ornament to the colony. It is a building of two stories, a hundred feet in length, and thirty in width, containing a spacious school-room, dormitories, and apartments for the master and matron. There are at present thirty-two boys, taught, clothed, and fed, the remainder girls and boys, are day-scholars, ninety-one in number. It is conducted on the National system, and at the last examination in March, in the presence of the Governor, and a numerous and respectable company, reflected honour on the energy, and faithfulness of Mr. Packer, the master.

The establishment of a *District Committee* of the Society for Promoting Christian Knowledge, connected with this Institution, has already been useful, and promises much benefit to the Inhabitants in general.

There is also a large, and well-conducted day-school, on the Lancastrian plan, for *free, coloured, and slave children*, in Bridge Town. The number is about 150. The master is paid by the Church Missionary Society, and the whole, in a great measure, under the support and patronage of the Clergy, and other gentlemen in the colony.

I could name many other more private, but not less exemplary efforts of individuals, directed not only to the benefit of the white, but

coloured inhabitants. I could refer to lectures on plantations for the slaves, and schools for their children. But I have said enough to show, that the spiritual leaven is at work. The Government, surely, will no longer suffer the Ecclesiastical Establishment of the West Indies, to remain the only imperfect part of the Church of England.—Let there be sent forth, one of her chosen champions, who, like Middleton and Heber, bidding defiance to the inclemency of a tropical cli-

mate, shall infuse a spirit throughout the religious department of the colonies; who, by the ordination of faithful pastors, by leading the young through the discipline of Confirmation, by visiting and counselling his Clergy, by animating what is right, correcting what is wrong, strengthening what is weak, shall give that weight to religion, which, under no other circumstances it can ever enjoy.

Your's &c.
BARBADENSIS.

SACRED POETRY.

AN HYMN OF HEAVENLY LOVE

O Thou most blessed Spirit, pure lampe of light,
Eternal spring of grace and wisdom true,
Vouchsafe to shed into my barren spright
Some little drop of thy celestial dew;
That may my rimes with sweet infuse imbrew,
And give me words equall unto my thought,
To tell the marvelles by thy mercy wrought.

Rowze, lift thyself, O earth, out of thy soyle,
In which thou wallow'st like to filthy swine,
And doost thy mind in durty pleasures woyle,
Unmindful of that dearest Lord of thine;
Lift up to Him thy heavy clouded eyne,
That thou His soveraigne bounty maist behold,
And read through love His mercies manifold.

Begin from first where He encradled was
In simple cratch, wrapt in a wad of hay,
Between the toyefull ox and humble asse,
And in what rags, and in how base array
The glory of our heavenly riches lay,
When Him the gilly shepheards came to see,
Whom greatest princes sought on lowest knee.

From thence read on the story of His life
His humble carriage, His unfaulty waies,
His cancred foes, His fights, His toyle, His strife,
His paines, His poverty, His sharp assays,
Through which he past His miserable dayes,
Offending none, and doing good to all,
Yet being malic'd both of great and small.

And look at last, how of most wretched wights
He taken was, betray'd and false accused,
How with most scornful taunts, and fell despights
He was revil'd, disgrac'd, and foul abused,
How scourg'd, how crown'd, how buffeted, how brused;
And, lastly, how 'twixt robbers crucifide,
With bitter wounds through hands, through feet, through side.

Then let thy faint heart, that feels no pain,
 Empierced be with pitiful remorse,
 And let thy bosom bleed in ev'ry vein
 At sight of His most sacred heav'nly corse
 So torn and mangled with malicious force;
 And let thy soul, whose sins His sorrows wrought,
 Melt into tears, and groan in grieved thought.

With sense whereof, whilst so thy softened spirit
 Is inly touch'd, and humbled with meek zeal
 Through meditation of His endless merit,
 Lift up thy mind to the Author of thy weal,
 And to His sovereign mercy do appeal;
 Learn Him to love that loved thee so dear,
 And in thy breast His blessed image bear.

SPENSER.

Father, Redeemer, Comforter Divine!
 This humble offering to Thy equal shrine
 Here Thy unworthy servant grateful pays
 Of undivided thanks, united praise,
 For all those mercies, which at birth began,
 And ceaseless flowed thro' life's long lengthen'd span;
 Propt my frail frame thro' all the varied scene
 With health enough for many a day serene:
 Enough of science clearly to discern
 How few important truths the wisest learn;
 Enough of arts ingenious to employ
 The vacant hours, when graver studies cloy;
 Enough of wealth to serve each honest end,
 The poor to succour, or assist a friend;
 Enough of faith in Scripture to descry,
 That the sure hope of immortality,
 Which only can the fear of death remove,
 Flows from the fountain of Redeeming Love.

MASON.

REVIEW OF NEW PUBLICATIONS.

A Sermon preached in Lambeth Chapel, on Sunday June 1, 1823, at the Consecration of the Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. By Arthur Bland Wrightson, M.A. Rector of Edlington, and perpetual Curate of Campsall, in the County of York, and Chaplain to the Right Hon. Viscount Beresford. Published at the Command of his Grace the Archbishop of Canterbury. 4to. pp. 24. Rivingtons. 1823.

THE deep interest already excited in the public mind by the ap-

pointment of Bishop Heber to the See of Calcutta, has been subsequently increased by the publication and extensive circulation of a Valedictory Address, delivered to the Bishop previously to his departure on behalf of the Society for Promoting Christian Knowledge, and accompanied by an able and affecting Reply from his Lordship. And now, as if to keep this interest still alive, and direct the public eye still more intently towards the East, we have the sermon preached at his Consecration placed in our hands, wherein we are reminded of the Apostolical ori-

gin of Episcopacy, its dignity, and utility—of the peculiar advantages which have already accrued, from its establishment in India, to our numerous countrymen, so long deprived of the outward consolations of religion, and to the still more numerous natives, who are altogether destitute of the knowledge of it—of the obligation under which England stands to *do the work of an Evangelist* in this her distant empire—and of that piety, and zeal, and learning, and discretion, which elevated the character, and marked the conduct, and gave wisdom, stability, and success, to the views and undertakings of Bishop Middleton, whilst living, and will hand down his name for ever to posterity, as the theme of admiration to the learned, of reverence to the good, and gratitude and love to those thousands and tens of thousands, that through his labours and forethought under God, shall in future ages receive the glad tidings of salvation.

We would not be thought to imply, that the public stand in need of all these successive incitements to the discharge of what is so plainly their duty: we would willingly hope that they are at length fully awakened to the obligation and importance of communicating to the nations that are yet in darkness, the light of that Gospel, which is the guide of their own lives, and the ground of their present and everlasting hopes. But still, while we gladly hail this happy change in the counsels of our rulers, which has already led to results so beneficial, and will, we trust, lead to the still farther *extension* of our Ecclesiastical Establishment in the East, and to the *foundation of a similar Establishment in the West*, we cannot forget how many years were suffered to pass away, before this country, the bulwark of the Protestant faith, could be raised to a sense of her duty in this respect, and disregarding the cold and sordid calculations of a worldly policy,

could be brought to acknowledge the obligation of doing somewhat towards bettering the spiritual condition of a people, by whose bodily labours she was herself and still is, so much indebted. We had a debt to pay: it has been long delayed; and much mischief has risen from the delay. Already in many parts of the vast regions of the East the ground has been pre-occupied by various sects, united, as we would charitably hope, in one and the same good desire of extending the Redeemer's kingdom, but retarding, if not altogether obstructing its progress, by those unhappy differences in doctrine and discipline, and those unauthorized and independent, and but too often injudicious and clashing exertions, which cannot fail of offending the sensible, confounding the weak, and affording an handle to the shrewd and interested idolater.

This is no fancied ground of apprehension. Let us picture to ourselves a Hindoo, placed within the reach of active members of these discordant sects; accosted successively by missionaries of every party, and having penetration enough to perceive that they are neither acting under a common head, though sent ostensibly from the same nation, nor agreed in any common doctrine:—what is he to think? or whom is he to believe? Will he not be tempted to visit on the religion itself the uncertainty and discrepancy which exist only among its multiform teachers? will he not be led to reject our religion altogether? In this country men may differ and wrangle as much as they please; and no person of sense will think worse of our religion for it, whatever he may do of the intemperate wranglers themselves; but the case is very different when a new religion is introduced into a foreign country, and its inhabitants are called to the belief and practice of it. In such a case every thing must depend on unity—unity in doctrine, unity in discipline, unity in design. The apostolical admo-

union was never more necessary, than at the present moment, and in the present instance; *I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.*

Well indeed would it be for the cause of the Gospel, if all the different societies, whose missionaries are engaged in so many parts of Hindoostan, would consent to waive their minor differences, and range themselves under one earthly banner, receiving from one common head their several directions, and looking to him under God to give life and energy to their operations. If this be too much to ask, at least let us devoutly hope, that they will yet be induced to keep every man within the ground that they may have pre-occupied; that they would not settle down where regular congregations are already formed; that they would emulate in some degree the honourable feeling of the apostle, and disdain to "build on another man's foundation," that they would turn in the true and dauntless and self-devoted spirit of the missionary, to those countless numbers of heathen yet scattered through the land, to whom the name of Jesus is still unknown.

That much has already been done is indeed a ground rich in consolation; but that this has been effected at much cost of mind and body, and that the difficulty of conversion has been, and must in its very nature have been considerably increased by these unhappy differences and dissensions among Christians themselves, none who have the means of informing themselves of the state of the East can be ignorant. We would gladly however anticipate a more cheering prospect:

"Magnus ab integro sæclorum nascitur ordo."

The pure doctrine, and the primitive form of our own Church have been transplanted to the East. Places of public worship have been built; schools have been established both for the natives and the children of our European brethren; Diocesan and District Committees, acting in perfect unison with the Society for Promoting Christian Knowledge have been formed at the several Presidencies, composed of active and well-informed men, actuated by the purest spirit of religion, and possessing means of circulating the word of God, the Liturgy of our own Church, and tracts on every point of doctrine, precept, and discipline, in English, and in many instances in the Oriental tongues; a college for the education of youth, destined to act hereafter in the arduous office of Missionaries, has been built at the very seat of the Indian Empire: the printing press at Vepery has been restored, and has now for some time been in most active operation; episcopacy has been publicly acknowledged by the government, and has received its outward tribute of deference and respect; in a word, a visible Church, pure and apostolical in its rites and in its doctrines, has been presented to the eyes of the natives in all that decent pomp and substantial form, which approve themselves to the heart and reason of man. We no longer appear before the Hindoos merely as a nation of merchants, active, intelligent, and powerful, but without any outward tokens of religion; Christianity now at length appears as she should do: in the council chamber of the Ruler, at once patronized and respected; in the stately edifice; in all that may reasonably be employed to address the heart through the senses. The converted Hindoo, though he lose his caste, yet becomes instantly a member of the congregation of his conquerors; he assembles with them in the same house; prays with them in the same prayers; listens with

them to the same inspired Scriptures; yea, eats with them at the same holy table, as the redeemed of a common Saviour, no less than the children of a common Father. Truth, thus assisted, must, under the divine blessing, eventually prevail over the grossness of idolatry; and for the advances which have already been made, and the solid foundation which has been laid for future success, we are primarily indebted under God, in a measure, which posterity alone can duly appreciate, to the energetic prudence of a Middleton.

In the view which we have thus taken of the spiritual state of the East, and the cheering prospect, which we confidently believe to be every day opening more and more upon us, we are happy in finding a supporter in Mr. Wrightson, to whose Sermon we now beg leave to recall our readers. After tracing the episcopal order in one uninterrupted succession, from the times of the Apostles "down to the unfortunate period when the city of Geneva first presented the spectacle of a Christian Church without a Bishop," he thus adverts to the probable effects of its re-establishment in all its just splendour and efficacy in the East.

"Every heart interested for the glory of God, will rejoice in the renewal of Episcopal Government in India, for the guidance and consolation of our countrymen, and for the maintenance of the edifice of Christianity unimpaired. Every successive year has made it a more indispensable duty to furnish spiritual instruction to British Christians in the centre of an Heathen land: no less, be it remembered, than thirty thousand of our countrymen are living in that distant part of the empire. Their children, by tens of thousands, are multiplying in every part of a wide and fertile continent; and both parents and children have been shut out till lately in no small degree, from the means of public worship, deprived of the services, and above all of the Sacraments of their Church. And what is the situation of the majority of British inhabitants in the East? Are they not almost exclusively employed in callings, which, to a great degree, engross the affections, and withdraw

the mind from spiritual contemplation? Engaged in pursuits of commerce, and intent upon amassing wealth, or occupied with the duties of military life, they stand eminently in need of the informing and correcting lessons of Scripture. For at the same time that we indulge a laudable anxiety for the conversion of the Heathen, we ought to be deeply sensible of the paramount obligation to fan the holy flame, where it has once been lighted, and to maintain the saving truth in every heart, that has once acknowledged its sanctions. When the ministry of the great Author of our faith was approaching to its conclusion, he delivered up his trust, with this declaration, 'Of those that thou gavest me, I have lost none. While I was in the world, I kept them in Thy name, those that thou gavest me I have kept*.' Assuredly, then, this obligation extends throughout every age to the stewards of the Christian household, and binds them to keep alive the spirit, as well as the name of Christ among his Disciples, by adhering to the primitive institutions, which, through the blessing of God, are most likely to effect it.

"Is it then intended to take such a view of the subject, as would throw a shade over the cheering prospect of diffusing among the natives of Hindostan, the glad tidings of Christianity? Is it to be understood that, in possession of the noblest gifts of Heaven, we ought to withhold from others the blessings which we ourselves enjoy? No! the intention is rather to advocate an Ecclesiastical Establishment in British India, as a duty by itself; and further, as being essentially conducive to forward the sacred work of heathen conversion: for in the first place, can it be expected, that the native should incline to a religion, to which he does not see the most regular observance extended? Will the Hindoo be led to worship a Deity, in whose service no appointed Ministry is engaged? In a state of society, in which more especially the mind judges of inward reverence by outward respect, can the people be supposed to think favourably of a Creed, which offers no testimony to their senses? Again, upon a people so situated, are we to forget the mighty influence, which the actual example of those who call themselves Christians will produce? In all cases, the grand pre-requisite for the persuasion of others is, eminent purity of life in those who have the task of instruction. But in India, it will not

* "John xvii. 12."

only be in those who dispense the doctrine, that this quality should be found. In the relative state of Christianity and Paganism throughout that country, every professing Christian will be looked to as a testimony of the new Faith. Every nominal Disciple will be as it were the Priest of his religion; and accordingly as his light shines before the Heathen around him, accordingly as they 'see his good works,' will they be brought to 'glorify their Father which is in Heaven *.' P. 8.

The importance of the moral improvement among the European residents herein enforced, is indeed incalculable, for Christianity is avowedly a religion of practice. The appeal, which was so frequently and so justly made to the lives of the early Christians, was more effectual toward the propagation of the faith, and the increase of the multitudes of converts, than all the apologies, powerful as they were, of its great and learned confessors. "*Behold how these Christians live,*" of itself spoke volumes! We most gladly join with Mr. Wrightson therefore in his pious wish, that

"In order to the success of this charitable work, every Christian would consider the necessity of holiness of life in all its professors! that all who visit the British possessions in the East, would duly remember that deviation on their part from the precepts of the Gospel will immeasurably delay its propagation! May they avoid not only all actual sin, but all appearance likewise of evil, even those unhappy divisions in the means of doing good, of which the obvious effect is to retard the works of Grace, and throw discredit on a Faith apparently inconsistent and divided!" P. 11.

The next important point on which Mr. Wrightson briefly animadverts, is that popular objection which strikes at the root of all attempts to evangelize the world, and is in plain opposition to the command of our Saviour—that "*the present Creed of the Indian is sufficient to secure his virtue, and where this is retained, all the varieties of religious worship*

are alike acceptable to the Deity." Much error has existed and been industriously propagated on this point; and the Hindoo character has been painted, as if it contained the very essence of virtue, and the Shaster the substance of all revealed religion. A very different account is given by those, who have experienced the one, or have coolly examined the other; but the maintenance of the former notion answered the object for which it was made current; and even the venerable name of Sir W. Jones was called in to aid in the public delusion. Mr. Wrightson, however, takes a juster view of the question; and we only regret that he has been so brief, where a further enlargement might have been peculiarly beneficial.

"That the Disciple of Brahma is living under grievously mistaken notions of the nature of God, and of what He requires from his creatures, and that these fatally influence his practice, are facts which need no illustration.

"It is equally certain," he continues, "that whatsoever it appears to be God's intention to accomplish, it is our duty to further. Whenever, in the revolution of States and Empires, in the disposal of which we understand the Almighty to have a view to the higher purposes of His Will; whenever in these national changes any opening is made, or any obstruction removed, it becomes our duty to sow the seed of the Gospel, trusting that He in His own good time, will give it increase." P. 12.

For the advancement of this glorious object he justly concludes, that since those miraculous powers have ceased, which were requisite in the infancy of the Church, "adscititious aids are become necessary; national as well as individual labours must now be conducted on a consistent plan*, and under a regular form of polity."

* For the plan purposed by the first and inspired preachers of the Gospel, we beg to refer our readers to an extract from one of the late Bishop of Calcutta's Charges, given in our Number for March, 1823, p. 160—162. It will be seen, that in

* "Matt. v. 16."

"It must be borne in mind, that the extraordinary causes no longer operate, which in the first promulgation of the Gospel, produced such wonderful effects. We can offer to the astonished sight of the Hindoo no miraculous power. That evidence is no more, by which Jesus and the Apostles wrought persuasion in their hearers. Those voices are now silent, which by instantaneously invigorating the palsied limb, and raising the dead to life, wrung even from hostile minds, the faithful confession, that no man could do such miracles except God were with him.

"But where the agency of miracles has been withdrawn, the support of secondary causes has been accorded. The mighty of the earth are become the 'nursing Fathers' of Christianity; and it is hard to believe that our own nation, to which such opportunities have been granted, is not bound to employ, to the best of her power and wisdom, those gigantic means, to the Glory of Him from whom she has received them. This, obligation indeed, so plainly deducible both from reason and from Scripture, has been recognized by our Legislature itself, in its professed anxiety to enlighten and inform the subjects of our

the view of the Apostles the propagation of religion was only an expansion of the Catholic Church; and that the new converts generally found sufficient brethren at hand to countenance them in their profession of the new faith, and to support and encourage them in the hour of trial. In the present state of Hindoostan, such countenance and support must be peculiarly desirable: and this can only be effectually and permanently secured by the several Missionaries settling down in certain fixed spots; there commencing their ministry on some general and acknowledged principles; forming their converts into regular bodies under regular ecclesiastical officers; and gradually extending themselves among the neighbouring heathens, so that the Hindoo, immediately on his conversion, may thus find himself no longer a mere outcast among his fellow-creatures, shunned by all, and protected by none, but received into an asylum honourable enough to countenance, and sufficiently powerful to uphold him in his new course. We are too apt to forget that in Hindoostan persecution still awaits the new convert from his heathen brethren, whom he has forsaken, as it did the early Christians; and that from this persecution they require protection.

* "Isaiah xlix. 25."

Eastern Empire. How, then, is this solemn pledge to be redeemed? It is not alone by the diffusion of science and the arts of life, that the abominations of the native faith will be abolished. In the refined Societies of ancient Italy and Greece, the grossest superstition dwelt in the midst of learning. The utmost attainments of Pagan Philosophy in the very principle of Religion, the formation of the World, are known to have been a mass of error. Their boasted wisdom was deficient and unprofitable in the one thing needful to man. The scheme of Redemption was foolishness to the arrogance of the Grecian Sage; and in a period of the utmost advancement of literature and science, it was pronounced by indisputable authority, that the 'World by wisdom knew not God'."

"Henceforward, therefore, with discretion and with zeal, may England 'do the work of an Evangelist' to this her distant Empire. May she 'make full proof of her ministry'†, in maintaining Christianity among those who profess it, and in disseminating its saving truth among sixty millions of Heathens! In pursuit of this latter object, persuasion is her only weapon. It is not by the sword, it is not by menaces, is it not by compulsion indirect or immediate, that this end is sought to be gained. 'Preach the Word§,' was the only direction upon the subject ever issued from on high. 'Preach the Gospel to every Creature;' sound it, that is to say, in the ears of men; proclaim it as an herald throughout the World; it carries along with it its credentials, which will sooner or later gain it universal reception. The tidings of the Gospel were originally promulgated in pure and perfect love; joy and gladness were its only concomitants. It interfered with no civil or political establishments. It 'gave unto Cæsar the things that were Cæsar's, and unto God the things that were God's||.' This is the only course which Christianity can acknowledge, and thus may it ever work its way till the Cross of Christ be erected upon the ruins of Heathenism!" P. 13.

That this is no hopeless prospect, Mr. Wrightson proceeds to justify by the experience of the past. Speaking of the Hindoos he says,

* "1 Cor. i. 21." † "2 Tim. iv. 5."

‡ "2 Tim. iv. 5." § "2 Tim. iv. 2."

|| "Matt. xxii. 21."

"Some of their most rooted customs have been relinquished, some of their most inveterate superstitions have been done away. No longer, at the variation of each moon, is the Ganges defiled with the murder of innocents in honour of its presiding Deity. No longer, in other provinces, is the female infant destroyed, to satisfy a totally unmeaning custom, having no pretext for its observance, but one which enhances its horror, viz. that for nearly five thousand years it had been the practice of their tribes. Here then are some splendid monuments of Christian Civilization! Here we behold the triumph of Religious Truth over the barbarous rites of Superstition. Here are arguments that the barrier of Heathenism is not invincible, that the ways of this people are not to be deemed unalterable, because they have maintained a wonderful uniformity for an indefinite period of time. These are rational grounds of expectation, that the immolation of the widow shall cease—that the idols shall be utterly abolished—that the bloody expiations of the disciples of Brahma shall give way to a purer sacrifice, and that they shall take upon them the lighter yoke and easier burthen of Christianity!

"Much has been said of the Caste as the great interposing obstacle to the conversion of the Hindoo. That fourfold chain has been represented as holding him in perpetual bondage, and the misery of losing his Caste, to which the Christian Convert is said to be doomed, has been depicted as beyond the endurance of humanity. Such, however, was not the case in the earlier periods of Christian History; the Caste offered no such impediment to the attempts of the Syrian Christian. History informs us, that the Proselytes of the fifth century, were principally from the highest orders, and that so far from degradation being the consequence of their conversion, they retained their patrimonial estates;—had equal security with the Brahmins themselves, and lived in the confidence of the native princes and in the enjoyment of all the privileges of Society." P. 17.

Of the peculiar difficulties which attend the discharge of the Episcopal office in India, and the only expedient by which they can be lessened and removed, he takes a just and practical view;

combination of effort will be above all things essential, he may have to behold division of sentiment and contrariety of action. Instead of seeing the Gospel preached to the Heathen in simplicity of doctrine, he may behold it offered to them clogged with all the various interpretations which the love of disputation has induced. In this state of things, it will be his arduous task to promote identity of doctrine and harmony of instruction as far as possible among the various preachers of the Gospel. Much must be done for mutual conciliation, much for common interest. It will be his unceasing duty to animate the desponding labourer, to instil into his mind that active courage and that persevering fortitude, which alone can uphold his spirit, when instead of meeting with the countenance, he may be called to endure the contumely of the world around him.—The Indian Prelate may have to witness how consistent it is with man's frailty to live in spiritual health, when every thing conduces to its preservation, in a land, like our own, where every remembrance of human duty is assisted, and to contract languor and disease in an atmosphere of moral contagion.

"If, too the Christian character will be more difficult to be maintained in the centre of Idolatrous worship, the ministerial function will be of more difficult exercise, and the superintendent of the work will have proportionate anxiety:—Within and without the pale he must be prepared to meet discouragements, under which one only consciousness can be his refuge—the consciousness of acting in conformity with the injunctions of his Heavenly Master, of labouring for the fulfilment of the prophetic annunciation, that 'God's way may be known upon Earth, and His saving health among all nations *.' Without the most enduring belief of the future prevalence of the Gospel, it might be vain to enter upon this work, it would be impossible to pursue it with ardour. Such a measure of Faith will be required as can remove the mountains of Idolatry and Superstition, and view beyond their trackless range the Paradise of Evangelical Culture:—Such a full assurance of Hope as can anticipate with ever-increasing joy the period, when 'her Wilderness shall be like Eden, and her Desert like the Garden of the Lord †, when 'the Earth shall be full of the knowledge of the Lord, as the waters cover the sea‡.' The Almighty, who

"In the cause of extending the Gospel—a cause, in which unity of doctrine and

* "Psalm. lxxvii. 2." † "Isaiah. li. 3."
‡ "Isaiah xi. 9."

knoweth our frame, has mercifully provided that the labours and anxieties of the Christian Minister shall have their appropriate reward, their more than adequate compensation. He has promised unto all, who faithfully execute its duties under the pressure of great and trying privation, an extraordinary recompence in the Kingdom of Heaven. While others visit the East for purposes of temporal gain, it is the glory of the Minister of the Gospel, to go thither free from all sordid calculations. Instead of seeking in those regions the perishable treasures of Earth, he goes to impart that Knowledge of which 'the merchandize is better than the merchandize of silver, and the gain thereof than fine gold *.' P. 19.

From this animated picture of the duties, the difficulties, the encouragements, and the reward of the faithful minister of that universal Gospel, which Christ hath sealed with his blood, Mr. Wrightson breaks forth into this just and eloquent eulogium on the venerated name of Bishop Middleton;

"Such were the views and such the labours of Bishop Middleton. His be the reward of those who have left their all in this world at the call of Heaven! His be the blessed salutation 'Well done thou good and faithful servant, enter thou into the joy of thy Lord!.' Much indeed could we have wished that, full of years and of honour, he had been permitted to return to his native land: that here he might have gone down to the grave, comforted with the remembrance of having added many sheep to the fold, into which our Lord's flock shall in the end be gathered. Yet even upon earth, his recompence was not wanting: He found it in the honest admiration which his singleness of heart—his entire devotion to the cause of Christianity did not fail to procure. He found it in the gradual success of his preparatory labours—in the removal of difficulties and the decline of prejudices, which in the outset obstructed his way, and threatened to paralyse his exertions. His indeed was not the joy of harvest; nor was it granted to him to see the stalk rise and the ear swell. The seed which he sowed must of necessity germinate slowly and unseen—future labourers must water where he has so judiciously planted." P. 22.

We cannot more appropriately finish our remarks than with the concluding words of Mr. Wrightson. For the talents, the piety, the amiable character, the sublime devotedness of the whole man, with which Bishop Heber has given himself to the glorious work of evangelizing the East, we entertain the most profound and heartfelt respect. We hail with delight his appointment to the care of the Indian diocese, as that of a man admirably fitted, as well by his own qualities and attainments, as by that universal esteem with which he is regarded to raise on the foundation laid by his great predecessor the superstructure of a Church, that will go on, we trust, under the divine blessing increasing more and more, until "the kingdoms of the East shall become the kingdoms of the Lord and of his Christ."

"May the prayers of the Christian world go up as a memorial before God, for the increasing prosperity of the Indian Church! May they cause a blessing to descend upon the head of Him, who is now separate from his brethren, upon this Apostolical service—sanctifying unto him every sacrifice of kindred and of home, in furtherance of the everlasting Gospel.—May he approve himself a faithful steward of the Divine Mysteries, and be found 'a vessel unto honour, meet for the Master's use *.' In a vigilant superintendence of the Christian Family in the East may he ensure by the wisdom of his regulations, the fervency of his admonitions and the eminent piety of his life, that all who name the name of Christ may depart from iniquity;—And may he accelerate the arrival of that period, when at the name of Jesus every knee shall bow, 'and the kingdoms of the world shall become the kingdoms of our Lord and of his Christ †.' In the dedication of every faculty of his soul to this greatest of causes, may he experience the never failing consolation, that his labour is not in vain in the Lord, and when the Chief Shepherd shall appear, may he receive the Crown of Glory that fadeth not away." P. 23.

* "Proverbs iii. 14." † "Matt. xxv. 21."

"* 2 Tim. ii. 21." † "Rev. xi. 15."

The Book of Psalms, in Verse ; with a short explanatory Preface to each Psalm, taken from the Works of different Writers on the Psalms, but chiefly from Bishop Horne's Commentary. 8vo. pp. 308. 5s. Rivingtons. 1822.

AFTER the letters which have appeared in our Remembrancer on the comparative merit of the several metrical versions of the Psalms, and the strong protest, which we have entered against the public use of any, that are unauthorized, we shall not be suspected of having introduced the present version to the notice of our readers with any view to its adoption in the service of the Church, even if it had been published with this intention, or composed in a metre adapted for Psalmody. But neither of these is the case; the metre employed in this version is throughout long and unvaried; and the object of the author, as we gather from the Preface, is solely to put into a more engaging form for the attraction of the general reader, and to accompany with short prefaces and occasional explanatory notes, chiefly from Bishop Horne's Commentary, those inspired compositions of holy David, which have been "considered as particularly deserving of the attention of Christians in all ages of the Church."

"The circumstance, however, which must prevent all these works from being generally read, is the want of such explanatory notes and illustrations as are absolutely necessary to render the Psalms intelligible. It is not possible, without some assistance of this kind, to understand poems, most of which were composed upon particular occasions, and which were not all written by the same hand, or about the same time, of which some were petitions for pardon, or for deliverance from imminent danger, and others thanksgivings for mercies received, some descriptive of past events, others predictions of the future; some spoken throughout by the Psalmist in the same character, others spoken or recited by different persons, or by the same person sustaining

different characters in the course of the same Psalm. It is surprising that Merriam, who intended his version for perusal in the closet, and not for the service of the church, and who appears to have written annotations upon the Psalms, should have published his notes separately, instead of annexing them to his version, and making the whole one work, which in that case might have been more generally useful. The present Versifier of the Psalms is no Hebrew scholar, he has taken the meaning of them from the existing prose translations, as explained in works which are to be found in any private library; he has derived short explanatory prefaces, and the few notes subjoined, from the same sources, (chiefly from the Commentary of Bishop Horne) and has given them, not infrequently, in the words of their respective authors. He believes, that the language in which the Psalms are here expressed, is such as the common people may very well understand; and he is confident, that if any of those who have more leisure and better opportunities for such studies, shall be induced, by the perusal of the prefaces and notes here given, to look more deeply into the subject, and to search for fuller information, in the writings of the learned and pious men, who have made it their business to illustrate this part of the sacred Scriptures, they will find their labour amply rewarded, and will have no reason to lament that this little volume has fallen into their hands." Preface, p. iv.

The author has chosen to withhold his name: but we have reason to believe that the present version is the work of a Layman, no less respected for his public devotion to the cause of moral reformation, than beloved for the amiableness of his manners, and the possession of those virtues which are the ornament and comfort of private life. It must ever be a source of delight and encouragement to the good, when they behold men, whose voice and example are calculated to have weight in the counsels of the country, thus unbending, when duty allows, from their severer labours, and finding their consolation and support under domestic trials in an employment so beneficial to themselves and others.

We are unwilling however to de-

tain our readers by any further remarks, but shall proceed to select the following Psalms, as presenting a favourable specimen of the style and manner adopted in this version, referring them for more full satisfaction to the work itself.

PSALM LXII.

“David, in this Psalm, declares his reliance on the Divine protection, denounces the vengeance of heaven against those who persecute the servant of the Lord, and warns all nations of the little dependence to be placed in the things of this world, exhorting them to put their trust in God, to whom belong power and mercy.”

- “1 My soul upon the Lord, her God, relies,
He guards my life, and every want supplies,
2 His power in my salvation is display'd,
He is my strength, I will not be dismay'd.
3 How long, ye wicked, will ye plots devise?
How long imagine treachery and lies?
Soon by the hand of justice shall ye fall,
Weak as a wither'd hedge, or mould'ring wall:
4 Against God's chosen servant they combine,
Fair words they speak, but evil deeds design:
5 Still on the Lord, thy God, my soul rely;
On him depend; his aid is ever nigh.
6 I shall not fall while God is on my side;
7 My rock of strength, my glory, hope and pride.
8 On him ye nations call, his favour gain,
In him confide, for other help is vain.
9 Place not on earth your hope, nor put your trust
In man, for he is lighter than the dust.
The crowd are fickle as the changing wind,
Nor firm support in princes shall ye find.
10 Expect not force to prosper or endure;
Nor think the spoiler's wealth shall peace secure.
11 The Lord himself from Sion's mount of old,
That power to him belongs, in thunder told:

- 12 With him too mercy dwells, and shall abound
On those who in his ways are faithful found.”

PSALM LXIII.

“This Psalm was written by David, when he passed through the wilderness of Judah, after he had crossed the river Jordan, in his flight from Absalom. Driven from the comforts of his royal palace and city, into a wild and barren desert, the pious king loses the sense of his other hardships, in the sad thoughts of his expulsion from the temple, wherein he was wont to worship God. He foretels the destruction of his persecutors, his own restoration to his kingdom, and the final triumph of truth.

- “1 Thou art my God, to thee my lips shall pay
2 Their early homage with the rising day.
A wanderer in this wild and barren land,
Where never fountain cools the burning sand:
Thy house alone I languish to behold,
Thy courts, so often trod, so lov'd of old.
3 Thy gracious favour more than life I prize,
Thy praises from my grateful tongue shall rise.
4 My hands in prayer to thee will I extend;
My knee with pious awe before thee bend.
5 Pleas'd in thy worship thus to be employ'd,
As though my hunger choicest food enjoy'd.
6 Dwell not my thoughts on thee, when rest I take?
Turns not my heart to God, whene'er I wake?
7 Thy love in strains of triumph will I sing,
Preserv'd from harm beneath thy shelt'ring wing.
8 To thee my soul doth cleave, by thee I stand,
Upheld and led by thine almighty hand.
9 But soon shall they be number'd with the dead,
Who thirst the blood of innocence to shed.
10 The foe, that seeks my life, the sword shall slay,
Upon his mangled limbs shall foxes prey.

11 In thee, Jehovah, shall the king rejoice;
 Who swears by thee, with joy shall raise his voice;
 While lying lips shall meet the sinner's doom,
 And falsehood cease to slander in the tomb."

PSALM LXXXIV.

"The Psalmist, in the character of an Israelite deprived of all access to Jerusalem and the sanctuary, laments in this Psalm his banishment from the assemblies of the faithful, describes the delight of those who are blessed with opportunities of frequenting the Lord's house; and beseeches God to make him a partaker of their happiness."

"1 How pleasant, Lord, thy tents! what tongue can tell
 The beauties of the place, where thou dost dwell?
 2 My soul doth pine thy temple to behold,
 With those, who worship thee, to be enroll'd.
 3 The sparrow near thine altar builds her nest,
 And there in peace the dove and swallow rest.
 4 Blest he of men, who there shall pass his days,
 Thy works shall he admire, thy glory praise.
 5 And blest are they who in thy ways abide,
 Nor from thy paths will turn their feet aside.
 6 * Who find, when Baca's dreary vale they tread,
 A pool of water in her sandy bed.
 7 Who strive with danger, and with fear contend,
 Till to thy throne in Zion they ascend.
 8 { Hear, Lord of Hosts, the words of my request;
 9 { O God of Jacob, give thy servant rest;
 10 Who in thy courts one day would rather see,
 Than live a thousand years away from thee;

"* In our Bible translation, 'who passing through the valley of Baca, make it a well, the rain also filleth the pools:' the meaning is, who find support in the hour of difficulty and trial. The Israelites are supposed to have passed through the valley of 'Baca,' or 'weeping' in their way to Jerusalem, but to have found water in this vale of misery."

Would sooner watch in rags before
 Ahy gate,
 Than dwell with sin among the rich and great.

11 For God is as a sun, that light bestows,
 A shield to guard his people from their foes;
 And on their steps his favour shall attend,
 Who walk uprightly, and on him depend."

PSALM XCV.

"This Psalm has long been used by the Christian Church as a proper introduction to her services.—The author of the epistle to the Hebrews has taught us to consider it as an address to believers under the Gospel; and has warned us, that as one whole generation of the Israelites were excluded from the land of Canaan, and doomed to perish in the wilderness, on account of their contumacious distrust of God's promises, so exclusion from heaven will be the punishment of want of faith among Christians."

"1 COME let us praise the Lord with cheerful voice,
 In God, our Saviour, let our hearts rejoice.
 2 With loud thanksgivings to his presence throng,
 And pour your homage forth in hymn and song.
 3 For he is God, and on his heavenly throne
 Above all other gods he reigns alone.
 4 His are the treasures of the earth, his sway
 The cloud-capt' mountains in their pride obey.
 5 The sea is his, He made it, and His hand
 Amidst the waters fix'd the solid land.
 6 Come then, our Maker let our lips adore,
 His favour let us on our knees implore.
 7 For we, his people, by his hand are
 * led,
 His chosen flock, within his pasture fed.
 8 { This day, if ye will hearken to your
 9 { God,
 } Avoid the paths in which your fathers trod.
 * My vengeance down at Meribah they drew,
 And thousands in the wilderness I slew;

"* In the provocation' i. e. when the Israelites provoked the Lord by their

- 10 For forty years their stubbornness and
pride
Provok'd Jehovah, and his patience
try'd;
Then said I, 'tis a people prone to ill,
Unfit to learn my ways, or do my will.
11 And mov'd to anger, in my wrath I
sware
This race the land of promise should
not share;
But doom'd to wander in the desert
plain,
There should they dwell, and there
till death remain."

PSALM CXXXI.

"This Psalm was probably composed by David as a form of humble devotion to be used at seasons of religious humiliation."

- "1 **NOR** lofty thoughts, O Lord, my bo-
som swell,
Nor doth mine eye on things above
me dwell.
2 **BUT** as a child myself have I demean'd,
Meek as an infant by its mother
wean'd.
3 **LET** Israel thus upon her God depend,
There put her trust, till time itself
shall end."

Reliquiæ Diluvianæ; or, Observations on the Organic Remains contained in Caves, Fissures, and diluvial Gravel, and on other Geological Phenomena attesting the Action of an Universal Deluge. By the Rev. Wm. Buckland, B.D. F.R.S. &c. &c. &c. Murray. 1823.

THIS must certainly be considered a very important work generally, and strictly within the limits of our critical department, by all who have watched the progress of the

murmurs for water in the wilderness, till Moses brought the stream from the rock in Horeb, by striking it with his rod: the place was called 'Meribah,' a name signifying 'strife' or 'contention,' 'because of the chiding of the people of Israel:' see Exodus, chap. xvii. ver. 7. Numbers, chap. xx. ver. 13. God is introduced in this verse as speaking in his own person; he takes up the words of the Psalmist, and continues his admonition to the end of the Psalm."

science of Geology, who are aware how capable it was of being abused to the most dangerous purposes, and who have believed that it was also capable of affording, when cleared from misrepresentation and error, the most essential service to the cause of revealed religion. The learned Professor's Inaugural Lecture, and the Description of the Cave at Kirkdale, contributed by him to the Philosophical Transactions, had served very much to raise our expectations of what might be his next communication on the interesting science to which he has devoted himself so ardently and successfully; it is no idle compliment to him to say, that the present work has fully satisfied those expectations. We conceive that he has stated, in the clearest manner, a most convincing collateral proof of the Mosaic account of the deluge; for ourselves, indeed, and perhaps for the majority of our readers, no such proof was necessary, though undoubtedly it is highly gratifying; but every objection should have its answer in a matter so important, and as one kind of difficulty may press more heavily on one class of inquirers, and another on another, so is it with the species of evidence; and we have often thought it, among many others, not the least striking instance of the wonderful adaptation of Christianity to human nature, that it is furnished with arguments and evidences for every variation of the human mind; whether addressed to the metaphysical or moral genius, the devout and credulous, or the sceptic, the student of history, or the experimental naturalist, it presents to each some deductions peculiar to his own pursuit, and of particular cogency to his mental habits.

It is hardly in our power within the narrow limits presented to us, to do full justice to the clear, simple, yet most ingenious argument, pursued through this work, and we are very unwilling to do it injustice.

Our object, therefore, will rather be to excite than to satisfy the curiosity of our readers, and to direct their attention to the work itself. The position sought to be established may be said in substance to be this, that there is clear evidence in the surface and exterior crust of the earth, of an universal and transient deluge, and that there is nothing to warrant us in believing that this deluge took place at an earlier period than that assigned for it by Moses, but on the contrary a vast deal of evidence raising a strong probability the other way. This position is rested on many geological facts, but the most striking and novel are the appearances in the interior of many caves and fissures which have been examined very recently, or at least in modern times. In these caves and fissures vast quantities of bones are discovered, of which many belong unquestionably to animals of extinct species, or of species now indigenous only in very distant regions of the globe—they are found too under very different circumstances, in some they appear mixed up with gravel and pebbles, bearing the appearance of having been rolled by water, and worn like the pebbles that accompany them; in others there is less appearance of this friction, but they seem to have been deposited there by the animals to whom they belonged, and covered by the sediment of a water which found them there. The Kirkdale Cave presented a third state of things, and it was by the acute observation of this, and the ingenious conclusions drawn from them, that the Professor entitled himself, in great measure, to the Copley Gold Medal, the most distinguished honour which the Royal Society has to confer. In this cave the stalactite which coated the sides, was found, on reaching the surface of a deposit of mud which covered the natural floor to the depth of a foot, to have turned off at right angles,

and spread over it in a plate or crust of unequal thickness. Not a particle of mud was found on the roof, or sides; and the substance of that which covered the floor, as just mentioned, was an argillaceous, and slightly micaceous ~~slam~~ lam, composed of such particles as would be easily suspended in muddy water. In this mud a very large quantity of bones were found; beneath it was the natural floor of the cave: there was no alternation of the crust and mud in repeated beds, but there was one deposit of mud, covered by one crust. Neither has there been found in the cave a single rolled pebble, nor any bone that appears to have been rolled by the action of water.

But in what state were the bones found, and of what did they consist; we cannot do better than let the author answer for himself.

“The bottom of the cave, on first removing the mud, was found to be strewed all over like a dog-kennel from one end to the other, with hundreds of teeth and bones, or rather broken and splintered fragments of bones, of all the animals above enumerated; they were found in greatest quantity near its mouth, simply, because its area in this part was most capacious; those of the larger animals, elephant, rhinoceros, &c. were found co-extensively with all the rest, even in the inmost and smallest recesses. Scarcely a single bone has escaped fracture, with the exception of the astragalus, and other hard and solid bones of the tarsus and carpus joints, and those of the feet. On some of the bones, marks may be traced, which, on applying one to the other, appear exactly to fit the form of the canine teeth of the hyæna, that occur in the cave. The hyæna's bones have been broken, and apparently gnawed equally with those of the other animals. Heaps of small splinters, and highly comminuted, yet angular fragments of bone, mixed with teeth of all the varieties of animals above enumerated, lay in the bottom of the den, occasionally adhering together by stalagmite, and forming, as has been before mentioned, an osseous breccia. Many insulated fragments also are wholly or partially enveloped with stalagmite, both externally and internally. Not one skull is to be found entire; and it is so rare to find a large bone of any kind that has not been more or less broken,

that there is no hope of obtaining materials for the construction of a single limb, and still less of an entire skeleton. The jaw bones also, even of the hyæna, are broken to pieces like the rest; and in the case of all the animals, the number of teeth and of solid bones of the tarsus and carpus is more than twenty times as great as could have been supplied by the individuals whose other bones we find mixed with them. Fragments of jaw bones are by no means common; the greatest number I saw belong to the deer, hyæna, and water-rat, and retain their teeth; in all the jaws both teeth and bone are in an equal state of preservation, and show that their fracture has been the effect of violence, and not of natural decay. I have seen but ten fragments of deers' jaws, and about forty of hyænas, and as many of rats. The ordinary fate of the jaw bones, as of all the rest, appears to have been broken to pieces. The greatest number of teeth are those of hyænas, and the ruminantia. Mr. Gibson alone collected more than 300 canine teeth of the hyæna, which at the least must have belonged to 75 individuals, and adding to these the canine teeth I have seen in other collections, I cannot calculate the total number of hyænas of which there is evidence at less than 200 or 300. I have already stated, that many of these animals had died before the first set, or milk teeth, had been shed; the state of their fangs shows that they had not fallen out by absorption. The only remains that have been found of the tiger species, are two large canine teeth, each four inches in length, and a few molar teeth, one of which is in my possession; these exceed in size that of the largest lion or Bengal tiger. There is one tusk only of a bear, which exactly resembles those of the extinct *ursus spelæus* of the caves of Germany, the size of which, M. Cuvier says, must have equalled that of a large horse. Of the fox there are many teeth. Of the wolf I do not recollect that I have seen more than one large molar tooth; the smaller molars of the wolf, however, are very like some of the first set of the young hyæna.

"A few jaws and teeth have also been found belonging to the weasel. Teeth of the larger pachydermatous animals are not abundant. I have information of about ten elephants teeth, but of no tusk; most of these teeth are broken, and as very few of them exceed three inches in their longest diameter, they must have belonged to extremely young animals. I have seen but six molar teeth of the hippopotamus,

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and a few fragments of its canine and incisor teeth, the best of which are in the possession of Mr. Thorpe, of York. Teeth of the rhinoceros are not so rare: I have seen at least 50, some of them very large, and apparently from aged animals. I have heard of only two or three teeth belonging to the horse. Of the teeth of deer there are at least three species, the smallest being very nearly of the size and form of those of a fallow deer, the largest agreeing in size, but differing in form, from those of the modern elk; and a third being of an intermediate size, and approaching that of a large stag or red deer. I have not ascertained how many species there are of ox, but apparently there are two. But the teeth which occur perhaps in greatest abundance are those of the water rat; for in almost every specimen I have collected or seen of the osseous breccia, there are teeth or broken fragments of the bones of this little animal mixed with and adhering to the fragments of all the larger bones. These rats may be supposed to have abounded on the edge of the lake, which I have shown probably existed at that time in this neighbourhood: there are also the jaw of a hare, and a few teeth and bones of rabbits and mice. Besides the teeth and bones already described, the cave contained also fragments of horns of at least two species of deer. One of these resembles the horn of the common stag, or red deer, the circumference of the base measuring $9\frac{1}{2}$ inches, which is about the size of our largest stag. A second measures $7\frac{1}{2}$ inches at the same part, and both have two antlers, that rise very near the base. In a smaller species the lowest antler is $3\frac{1}{2}$ inches above the base, the circumference of which is 8 inches. No horns are found entire, but fragments only, and these apparently gnawed to pieces like the bones: their lower extremity nearest the head is that which has generally escaped destruction; and it is a curious fact, that this portion of all the horns I have seen from the cave, shows, by the rounded state of the base, that they had fallen off by absorption or necrosis, and been shed from the head on which they grew, and not broken off by violence." P. 14.

While then it is probable that the first class of caves mentioned above may have been filled by waters bringing with them earth, stones, and bones either scattered or in skeletons, and rolling altogether into the open mouth of a cave or

fissure; and while the second may have been found by the waters already stored with the bones of animals who may have lived and died in them, or in the case of open fissures have fallen into them; it is evident that the appearances of the Kirkdale Cave can be explained on neither of these suppositions; the bones are not rounded, they are broken and gnawed; the soft parts are all destroyed, yet not by decay, for in many the mud had so arrested the progress of decomposition, that even the original gelatine has been preserved; and more than all "the number of teeth, and of solid bones of the tarsus and carpus is more than twenty times as great as could have been supplied by the individuals whose other bones we find mixed with them."

These and a number of other minute circumstances induce the Author to conclude as highly probable, "that the cave was during a long series of years inhabited as a den by

hyænas, and that they had dragged into its recesses the other animal bodies, whose remains are found mixed indiscriminately with their own." Such a conclusion may strike our readers at first as merely gratuitous, and they will not be surprised to be told that it at first excited some good-natured laughter—but an attentive perusal of the whole chain of evidence in the original work will, we are persuaded, satisfy them that the case is not overstated by the learned Professor. To that source we must now refer them for this, and also for the important general conclusions which he draws from the appearances in this cave, and many others in England and on the Continent; thanking him on our own parts for the individual pleasure he has given us in the perusal of his work, and for the solid addition which he has afforded to the great, and varied body of evidence on which Revealed Religion is supported.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE following books have been admitted on the Supplemental Catalogue, and are under course of publication.

Abridgment of De Foe on the Plague, with Evelyn's Account of the Fire of London.

Life of Sir Matthew Hale.

Life of Rev. Dr. Hammond.

Loss of the Lady Hobart Packet, Calava, Centaur, and Lichfield.

Memoirs of William Stevens, Esq. by the Hon. Mr. Justice Park.

Bingley's Voyages and Travels, and eminent Characters.

Abridgment of Bp. Bull's Life by Nelson.

Abridgment of Bowdler's Collection of Poetry.

Rev. T. Young's Essay on Cruelty to Animals.

Mamdrell's Journey to Aleppo.

Village Sermons, by Rev. E. Berens.

Harpe's Lectures on St. Matthew's Gospel.

We hardly need remind our read-

ers that no part of the Society's funds is expended in the publication of the works on the Supplemental Catalogue: they are supplied to the Members at *prime cost*, the Society undertaking only the office of selection, and seeing that all the works are published of a uniform size.

Society for the Propagation of the Gospel in Foreign Parts.

The accounts received from the Society's missionaries present a gratifying picture of unwearied exertions on the one hand to stem the progress of the wildest fanaticism, which unhappily prevails in parts of Nova Scotia, and on the other, by the sober and regular yet earnest discharge of their pastoral duties to promote the advancement, and preserve the continuance of true religion in their respective missions. In these laudable endeavours they appear to enjoy the most zealous

co-operation of the laity. Such indeed is the zeal and munificence of the latter, that in many instances churches have actually been commenced, or are completed beyond what the Society from their limited means are able to furnish with Missionaries. In confirmation of this statement we give the following interesting extract from a Letter lately received from the Bishop of Quebec.

"New churches" says his lordship, "are either in progress or in immediate contemplation in places not within the range of any actual missionary labours, nor provided for by the additional stations which I have ventured to propose to the Society to form.

"Aware, however, of the extensive objects, and straitened resources of the Society, and having no information of their having been relieved by a Parliamentary grant, I would not be understood as requesting the establishment of missions in these new points. Yet I must confess, and the Members of the Board will enter readily into my feelings, that it grieves me to be obliged to withhold encouragement from the laudable efforts of these and many other congregations, who being professed adherents to the Church, and willing to coalesce with her disciples, and to lose in one stream the distinctions of religious attachment, which severed them from her, and from each other, are disposed zealously to discharge their part in the erection of churches, and in due time of parsonage houses, if they can enjoy the blessing of the Word and the ordinances administered by regular authority."

This is an appeal to the munificence of the public which we trust will not be suffered to pass unheeded.

The following Memorial from the Governors of King's College at Windsor Nova Scotia, to the Right Honourable the Earl Bathurst, his Majesty's principal Secretary of State for the Colonies, &c. &c. &c., was read at the Board.

To the Right Honourable the EARL BATHURST, his Majesty's Principal Secretary of State for the Colonies, &c. &c. &c. &c.

The Memorial of the Governors of King's College, at Windsor, in Nova Scotia,

Most respectfully sheweth,

"THAT immediately upon the establishment of the Episcopal See in Nova Scotia, in the year One Thousand Seven Hundred and Eighty Seven, His late Majesty was graciously pleased, by His Royal Instructions to the Lieutenant-Governor of this Colony, to call his particular attention to the very great importance of providing for the liberal Education of the Youth of this Province. And the Provincial Legislature, with dutiful attention to the Royal Command, and with becoming regard to the importance of the object, proceeded to grant such sums of money, as the Funds of the Colony would permit, for opening and supporting a more efficient Seminary of Learning, than had yet been established in the Province.

"That His late Majesty was graciously pleased to view these humble efforts in so good a cause, with paternal regard, and to encourage them by His Royal favour and munificence.

"That the Governors of King's College were accordingly, assisted by His Majesty's Government, at different times from the year 1790 to 1795, with Grants of Money, which enabled them to erect a temporary Building to serve as a College, with accommodations for a President, more than thirty Students, and a Steward.

"That the Institution, though depressed by many difficulties and disappointments necessarily incident to the first undertaking of the kind in a new Country, and chiefly arising from the scantiness of its resources, was nevertheless enabled, by the blessing of God, to accomplish much practical good, even in its earliest and most imperfect state. The principal inhabitants of Nova Scotia and New Brunswick gladly availed themselves of the advantages thus offered to their Children; and some young men, who, from the want of such an Institution within the British Colonies, had been sent from Canada to the United States of America for their Education, were brought back, and placed in this Seminary.

"That the extensive and perilous war, which broke out soon after the commencement of this Institution, necessarily interrupted the attention, and diverted the assistance, which were essential to its advancement. But His late Majesty, in continuance of the encouragement with which he had honoured the infancy of the Seminary, was graciously pleased, in the year One Thousand Eight Hundred and Two, by His Royal Letters Patent, to erect the University of King's College

into a Corporation, and to recommend to the British Parliament, the grant of One Thousand Pounds per annum for its permanent support.

"That as the means of the Institution were thus enlarged, its usefulness was proportionally increased; while the permanent grant of Four Hundred Pounds per annum, from the Provincial Legislature, enabled your Memorialists to keep up the Establishment of a Collegiate School, which was indispensably necessary, as a nursery for the College; and the liberality of many benevolent individuals, supplied the means of laying the foundation of a very respectable Library.

"That since the period of its becoming a Chartered Institution, the University has hitherto always been the place of education for a large portion of the Youth of the adjoining Province of New Brunswick; and on account of its central situation, is peculiarly well adapted for that purpose: And also, that in many instances British Subjects residing in the United States of America, and either holding official Situations under the British Government, or being Mercantile Men, have sent their Sons to receive their Education at King's College, and that it is particularly desirable to afford such persons the means of bringing up their Children in principles of attachment to the Religion and Government to which they themselves belong.

"That by the Statutes of King's College which were framed after the Charter was obtained, and were closely copied from those of the University of Oxford, as well as by the Charter itself, and by the original design of its first promoters, it is inseparably connected with the Established Religion of the United Kingdom: and for the perpetual security of this important distinction, every new Statute that is proposed, and every alteration of an Old Statute, is subject to the revision and rejection of His Grace the Archbishop of Canterbury, who is appointed, by the Charter, the Patron of the Institution. The Seminary is therefore made the nursing mother of sound religious principles, and unaffected piety, no less than of useful learning, loyalty, and good morals: for the effect of which, an appeal may be made, with confidence, to the principles, conduct, and usefulness of the many young men who have been educated in this Seminary, and have filled, and are now filling, various important stations, in different parts of His Majesty's Dominions, with equal credit to themselves, and to the Seminary, and with no less advantage to the Public.

"That the very insufficient Funds of the Institution have hitherto prevented the appointment even of the limited number of Fellows, Professors, and Scholars, which were wisely contemplated by the Royal Charter, as necessary for the fit commencement of its operations. In consequence of which, the numerous duties of several Professors and Fellows have been unavoidably thrown upon the President and Vice-President: and only four Scholarships have been founded by your Memorialists.

"That this evident insufficiency of the means of Instruction, and of encouragement to meritorious young men in the prosecution of their studies, has already operated to the very serious injury of the Institution, in depressing it far below that useful, respectable, and eminent station, which the wisdom and favour of its Royal Founder most graciously designed it to fill, that its attractions might, in some measure, correspond with the great private and public benefit, which His Majesty intended to confer.

"That the time has now arrived, when these disadvantages must increase in a tenfold degree, and destroy the usefulness, if not the very existence of the Institution, if they be not speedily prevented. The anxious desire for extended Education, has naturally grown with the rapid improvement and enlarged population of these Colonies; and its influence is particularly felt in the happy years of Peace, when the Youth are less tempted to move from home, and naturally turn their attention to Literary pursuits.

"That your Memorialists have the best reason to hope that such injury may be averted, and all the great benefits which were contemplated at the origin of the Institution, may now be obtained, if provision can be made to meet this increasing demand for more extensive Learning, with due regard to the prevailing taste for scientific attainments. For, in this case, every useful acquirement in Literature, would be brought within the reach of the Youth of these Provinces, while there would be effectual security for the soundness of their Religious, their Moral, and Political principles and attachments. All temptation to seek for the advantages of better education, in the neighbouring Republican States, where their principles could hardly fail to be injured, would be removed; and even the Young Men of the British West India Islands, whose benefit was also contemplated at the commencement of this Institution, and whose intercourse with these Colonies is increas-

ing every year, would have strong inducements to partake of the advantages, which might be afforded in this University.

"That the want of two additional able Professors, one for Mathematics, Natural Philosophy, and Astronomy, and the other for the Moral Sciences and Metaphysics, and also of the necessary Philosophical and Astronomical Apparatus, has long been felt; and the immediate supply of these is indispensably necessary to the credit and usefulness of the Institution.

"That it is also particularly desirable that Twenty open Scholarships, in addition to those, which have been benevolently endowed, for Students in Divinity, by the Venerable Society for Propagating the Gospel, should be founded. The advantage to be expected from these, has been clearly ascertained, by the great usefulness even of the four Scholarships which now belong to the College.

"But your Memorialists are bound to state to your Lordship a more extensive want than those, which now threatens the Institution with ruin. The temporary building that was first erected of wood, which was the best, and the only one that could then be attempted, is now rapidly falling to decay; not however until it has been eminently useful to a numerous body of the Youth of these Colonies; and has thus proved, with certainty, how valuable a suitable and permanent Building, with an efficient Establishment, would be, to the most important interests of this portion of the Empire.

"That your Memorialists have ascertained, that to erect a suitable Building of Stone, with accomodation for the President, Vice-President, two additional Professors, a sufficient number of Fellows to act as Tutors, and Sixty Students, for whom immediate provision will be wanted, with a Chapel, Hall, Library, Lecture Rooms, and apartments for a Steward, with the requisite Offices, will require, with the most rigid economy in its expenditure, a Sum amounting to more than Twenty Thousand Pounds.

"And that Salaries for the additional Professors, Fellows, and Scholars, with a yearly fund for the constant repair of the Building, that it may be effectually saved from injury and decay, will require an additional yearly income of more than Two Thousand Pounds.

"That your Memorialists, being duly sensible of the magnitude of these Sums, have patiently struggled with numerous difficulties and discouragements, and have obtained from a detail of these pressing wants of the valuable Institution commit-

ted to their care, as well by the Royal Charter, as by an Act of the Provincial Legislature, until further silence would be an abandonment of the important trust that has been confided to them. For the moment has now come, when all the benefits of the Institution must be materially abridged; and the risk of their entire loss must be incurred, if a most earnest appeal is not made, at once, to every public and private source of liberality and benevolence, from which they may venture to hope for any assistance, in upholding an Institution, whose importance and value have been thoroughly proved by an experience of Thirty Years, and found worthy of every exertion that can be made, and of every expence that will be incurred, for their preservation.

"Trusting therefore, that the paramount importance of their object, so essential to the dearest interests of the British Colonies in this quarter of the Globe, essential not only to the comfort and respectability, to the well doing and usefulness of the inhabitants of British North America, but also as one of the most secure and engaging bonds of permanent attachment and union, between the Parent Country, and her American Colonists, will powerfully and successfully plead in its behalf, your Memorialists, in obedience to the most urgent commands of duty, thus make their most respectful and earnest application to your Lordship, that a representation of the present condition of the University of King's College, may be most dutifully laid at the foot of the Throne, from whence they will humbly hope for such relief, as may appear proper to the Royal Bounty and Benevolence.

JAMES KEMPT, *Lieutenant-Governor.*

ROBERT, *Bishop of NOVA SCOTIA,*
S. S. BLOWERS, *Chief Justice, and Judge of the Admiralty.*

S. B. ROBE, *Speaker of the Assembly, and Solicitor-General.*

RICHARD JOHN UNIACKE, *Attorney-General.*

RUPERT D. GEORGE, *Secretary of the Province.*

CHARLES PORTER D. D. *President of King's College.*

WILLIAM COCHRAN, D. D. *Vice-President of King's College.*

JOHN INGIS, D. D. *Ecclesiastical Commissary in the Diocese of Nova Scotia.*

*Halifax, Nova Scotia,
December 7th, 1821,*

J. W. NUTTING, *Acting Secretary,
King's College, Nova Scotia.*

Clergy Orphan School.

WE were reluctantly obliged in our last Number to postpone the notice of the examination of the Orphans of the Clergy, which took place so far back as the 12th of May, from the length to which our Reports of other Institutions connected with the Church had extended. We now most gladly perform an act, to which we feel ourselves bound, no less by duty, than by our conviction of the very great merits of the Clergy Orphan School, and of the incalculable advantages derived from this Institution to the unprovided children of the deceased Clergy. By the animated appeal which was made in their behalf, during the last year, by the Venerable the Archdeacon of Colchester, in the course of a sermon noticed in our last Number, the attention of the Public will have been forcibly called to this excellent Institution; and we are confident that the account, with which we are now enabled to furnish our readers, will confirm the favourable impression made by the Archdeacon, and still more recently by the Rev. Dr. D'Oyly, in a sermon not yet given to the Public, but delivered on a similar occasion in the Cathedral Church of St. Paul.

"On Wednesday, the 12th of May, one of the most gratifying of the many annual exhibitions, which usually take place at this season of the year, the examination of the children educated, maintained, and clothed by the Clergy Orphan Society, drew together a highly respectable assemblage of the friends, and patrons of the Charity. His Grace the Archbishop of Canterbury was accompanied by his Grace the Archbishop of York, the Lord Bishop of Lincoln, the Lord Bishop of Chester, the Lord Bishop of Bangor, and the Lord Bishop of St. Asaph. The cause of the Prelates being fewer in number than formerly, was understood to be some particular question, which demanded their presence in the House of Lords. There was much reason to regret, that a more spacious room had not been provided for the accommodation of such public meetings when the building was first erected; and we still hope, that some arrangement may yet be made, whereby this very desirable object may be obtained. The Examination itself could not be better. The pro-

ficiency and intelligence of the children, beginning with the younger class, repeatedly called forth the kindest expressions of approbation from his Grace the Archbishop of Canterbury, and excited the greatest admiration amongst the visitors. The acquirements of the elder classes underwent a most thorough investigation. Every subject of examination was apparently exhausted, at least so far as the time and circumstances would allow; and abundant evidence was furnished of the soundness of the education which it is the happiness of these children to receive. The amount of instruction to which it has been considered expedient for the present to confine the education of the Girls, consists of whatever is requisite for the suitable understanding of the Scriptures, such as sacred history, geography, chronology, and the construction of the English language, together with some knowledge of a more general kind, and the regular practice of useful works. The Boys are carried on in classical learning, after having been well grounded in the elements, to the Latin Poets, and the Greek Testament. They are thus qualified at the age of 14 to be apprenticed to schools or to some of the professions, which require a certain degree of scholarship. Whatever may be the subject, however, on which the classes are employed in either school, it is plainly made a matter of mental improvement, and not merely an exercise of memory. In this indeed consists the great superiority of the Madras System, which is here adopted, that it obliges children not only to learn, but to think. A more beautiful illustration of the beneficial effects of good instruction was perhaps never exhibited, then in the clear, concise, and unaffected style of the answers given by these children to the questions, which were put to them in rapid succession, and relating to a variety of matters, connected with the thread of examination. But a no less striking proof of the judicious management of the children, is to be observed in their outward demeanour and address. There is, on the one hand, a modest, unassuming behaviour, which is perfectly compatible with the open ingenuous character that becomes a boy, and in the other, an intelligent firmness of manner, which is entirely consistent with the natural and artless diffidence that gives an air of superior intellect and cultivation to a girl. Nothing could be more favourable than the effect produced upon the minds of the company by the simplicity and ease of their deportment. I have therefore expressed to you strongly my own sense of the merits of these schools as they were manifested on the late occasion, being well assured, that if those who have little acquaintance with the Charity, could be induced to improve it, and to judge for themselves of the actual and probable effects of such care and education as they

would witness at St. John's Wood, a much more zealous and bountiful patronage would be secured to the Establishment, than it at present enjoys."

Some Account of the Society for the Conversion and Religious Instruction and Education of the Negroe Slaves in the British West India Islands. Incorporated by Royal Charter, 1794. London. 1823.

President, The Lord Bishop of London.—*Vice Presidents*, The Lord Bishop of Llandaff—Right Hon. R. Peel, M.P. : The Lord Mayor of London ; The Dean of Westminster.—*Governors*, The Lord Bishop of Chichester ; Lord Kenyon ; Rt. Hon. W. Huskisson, M.P. ; Hon. and Rev. G. V. Wellesley, D.D. ; Rt. Hon. H. Goulburn, M.P. ; Sir H. W. Martin, Bt. ; Sir W. Curtis, Bt. ; Sir R. C. Glyn, Bt. ; Sir C. Robinson, Knt. ; The Dean of Canterbury ; The Dean of Carlisle ; Archdeacon Pott ; Archdeacon Cambridge ; Archdeacon Blomfield ; Rev. Drs. Thomas Hughes ; F. W. Blomberg ; R. Macleod ; T. Willis ; F. Randolph ; C. Fynes Clinton, D.C.L. ; Rev. H. H. Edwards, M.A. ; Rev. G. Beesford, M.A. ; Rev. T. R. Wrench, M.A. ; Rev. W. R. Lyall, M.A. ; C. R. Ellis, Esq. M.P. ; G. Hibbert, Esq. ; W. Manning, Esq. M.P. ; G. Mathison, Esq. ; C. N. Palmer, Esq. ; Joshua Watson, Esq. ; The Heir at Law of the Hon. Robert Boyle, deceased.—*Treasurer*, Thomas Porteus, Esq. *Secretary*, Jonathan Tyers Barrett, D.D.

Note—*Subscribers of not less than Two Pounds Two Shillings per Annum, or Donors of Twenty Pounds or upwards at any one time, become Honorary Members of the Society ; but the smallest Subscriptions will be received.*

The foundation of this Society was laid by the Right Reverend Beilby Porteus, late Lord Bishop of London, in the year 1794, upon the charitable bequest of the Honourable Robert Boyle.

By his will, dated the 18th July, 1691, Mr. Boyle directed the residue of his personal estate to be laid out by his executors "for charitable and other pious and good uses at their discretion," but recommended them to appropriate the greater part thereof to "the Advancement or Propagation of the Christian Religion amongst Infidels."

The Executors accordingly purchased an estate at Brafferton, in the county of York, and vested it in the hands of Trustees, to the intent that the rents and profits thereof should be applied to "the Advancement of the Christian Religion amongst Infidels in Virginia*," in such manner as the Earl of

Burlington, and the Bishop of London, for the time being, should appoint.

These proceedings took place under the orders and sanction of the Court of Chancery ; and the clear rents of the estate were remitted to the College of William and Mary in Virginia, and applied to the education and instruction of such Indian children as were received therein, until the breaking out of the war between this country and America.

After the conclusion of that war, the Bishop of London caused an information to be filed in Chancery, in order to obtain an application of the rents and profits of the estate to the benefit of subjects of the crown of Great Britain † : and it was the decision of the Court that his Lordship should lay a scheme before the Master, for the disposition of the produce of the said estate and charitable fund, according to the intention of Mr Boyle.

Such a scheme having been accordingly drawn up and approved, the Bishop proceeded, agreeably to the suggestion of the Court, to apply to his Majesty for letters patent, for the creation of a Corporation to direct the Charity ; when his Majesty, being graciously pleased to encourage so laudable and charitable an undertaking, acceded to the petition, and erected and established by his Royal Charter "THE CORPORATION FOR THE CONVERSION AND RELIGIOUS INSTRUCTION, AND EDUCATION OF THE NEGROE SLAVES IN THE BRITISH WEST INDIA ISLANDS."

The Society, thus established, held its first Meeting on the third day of April, 1794 ; when having elected a President, Vice-Presidents, and other officers, all the Members who were present signified their intention to subscribe ‡ an annual sum towards the support of this pious and benevolent Institution ; and it was ordered, that those who might be desirous to promote its interests, either by Donation, or Legacies, or Annual Contributions, should be requested to signify their intentions to the Treasurer, from whom they might learn further particulars respecting the general object of the Society.

The Governors of the several Islands having been first consulted by a circular letter written by the Bishop, two Gentlemen in Holy Orders were, respectively, sent out to the Islands of Jamaica and Barbadoes ;

and parts adjacent, in America, to the Receiver's salary, and other incidental charges.

† The Bishop found an able assistant in this cause in the late Richard Burn, Esq., Treasurer to the Charity.

‡ Subscriptions were received in aid of the Society until the year 1803, when the General Board, taking into consideration the ample state of its revenue, and the difficulties which it then felt of providing proper Agents for its purposes, was of opinion that it would be expedient to suspend, for a time, the collection of voluntary contributions.

* The estate is subject to a rent-charge in perpetuity of 90*l.* per annum, to a Society for Propagating the Gospel in New England,

one of whom did not long survive the period of his appointment.

Assistance was next afforded to the Island of St. Kitt's, to which a Clergyman was commissioned in 1795.

In the course of the year 1798, the Reverend Mr. Curtin was stationed at Antigua, where he has persevered in the faithful and effective discharge of his duties until the present day.

In the autumn of the year 1805, a Clergyman was procured for the Island of Nevis, where he continued to reside about two years.

A Schoolmaster was next appointed as an assistant to Mr. Curtin, with whom he still remains; and about the same time, (viz. in the year 1810), a Gentleman in Priest's Orders was engaged by the Society to administer assistance to the Negroes of St. Vincent. His services, however, were but of short duration, as he died upon this Island within a few months.

The small number of appointments here enumerated, will shew what difficulties were opposed, during the continuance of the late war, to the benevolent exertions of the Society and to the frequent efforts which were made, by advertisements and also by private applications to procure assistants duly qualified for its important work.

Unable to obtain Agents exclusively its own, the Society, about this time, was induced to look for assistance to Clergymen who were already resident upon the Islands: and, being satisfied as to the points of leisure and ability, accepted the partial services of three very respectable Ministers, who expressed their readiness to extend their pastoral care to the Negroes and their children.

At the conclusion, however, of the war, the Society was enabled to fill up the vacancies which had occurred among its Ministers and Schoolmasters: and, from that time to the present, all the strength which its funds have placed at its command, has been steadily put forth, and faithfully applied in carrying into effect the object of the Charter.

Though a good Stewardship has more than doubled the revenues of the Charity since it was placed in the hands of the Corporation, yet they are very far from being adequate to the demands upon them. Repeatedly has the Society had applications for assistance which it has the mortification of finding itself unable to grant; and it should seem by the increase of such calls of late, that the time is near at hand, in which the field assigned for its exertions will, for the most part, become accessible in every British Island.

The letters of the Gentlemen who are in the service of the Society*, as well as those

* The following is a list of those Gentle-

men who are at present acting under the direction of the Society in the British West India Islands.

men who feel an interest in its concerns, bear testimony to the awakening spirit which is manifesting itself around them in favour of the communication of Christianity to the Negroes; and to the growing disposition to encourage their conversion to that Holy Religion, by which their condition must be ameliorated here, and the prospect will be opened to them of an admission into endless happiness hereafter.

Neither is the attention which is now directed to the spiritual welfare of the Negroes, confined to private individuals. The same warmth of feeling has been as honourably manifested in many instances, in those who have been invested with the highest powers in the Islands, as well as in the public proceedings of many of the Colonial assemblies: so that now there is no reason to apprehend that the views of the Society will fail, through want of proper encouragement on the spot, to the Clergy engaged in its service.

It is not without full confidence in the result of such a measure, that the Governors of the Society thus lay before the public the following statement of the particulars of the fund which found so faithful and able a protector in Bishop Porteus, and which was entrusted by the Charter of his late Majesty to their management.

	£	s.	d.
The gross Rental of the Estate	851	17	8
The Rent-charge to the Society for Propagating the Gospel in New England.....	90	0	0
	761	17	8
About 46,000 <i>l.</i> 3 per cent. Consolidated Bank Annuities ..	1380	0	0
	£2141	17	8

The Governors think proper to add, that reports will from time to time be made respecting the success of the Society's labours, the state of its funds, and the application of its revenues, for the information of the Subscribers and the Public.

Donations and Annual Subscriptions will be received by the following Bankers.

Messrs. Smith, Payne and Smith, Mansion House-Street. Messrs. Barnard, Dims-

men who are at present acting under the direction of the Society in the British West India Islands.

The Rev. J. Curtin,	
The Rev. B. Luckook,	Antigua.
Mr. Croot, Schoolmaster,	
The Rev. J. M'Intyre,	
The Rev. J. Stainsby,	
The Rev. G. Young,	Jamaica.
The Rev. J. Jefferson,	
The Rev. D. G. Davis,	Nevis.
The Rev. J. B. Pemberton,	St. Kitt's.

dale and Dimsdale, *Cornhill*. Messrs. Sikes, Snaitb, and Co. *Mansion House-Street*. Messrs. Hoare, *Fleet-Street*. Messrs. Cocks, Cocks, Ridge and Biddulph, *Charing-Cross*. Messrs. Hammersley, *Pall-Mall*. By the

Treasurer, T. Porteus, Esq. 34, *Half Moon-Street, Piccadilly*; and by the Secretary, 14, *Duke-Street, Westminster*.

Subscriptions now paid will be considered as given for the Year ending at Christmas 1824.

Subscriptions and Donations already received.

	Subscrip.		Donations.	
	£.	s. d.	£.	s. d.
West India Planters and Merchants of the City of London, from } their General Fund }			000	0 0
His Grace the Archbishop of Canterbury	10	10		
His Grace the Archbishop of York	10	10		
The Lord Bishop of London	10	10		
The Lord Bishop of Durham	10	10		
Earl of Liverpool	10	10		
The Right Hon. Robert Peel, M.P.	10	10		
The Right Hon. H. Goulburn, M.P.	5	5		
The Right Hon. F. J. Robinson, M.P.	10	10		
The Right Hon. W. Huskisson, M.P.	10	10		
Sir H. William Martin, Bart	5	5	10	10 0
Rev. Archdeacon Watson			21	0 0
C. R. Ellis, Esq. M.P.	10	10		
C. N. Pallmer, Esq. <i>Norburton</i>	5	5		
Mrs. Pallmer,, <i>ditto</i>	5	5		
Robert Sherbourne, Esq. <i>Ravenhead, near Prescot, Lancashire</i>			20	0 0
Rev. H. H. Norris, M.A. <i>Hackney</i>	2	2		
Earl Bathurst	10	10		
Robert Home Gordon, Esq. 37, <i>Conduit-street</i>	10	10		
Rev. Archdeacon Cambridge, <i>Twickenham</i>	5	5		
Joshua Watson, Esq. <i>Park-street</i>	10	0		
Mrs. J. Watson, <i>ditto</i>			10	0 0
Lord Bexley	10	10		
George Hibbert, Esq. <i>as Agent for Jamaica</i>			21	0 0
W. Holden, Esq. <i>New City Chambers</i>			5	5 0
W. Murray, Esq.				
J. Higgen, Esq.				
Joseph Marryat, Esq. M.P.				
James Baillie, Esq.				
George Hibbert, Esq.				
William Manning, Esq.				
Alexander Stewart, Esq.				
Sir Simon Haughton Clarke			5	0 0
Sir Alexander Grant, Bart.				
Charles M'Garel, Esq.				
Robert Lang, Esq.				
James Colquhoun, Esq.				
Sir W. Windham Dalling, Bart.	2	2		
Neil Malcolm, Esq.				
James Blair, Esq. M.P.				
J. H. Markland, Esq.				
George Carrington, Esq.				
William Grasett, Esq.				
F. S. Bayley, Esq.				
John Anthony Rucker, Esq.				
Sir Edward Hyde East, Bart. M.P.				
D. H. Rucker, Esq. <i>Melrose Hall, Wandsworth</i>			2	2 0
James Gurry, Esq. <i>Bushey, near Watford</i>			20	0 0
Rev. B. Sandford, M.A. <i>Vicar of Farningham, Kent</i>	2	2 0	5	5 0
Lord Teignmouth			5	5 0
Rev. William Pym, M.A.			5	5 0
N. E. Kindersley, Esq.			3	0 0
Jeremiah Dyson, Esq.	2	2 0		
Rev. George Champagne, M.A. <i>Canon of Windsor</i>			5	0 0
The Dean of Carlisle	2	2 0		

LAW REPORT.

The Office of the Judge promoted by

HUTCHINS v. DENZLOE AND LOVELAND.

THIS was a proceeding against the Churchwardens of the parish of St. Botolph, Aldersgate, at the promotion of the Rev. John Hutchins, officiating and licensed Curate of the said parish, by articles; and the offence was thus stated in the citation: "More especially for obstructing and prohibiting, by your own pretended power and authority, and declaring your resolution to continue to obstruct and prohibit, the singing or chanting by the parish clerk and children of the ward, and congregation, accompanied by the organ."

On the part of the Churchwardens, it appears to have been supposed, that, as they paid the organist and managed the children, they were to direct when the organ should or should not play, and when the children should or should not chant. The Clergyman had ordered the playing and singing at certain parts of the service. The Churchwardens forbade both.

In the course of Sir Wm. Scott's (Lord Stowell) judgment, the following valuable remarks occur on the duties of Churchwardens, and the usage of the Church with respect to Psalmody.

The first point is, whether these Churchwardens have a right to interfere in the service of the Church? as if that interference is legal in any case, it is so in the present. To ascertain this, it is proper to consider what are their duties: and I conceive, that originally they were confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for specific purposes. In all other respects, it is an office of observation and complaint, but not of controul, with respect to divine worship; so it is laid down in Ayliffe, in one of the best dissertations on the duties of Churchwardens, and in the canons of 1571. In these it is observed, that Churchwardens

are appointed to provide the furniture of the Church, the bread and wine for the holy sacrament, the surplice, and the books necessary for the performance of divine worship, and such as are directed by law; but it is the Minister who has the use. If, indeed, he errs in this respect, it is just matter of complaint, which the Churchwardens are obliged to attend to; but the law would not oblige them to complain, if they had a power in themselves to redress the abuse.

In the service, the Churchwardens have nothing to do, but to collect the alms at the offertory; and they may refuse the admission of strange Preachers into the pulpit. For this purpose they are authorized by the canon, but *how?* when letters of Orders are produced, their authority ceases. Again, if the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the Ordinary of his conduct. I do not say that there may not be cases, where they may be bound to interpose; in such cases, they may repress, and ought to repress all indecent interruptions of the service by others, and are the most proper persons to repress them, and they desert their duty if they do not. And if a case could be imagined, in which even a preacher himself was guilty of any act grossly offensive, either from natural infirmity or from disorderly habits, I will not say that the Churchwardens, and even private persons, might not interpose to preserve the decorum of public worship. But that is a case of instant and overbearing necessity, that supersedes all ordinary rules. In cases which fall short of such a singular pressure, and can await the remedy of a proper legal complaint, that is the only proper mode to be pursued by a Churchwarden,—if private and decent application to the minister himself, shall have failed in preventing what he deems the repetition of an irregularity. At the same time, it is at his own peril if he makes a public complaint, or even a private complaint, in an offensive manner, of that which is no irregularity at all, and is in truth nothing more than a misinterpretation of his own. I shall pass over a case which has been cited from the State Trials; as it was one of party heat, that took place in times of party ferment, and is of smaller authority on that account.

I am next to consider whether the Churchwardens, if having authority, have

interposed in this case to hinder an illegal or legal act? And in this branch of the question I dismiss all consideration of expediency, which is in the Ordinary himself alone,—the Court judges only of the legality. Has then the Bishop a discretion upon this subject? Those who have undertaken to shew that he has not, must shew a prohibition which restrains it; and in order to establish *this*, it is said, that though singing part of the Psalms is properly practised in Cathedrals, it is not so in parish Churches. No law has been adduced to this effect, but modern usage alone has been relied on; and it is said that such has been the practice from the time of the Reformation. This, however, is not supported by any particular statement of fact or authority.

In the primitive churches, the favourite practice of the Christians to sing hymns in *alternate verses*, is expressly mentioned by Pliny, in one of his Epistles to the Emperor Trajan. The Church of Rome afterwards refused upon this practice; as it was then policy to make their Ministers considerable in the eyes of the common people; and one way of effecting *that*, was by appointing them sole officers in the public service of the Church; and difficult music was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity; and it became the distinguishing mark of the Reformers, to use plain music, in opposition to the complex musical service of the Catholics. The Lutheran Church, to which the Church of England has more conformed in discipline, retained a choral service. The Calvinistic Churches, of which it has sometimes been harshly said, “that they think to find religion wherever they do not find the Church of Rome,” have discarded it entirely, with a strong attachment to plain congregational melody,—and that perhaps not always of the most harmonious kind.

The reformation of the Church of England, which was conducted by authority, as all Reformations should be, if possible, and not merely by popular impulse retained the choral service in Cathedrals and collegiate Chapels. There are certainly, in modern usage, two services to be distinguished; one the Cathedral Service, which is performed by persons who are in a certain degree professors of music, in which others can join only by Ear; the other, in which the service is performed in a plain way, and in which all the congregation nearly take an equal part. It has been

argued, that nothing beyond this ought to be permitted in ordinary parochial service; it being *that* which general usage at the present day alone permits. But that carries the distinction further than the law will support—for, if inquiries go further back, to periods more nearly approaching the Reformation, there will be found authority sufficient, on point of law and practice, to support the use of more music even in a Parish Church or Chapel.

The first Liturgy was established in the time of Edward VI. in 1548. This was followed, after a lapse of four years, by a second, which was published in the reign of the same king, in 1552; and the third, which is in use at present, agreeing in substance with the former, as ordained and promulgated 1 Eliz. in 1559.

It is observable that these statutes of Edward VI. which continue in force, describe even-service as even-song. This is adopted into the statute of the first of Elizabeth. The Liturgy also of Edward VI. describes the *singing or saying of even-song*; and in the communion service, the Minister is directed to *sing* one or more of the sentences at the Offertory. The same with regard to the Litany;—*that* is appointed to be *sung*. In the present Liturgy, the Psalter is printed with directions that it should be *said or sung*, without any distinction of Parish Churches, or others; and the Rubric also describes the Apostles Creed, “to be *sung or said* by the Minister and people,” not by the Prebendaries, Canons, and a band of regular choristers, as in Cathedrals; but plainly referring to the service of a Parish Church. Again, in the Burial Service: part is to be *sung by the Minister and people*; so also in the Athanasian and Nicene Creeds.

The Injunctions, that were published in 1559 by Queen Elizabeth*, completely

* “For the encouragement of the art, and the continuance of the use of singing in the Church of England, it is enjoined, That because in divers collegiate, as also in some parish Churches, heretofore there hath been livings appointed for the maintenance of men and children for singing in the Church, by means whereof the laudable exercise of music hath been had in estimation, and preserved in knowledge: The Queen’s Majesty, neither meaning in anywise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same so abused in any part of the Church, that thereby the Common Prayer should be the worse understood by the hearers,

sanction "the continuance of singing in the Church," distinguishing between the music adapted for cathedral and collegiate Churches, and parochial Churches; also in the Articles, for the administration of Prayer and Sacraments set forth, in the further Injunctions of the same Queen, in 1564, the Common Prayer is directed "to be said or sung decently and distinctly, in such place as the Ordinary shall think meet, for the largeness and straitness of the Church and Choir, so that the people may be most edified." If, then, chanting was unlawful any where but in Cathedrals and Colleges, these canons are strangely

willeth and commandeth, that, first, no alterations be made of such assignments of Livings, as hath heretofore been appointed to the use of singing or music in the Church; but that the same so remain; and that there be a modest and distinct song, so used in all parts of the Common Prayers in the Church, that the same may be as plainly understood as if it were without singing; and yet nevertheless, for the comfort of such as delight in music, it may be permitted, that in the beginning or in the end of Common Prayer, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived." Vid. also *Reformatio Legum* Eccl. p. 85. s. 5.

worded, and are of disputable meaning.—But in order to shew they are not liable to such imputation, I shall justify my interpretation of them by a quotation from the "*Reformatio Legum*,"—a work of great authority in determining the practice of those times, whatever may be its correctness in matter of law.—With respect to Parish Churches in cities, it is there observed, "eadem parochiarum in urbibus constitutarum erit omnis ratio festis et dominicis diebus, quæ prius collegiis et cathedralibus ecclesiis (ut vocant) attributa fuit." The metrical version of the Psalms was then not existing, the first publication not taking place till 1562, and it was not regularly annexed to the book of Common Prayer till 1576, after which those Psalms soon became the great favourites of the common people. The introduction of this version made the ancient hymns discredited; but it cannot be meant that they were entirely superseded; for, under the statutes of the Reformation, and the usage explanatory of them, it is recommended, that the ancient hymns should be used in the Liturgy, or rather that they should be preferred to any others: though certainly to perform them by a select band with complex music, very inartificially applied, as in many of the Churches in the country, is a practice not more reconcileable to good taste than to edification. But to sing with plain congregational music is a practice fully authorized, particularly with respect to the concluding part of different portions of the service.

MEMOIR OF JOHN BOWDLER, Esq.

A brief Memoir of John Bowdler, Esq. who died June 1823, in the 79th Year of his Age, full of Piety and good Works.

WHEN men, whose lives have been an example and a blessing to the world, are called by their Maker out of it, it is but a tribute due to their departed worth, and a return, which gratitude itself demands of the living, to retrace their lives, and dwell on those actions which have proved so eminently beneficial. Under this impression we most

gladly insert the following brief memoir of one, of whom it is no small eulogium to say, that he was the friend of Bishop Horne, and good Mr. Stevens*.

"Bred to the profession of the law, but disliking its practice and the exercise of it,

* The memoirs of this excellent and amiable person have been lately admitted on the Supplemental Catalogue of the Society for Promoting Christian Knowledge, and are in course of publication, under the title of "*Memoirs of William Stevens, Esq.*"

Mr. Bowdler early quitted London, as the place of his residence, and retired to a small distance from the metropolis; but not to a life of sloth and inactivity: for no man was more actively alive to the promotion of every pious and charitable work, which could advance the interests of the Church of England, the Episcopal Church of Scotland, or which could benefit either the souls or bodies of mankind.

"To the Scottish Episcopal Church, and to her poor, but pure members, his liberality flowed in copious streams; and only three weeks before his death, his regard for that depressed portion of the Church of Christ was shewn in a beautiful paper, dictated by himself, in which he earnestly recommends her cause to those who can assist her by their bounty; and to those also who, having neither *silver or gold to bestow*, could still, by their influence, afford her their countenance and support.

"His earnest and unwearied zeal for the Church of England was proved by his constant attendance upon her ministrations twice every Sunday, frequently at weekly prayers, never missing the Holy Sacrament; by his zeal in support of the Society for promoting Christian Knowledge; that for the Propagation of the Gospel in Foreign Parts; and the National Society for the Education of the Poor in the Principles of the Established Church.

"But that object which had engaged his anxious and unwearied diligence for many years, which lay near his heart, and which, thank God, he lived to see accomplished, is that which I am about to mention. He was of opinion that the increase of sectarianism was to be attributed greatly to the want of accommodation in our churches, both for rich and poor, but particularly for the latter; and he, and many of his friends, were satisfied that the attachment of the great body of the people of England to the Church was so great, that nothing but necessity drove them from it, into those places erected speedily, and at small cost, by the Dissenters.

"Many meetings were accordingly held by Mr. Bowdler and his friends on this important subject; but when once a glimmering of light appeared, I need hardly say with what indefatigable industry his pious soul pursued it, till he saw the Society formed for the Building and Enlargement of Churches and Chapels, to which he constantly devoted his time and money, till he lived to hear, that additional accommodation was already provided by its exertions, for above 80,000 persons, of whom

above 60,000 were to be those indigent people who could not afford to pay any thing for their accommodation; and till he lived also to see one million of money granted by Parliament for the same glorious purpose; and Churches erecting (many of which are already finished) not only in the metropolis, but all over the kingdom, in those places where necessity most required the assistance granted.

"Of the estimation in which Mr. Bowdler was held for his important merits in this great concern, an opinion may be formed from the following resolution passed at the Annual Meeting of the Society for Building and Enlarging Churches and Chapels on the 22d May 1823, the Lord Archbishop of Canterbury in the chair, surrounded by a number of Prelates and distinguished individuals, both of the Clergy and Laity: 'Resolved unanimously, that we deeply deplore the absence, in consequence of severe illness, of John Bowdler, Esq. one of our original and most valuable Members, whose constant attendance upon the Meetings of the Society, while health enabled him, evidenced the high sense he entertained of its great importance, in the promotion of the best interests of true Religion.' This resolution was ordered to be communicated to Mr. Bowdler, and his Grace the Lord Archbishop was requested to enclose it in a letter from himself; a request, with which his Grace most cheerfully complied.

"Time and space will not allow me to enumerate the twentieth part of the Christian labours, and pious deeds, in which this lately departed, and faithful steward of the manifold gifts of God was engaged. But I hope this pleasing task will be soon performed by one well qualified to discharge it. To write the life of Mr. Bowdler without eulogy is impossible; nor is it fitting that it should; for the life of a good man is public property; they are doubtless sent by God into the world, as burning and shining lights, by the lustre of their bright example, both in devotion and charity, to turn many to righteousness, to strengthen the virtuous by their conduct, and to bring back the feet of the wanderer into the way of peace.

"The writer of these lines, who pays this small tribute to departed excellence, passed one hour in the chamber of this dear friend, six weeks before his death, when, though nature was quite exhausted, the mind was as free, and all his kindly affections for the Church, his friends and the poor, as perfect as ever. An hour, more melancholy, in looking at all that

was earthly in it, but more delightful in beholding all the ruling passions strong in death, I never expect to behold again. It is gone; but the fragrance and remembrance of it is sweet. Mr. Bowdler expressed great anxiety to explain to me, which he did as fully as his bodily strength would permit, all that he had contemplated respecting those objects of bounty nearest his heart: he recounted the great mercies of God towards him, in his fortune and family; his entire acquiescence and resignation to the will of God; his freedom from pain, though in a few days to depart; his perfect possession of his faculties, and the peace of mind with which it now pleased God to bless him. And he added with much feeling and pathos, both in matter and manner, that though the change he was soon to undergo was awful, and one which he had once contemplated with horror, he blessed God that those horrors were considerably abated, and that he began to feel what it is reported the great and good Sir William Forbes said in his last moments, 'that from his experience the bed of death had no terrors: that in the hour when it was most wanted, there was mercy from the Most High, and that some change took place, which fitted the soul to meet its God.'

"I own, during the whole of my stay in this interesting chamber, which was the last time I was ever to see my friend, with whom I had been intimate for thirty years, many parts of that beautiful passage of Young, were frequently recalled to my mind, as most forcibly describing the situation and character of my dear and much valued Mr. Bowdler;

" 'The chamber, where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of
heaven.'

"And again—

" 'You see the man, you see his hold on
heaven:
If sound his virtue, as Philander's sound,
Heaven waits not the last moment, owns
her friends
On this side death, and points them out
to men,
A lecture silent, but of Sovereign power!
To vice, confusion; but to virtue, peace.'

"I returned home, reflecting deeply on the interesting scene I had just quitted, I trust its effects will never be eradicated from my mind.

"The very day, nay, a very few hours, before this excellent man rendered up his spirit to God, who gave it, namely, on Sunday night, the 29th of June, another friend of his and mine sat with him for an hour and a half, when there appeared the same energy of mind, the same piety to God, the same gratitude to Him for all his mercies, both spiritual and temporal, or, as he beautifully and affectionately expressed himself, for having given him dutiful children, an affectionate and amiable wife, tenderly solicitous and beloved friends, attentive servants, and, above all, a most gracious and merciful God, who had bestowed all these blessings upon him, and had smoothed the pangs of death.

"After this friend departed, between eight and nine o'clock, (his son, the Rev. Thomas Bowdler, after administering the sacrament to this dying saint, which he had done weekly during his illness, having been obliged to leave him for the performance of his own clerical duties,) a lady in the house, who had constantly attended his dying bed with the most filial assiduity, though no relation, read to him those very prayers from the office for the Visitation of the Sick, with which good Mr. Bowdler himself had solaced the dying moments of his dear friend, Mr. Stevens.

"After two o'clock in the morning this most exemplary Christian never spoke again, but it is evident from what passed, that all his mental faculties remained, for, he several times tenderly embraced his friends, and his eyes and hands frequently were lifted up, as if in acts of devotion, till about eleven o'clock on Monday forenoon, almost imperceptibly, without a struggle or a groan, he resigned his pure soul into his Maker's hands.

"He is buried in Eltham Church Yard, the parish where he latterly lived, near to his amiable departed friend, Dr. George Horne, the late Lord Bishop of Norwich, the cousin of good Mr. Stevens. We have thus seen how much Mr. Bowdler was blest in his life and in his death, a death of all others, for which he most ardently prayed. He died in peace; and we humbly and confidently trust, that through the merits of his Redeemer he rests in hope, and shall rise in glory."

ECCLESIASTICAL PREFERMENTS.

Adin, T. to the rectory of *Charlotte Town*, the capital of *Prince Edward's Island*, chaplain to his Majesty's forces at that station, and a Missionary to the Island.

Atlay, C. M.A. of *St. John's college, Cambridge*, to the rectory of *St. George with St. Paul, Stamford*; patron, **THE MARQUIS OF EXETER.**

Baker, L. P. B. D. Fellow of *St. John's college, Cambridge*, to the vicarage of *Impington, Cambridgeshire*, vacant by the death of the rev. *W. Wade*; patrons, **THE DEAN AND CHAPTER OF ELY.**

Barnes, Fred. D.D. sub-dean of *Ch. Ch. Oxford*, to the rectory of *Cheriton Bishops, Devonshire*; and not to *Stockley, Pomeroy*, as mentioned in our last number; patron, **THE LORD BISHOP OF EXETER.**

Beckley, T. M.A. Fellow of *New college, Oxford*, to the rectory of *Stratton All Saints, Norfolk*; patrons, **THE WARDEN AND FELLOWS OF THAT SOCIETY.**

Bedford, William Riland, rector of *Sutton Colefield, Warwickshire*, to be one of the domestic chaplains to the **MARQUIS OF LOTHIAN.**

Biddulph, Thomas Shrapnell, M.A. of *Worcester college, Oxford*, and of *Cleere Court, Somerset*, to the rectory of *Brockley*, in the same county; patron, **THE REV. WADHAM PIGOT.**

Bissland, Thomas B.A. of *Baliol college, Oxford*, and curate of *St. Martin's*, in that city, to be domestic chaplain to the **RIGHT HON. LORD BEXLEY.**

Brassey, Willoughby, to the curacy of *Melcombe Regis.*

Burnaby, A. M.A. to the rectory of *Ashfordby, Leicestershire*; patroness, **MRS. BURNABY.**

Clark, W. M.A. Professor of Anatomy, and Fellow of *Trinity college, Cambridge*, to the vicarage of *Arrington*, in that county; patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY.**

Cliffe, L. A. to the perpetual curacy of *Wilton juxta Taunton*; patron, **WEBB STONE, Esq.**

Crook, Charles, M.A. vicar of *Lipscombe and Widcombe*, to the chapel of *St. Mary Magdalene, Holloway.*

Dibdin, T. F. M.A. to the vicarage of *Erning, Suffolk*; patrons, **THE DEAN AND CHAPTER OF CANTERBURY.**

Dicken, A. M.A. Fellow and Tutor of *St. Peter's College, Cambridge*: to be Head Master of *Blundell's Grammar School, Tiverton, Devon*; patrons, **THE TRUSTEES OF THAT FOUNDATION.**

Earle, H. J. to the rectory of *High Ongar, Essex*; patrons, **THE EXECUTORS OF his late Father, the REV. E. EARLE.**

Fisher, William, M.A. to the Prebendal Stall of *Ilfracombe, in Salisbury Cathedral*; patron, **THE BISHOP OF THAT DIOCESE.**

Goodman, M. H. M.A. to the vicarage of *Button, Gloucestershire.*

Hillcoat, H. B. W. M.A. of *Queen's college, Oxford*, and minister of *St. Mary's Chapel, Bath*, to be one of the Chaplains to the Duke of Sussex.

Hole, G. to the rectory of *Chulmleigh cum Doddiscomleigh, Devon.*

Hubbard, John, to the valuable rectory of *Horstead, Sussex*, on his own nomination.

Hurlock, William Milton, M.A. to the rectory of *Hellington, Norfolk*; patron, **THE REV. SIR CHARLES RICE.**

Hume, George, to be Domestic Chaplain to **THE MARQUIS OF AILESBURY.**

Johnson, Peter, B.D. Fellow of *Exeter college, Oxford*, to the vicarage of *Wittingham Earls, Berks*; patrons, **THE RECTOR AND FELLOWS OF THAT SOCIETY.**

Knight, George, M.A. curate of *Harwell, Berks*, to the vicarage of *Hagbourn*, in the same county; patron, **R. V. CANNIFORD, Esq. of Abingdon.**

Knight, William, B.A. to the rectory of *Stevington, Hants.*; patron, **E. KNIGHT, Esq. of Chanton House.**

McCaury, Duncan, to the church and parish of *Uig*, in the county of *Ross*; patron, **THE KING.**

Millner, William, S. C. L. of *St. Alban Hall, Oxford*, to the Mastership of the Free Grammar-school at *Wickwar*; patrons, **THE MAYOR, CORPORATION, AND BURGESSES.**

Musgrave, T. M.A. Almoners' Professor of Arabic and Fellow of *Trinity college, Cambridge*, to the vicarage of *Over*, in that county; patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY.**

Newell, T. B. M.A. of *Christ Church,*

Oxford, to the perpetual curacy of *Salperton, Gloucestershire*; patron, **JOHN BROWN, Esq.**

Orman, N. of *Mildenhall, Suffolk*, to the living of *Great Barton, Suffolk*; patron, **SIR HENRY BUNDURY, BART.**

Perkins, F. D. to be a Chaplain in Ordinary to His Majesty.

Pollen, G. P. Boileau, *B.A.* of *Christ Church, Oxford*, Domestic Chaplain to the **RIGHT HON. LORD NORTHWICK**, to the rectory of *Little Bookham, in Surrey*, on his own petition.

Preston, W. S. M.A. of *Startforth Vicarage, and Warcop Hall, Westmoreland*, to the rectory of *Bowness, in the Diocese of Carlisle*; patron, **THE EARL OF LONSDALE.**

Scholefield, James, M.A. Fellow of *Trinity college, Cambridge*, to the perpetual curacy of *St. Michael's* in that town; patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY.**

Short, Thomas Vowler, M.A. Censor of *Christ Church, Oxford*, and Senior Proctor of that University, to the rectory of *Stockleigh Pomeroy, Devonshire*; patron, **THE LORD BISHOP OF EXETER.**

Slatter, William, of Christ Church, Oxford, and vicar of *Cumnor, Berks*, to the rectory of *Heath, in that county*; patron, **THE LORD CHANCELLOR.**

Smyth, Edmund, to the vicarage of *North Elkington, Lincolnshire.*

Strong, —, to the vicarage of *Painswick, Gloucestershire*; patrons, **THE PARISHIONERS.**

Swainson, C. L. M.A. Fellow of *St. John's College, Oxford*, to the perpetual curacy of *St. Mary Edgehill, Lancashire.*

Wyatt, Thomas, M.A. Minister of *Wroxton and Balscott, Oxfordshire*, to be one of the Domestic Chaplains to **THE RIGHT HON. THE EARL OF GUILFORD.**

UNIVERSITY OF OXFORD.

Degrees conferred, June 26.

DOCTORS IN DIVINITY.—**R. Mason**, *Queen's college*; and **H. Card**, *Pembroke college.*

BACHELORS IN DIVINITY.—**W. E. Hony**, and **P. Johnson**, *Exeter college.*

BACHELOR IN CIVIL LAW.—**C. H. Ridding**, *New college.*

MASTERS OF ARTS.—**W. Kay**, *Magdalen college*; **J. Parker**, *Brasenose college*; **E. Warneford**, *St. John's college*; and **G. H. Seymour**, *Merton college.*

June 27.

BACHELOR IN CIVIL LAW.—**R. Grant**, *New college.*

MASTERS OF ARTS.—**R. D. Thompson**, **J. Egerton**, **H. Washington**, and **W. A. Shirley**, *New college.*

The number of Regents in the Act of this year was 17 Doctors, and 187 Masters of Arts.

July 5.

DOCTOR IN DIVINITY.—**A. Hatt**, *Magdalen hall.*

MASTER OF ARTS.—**E. Heawood**, *Christ Church.*

BACHELORS OF ARTS.—**W. Johnson**, *All Souls' college*; **N. Pearce**, *Brasenose college*; and **G. E. Nugent**, *Christ Church.*

The whole number of Degrees in Act Term was *D.D.* 5; *D.M.* 1; *B.D.* 11; *B.C.L.* 3; *M.A.* 68; *B.A.* 46; *B. M.* 1.

July 18.

His Majesty's gold and silver medals were adjudged as follows:

LATIN PROSE—*Virorum illustrium minima quæque vitia statim in oculis nominum incurrunt.* **Mr. Henry Davidson**; a Gold Medal.

ENGLISH VERSE—*The Death of Lady Jane Grey.*—**Mr. Hugh Seymour Tremenheere**; a Gold Medal.

"Hannibalis ad Scipionem de pacoratio." **Mr. Henry Le Mesurier**; a Silver Medal.

The Speech of *"Titus Quinctius to the Romans, when the Equi and Volsci were ravaging their territory to the very gates of the city."* **Mr. James Corry Connellan**; a Silver Medal.

June 28.

Mr. Smally, B.A. *Jesus college*, was elected Scholar of that society.

June 30.

Mr. Rue and **Mr. Gifford**, were admitted Fellows of *St. John's college*, from *Merchant Taylor's School*; **Mr. C. Harbin, B.A.** and Scholar of *Wadham college*, was elected Fellow, and **Mr. T. Vores**, Commoner, scholar of the same Society; **Mr. Edward Coleridge, B.A.** *Corpus Christi college*; **Mr. Henry Bellender Bulteel, B.A.** *Brasenose college*, and **Mr. James Thomas Duboulay, B.A.** *Exeter college*, were elected Fellows of the latter Society.

July 25.

Messrs. Leighton, Wells, Fanshawe, Wheeler, and Sale, were admitted Domies of *Magdalen college.*

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, June 28.

BACHELOR IN PHYSICS.—**H. Atcheson**, *Jesus college.*

BACHELORS OF ARTS.—R. Proctor, *St. John's college*; S. Bull, and W. Cowlard, *Pembroke hall*; and E. J. Bacon, *Caius college*.

June 30.

BACHELOR IN DIVINITY.—T. C. Winscomb, *Trinity college*.

BACHELORS IN CIVIL LAW.—W. E. Burnaby, *Trinity hall*; and W. Gooch, *Clare hall*.

July 1, (commencement day.)

DOCTORS IN DIVINITY.—The very rev. W. Cockburn, Dean of York, *St. John's college*; (by proxy) very rev. T. Calvert, *St. John's college*; W. L. Fancourt, *Clare hall*; S. Bennett, *St. Peter's college*; and T. Phillips, *Queen's college*.

DOCTORS IN CIVIL LAW.—R. Wardell, *Trinity college*; and E. G. Clayton, *Caius college*.

DOCTOR IN PHYSIC.—C. Sims, *Trinity college*.

MASTERS OF ARTS.—E. Hath, J. A. Roberts, E. Wilkins, W. B. Rennell, G. J. Dupuis, and J. Harding, *King's college*; T. Y. Ridley, *St. Peter's college*; W. Hodson, J. Burdaken, W. J. Farington, F. Le Grice, and W. Burroughes, *Clare hall*; J. Commerell, A. S. Thelwall, S. Croft, J. Hodgson, R. Benson, L. Bowerbank, F. D. Lempriere, T. Airey, L. C. Humfrey, H. Coddington, F. Goode, H. Vears, R. Lyon, J. C. Wigram, E. Williams, W. T. P. Brymer, A. Burmester, E. J. Ware, W. Paynter, H. Applebee, W. H. Mann, J. Overton, A. Barrow, T. J. Bramley, J. S. Scholfield, H. Waddington, T. Mercer, T. P. Platt, T. J. Crackelt, J. Sampson, W. Dodsworth, T. Austin, R. Sayer, C. Clarkson, T. C. Higgins, W. Wywell, G. Hibbert, T. Sheepshanks, J. Barlow, C. Hall, J. D. Glancie, H. J. Shepherd, and J. Bailey, *Trinity college*; T. E. Briarly, J. Jones, J. H. Mules, J. Matthews, W. Maddy, H. Law, C. Heberden, C. Jenyns, J. Loxdale, S. Chyton, H. T. Thompson, W. T. Plucknett, T. Spencer, C. Inge, W. Thresher, W. G. Pitt, G. Coke, T. T. Harrison, R. Andrews, J. Farham, J. Littlewood, J. M. Parry, and J. Hutchinson, *St. John's college*; W. G. Broughton, F. Bedford, R. Fallowfield, C. H. Hodgson, J. B. Deane, E. H. Maltby, and J. Ram, *Pembroke hall*; E. B. Shaw, H. Belton, A. P. Kelly, R. Cobb, J. M'Arthur, and R. Cobbold, *Caius college*; W. F. Drake, E. Winder, and P. Francis, *Corpus Christi college*; T. Durham, G. Darby, J. Eastwick, E. Harrison, and R. Atkinson, *Catharine hall*; M. Camidge, E. Wilton, J. Jewett, T. R. Welch, W. Green, and E. D. Butts, *Queen's college*; J. Gedge, J.

REMEMBRANCER, No. 56.

Bulwer, C. Lane, C. Grqve, C. Forge, J. C. Powell, and E. J. Lockwood, *Jesus college*; E. Woolnough, E. Roysd, J. Serier, W. T. Blackburne, T. B. Pooley, and T. May, *Christ college*; W. H. Shelford, H. Fielding, H. Hickman, H. J. Wharton, J. Agneu, and J. Lafont, *Emmanuel college*; P. F. Clay, and C. J. Orman, *Sidney college*; and T. Lane, *Magdalen college*.

July 3.

MASTERS OF ARTS.—J. A. Ross, *Trinity college*; J. Milner, *Catharine hall*; and J. Midgley, *Magdalen college*.

June 28.

At a congregation this day, the rev. H. P. Hamilton, *M.A.* Fellow of *Trinity college*, was appointed Deputy Proctor; and the rev. H. Pearce, *M.A. King's college*, Deputy Taxor. Mr. A. Veasey, *B.A. St. Peter's college*, was elected a Foundation Fellow of that Society.

June 30.

F. Barlow, *B.A. Trinity hall*, was elected a Fellow of that Society.

July 2.

The rev. R. Dawes, *M.A. Downing college*, was elected a Fellow of that Society.

July 3.

At a congregation this day, J. Hogg, *B.A. St. Peter's college*, was elected a Travelling Bachelor, on the foundation of W. Worts, Esq.

ORDINATIONS.

June 29.

By the LORD BISHOP OF LLANDAFF, at that Cathedral.

DEACON.—E. T. Lewis, *University college, Oxford*.

PRIESTS.—G. Traherne, *M.A. University college, Oxford*; J. R. Casberd, *St. John's college, Oxford*; and J. Gedge, *M.A. Jesus college, Cambridge*.

BEDFORDSHIRE.

Married.—At *Harold*, the rev. J. Walker, to Miss E. Brown, both of that place.

BERKSHIRE.

Died.—At *Osmestry*, aged 50, the rev. J. Venables, *M.A.* vicar of *Hannett*, and perpetual curate of *Morton chapel, Shropshire*.

CHESHIRE.

Married.—The rev. C. S. Bird, *B.A.* Fellow of *Trinity college, Cambridge*, to Miss Margaret Wrangham, of *Altringham*.

DURHAM.

Married.—The rev. Thomas Henry Yorke, *M.A.* vicar of *Bishop Middleham, Durham*, and rector of *St. Cuthbert's, York*, to Maria, daughter of the late Major-Gen. the Hon. Mark Napier.

ESSEX.

Married.—The rev. W. Wright, of *Witham*, to Georgiana, daughter of the late R. C. Aberdein, Esq. of the same place.

GLOUCESTERSHIRE.

Married.—At *Cheltenham*, the rev. John Netherton Harward, *M.A.* to Harriet, daughter of Richard Butler, Esq. of *West hall*, near *Cheltenham*.

HAMPSHIRE.

Married.—At *Ropley*, the rev. W. Wilkinson, *M.A.* of *Worcester college*, and curate of *Swarraton*, to Maria, youngest daughter of the late G. Kersley, Esq.

Died.—The rev. Thomas Butler, *B.D.* rector of *West Tisted*, and vicar of *Worldham*, and formerly Fellow of *Magdalene college, Oxford*. The Livings are in the gift of that Society.

HERTFORDSHIRE.

Married.—At *Laystone*, the rev. W. White, *M.A.* Fellow of *St. John's college, Cambridge*; and Head Master of *Sheffield Grammar-school*, to Eliza, youngest daughter of the rev. S. Dewe, of *Buntingford*.

KENT.

Married.—The rev. John David Glen-
nie, of *Sandgate*, to Anna Maria, youngest daughter of the late J. M. Woodyear, Esq. of the *Island of St. Christopher*.

At *Lydd*, the rev. William Vallance, third son of William Vallance, Esq. of *Sittingbourne*, to Elizabeth, eldest daughter of the late David Denne, Esq. of *Lydd*.

Died.—At *Greenwich*, the rev. W. Morgan, *D.D.* late chaplain to the *Royal Naval Asylum*.

At the *Parsonage House, Smeeth*, aged eighty-three, the rev. D. Ball, *LL.B.* formerly of *St. John's college, Cambridge*, and thirty-eight years rector of *Aldington cum Smeeth*.

LANCASHIRE.

Married.—The rev. J. M. Kirby, of *Burnage house*, near *Manchester*, to Miss E. Peel, of *Rodney-street, Pentonville*.

The rev. H. C. Boutflower, *M.A.* of *St. John's college, Cambridge*, and Head Master of *Bury School*, to Harriott, eldest daughter of the late H. J. Boutflower, Esq.

LINCOLNSHIRE.

Married.—The Rev. John Smith, Fellow of *St. John's college, Cambridge*, and rector of *Kirkby Laythorpe*, in the county of *Lincoln*, to Frances Mary, second daughter of Charles Blomfield, Esq. of *Bury*.

MIDDLESEX.*

Married.—At *Mary-le-bone Church*, the rev. Henry John Ridley, *M.A.* of *Christ Church, Oxford*, and Prebendary of *Bristol*, to Elizabeth, eldest daughter of Lee Steere Steere, Esq. of *Jayes, Surrey*.

At *St. Andrew's, Holborn*, by the rev. Robert Black, the rev. William Innes, Baker, rector of *Lower Heyford*, and curate of *Bucknell, Oxford*, to Elizabeth, eldest daughter of the late Mr. John Payne, of the *High-street, Oxford*.

Died.—In his 65th year, the Rev. R. Freer, of *Cumberland-street, Shoreditch*.

At *Greenhill*, near *Harrow*, aged 81, the Rev. Weedon Butler, sen.

NORFOLK.

Married.—The rev. W. B. Coulcher, rector of *Bawsey*, to Harriett Anne, third daughter of Mr. Twiss, of *Cambridge*.

The rev. Joseph Church, rector of *Frettenham*, to Miss Gibson, of *Normich*.

The rev. George Pearse, of *Thorpe Road*, to Laura Elizabeth Buck, youngest daughter of the rev. R. B. Matthews, of *Hingham*.

* The Rev. Thomas Harrison, of *Tivetshall Parsonage*, to Frances, eldest daughter of Mr. Daniel Cooper.

OXFORDSHIRE.

Married.—At *Headington*, by the rev. John Walker, *LL.B.* late Fellow of *New College, Oxford*, and vicar of *Hornchurch*, in *Essex*, the rev. Philip Bliss, *LL.D.* Fellow of *St. John's college*, and Sub-Librarian of the Bodleian, to Sophia, second daughter of the late Rev. Robert Barter Bell, *M.A.* formerly Fellow of *New college*, and of *Windlesham, Surrey*.

At *Newington*, by the venerable the Archdeacon of *Oxford*, the Rev. James Stuart Murray Anderson, *M.A.* of *Balioi College*, to Barbara Charlotte, second daughter of the late George Wroughton, Esq. of *Newington House*, and of *Adwicke Hall, Yorkshire*.

SHROPSHIRE.

Died.—At *Ludlow*, the rev. T. C. Rogers, *M.A.* rector of *Huntspill, Somersetshire*, and late Fellow of *Balioi College, Oxford*. The Living is in the patronage of the Master and Fellows of that Society.

SOMERSETSHIRE.

Married.—The rev. Ralph Lyon, Head Master of the *King's School, Sherborne*, and of *Trinity Hall, Cambridge*, to Elizabeth, daughter of Mr H. Goodfellow, of *Stamfordham, Northumberland*.

At Ilminster, the Rev. Dr. Henry Davies, of *Taunton*, to Miss Sophia Wallington, youngest daughter of the late Timothy Wallington, Esq. of *Ilminster*.

At Yeovil, the rev. G. N. Smith, to Miss Andrews, eldest daughter of J. Andrews, Esq.

SURREY.

Died.—At *Walworth*, in his seventy-second year, the rev. T. Stretton.

At Leatherhead, in his fifty-second year the rev. J. Atkinson.

WARWICKSHIRE.

Died—At *Leamington*, whither he had gone for the benefit of his health, in his seventy-second year, the Rev. John Gooch, M.A. of *Christ Church, Oxford*. Archdeacon of *Sudbury*, rector of *Great and Little Saxlingham, Norfolk*, and of *Benacre, Suffolk*, brother to Sir T. Gooch, Bart.

At Whichford, aged sixty seven, the Rev. John Yeomans, D.D. formerly fellow of *Wadham college*, upwards of thirty years rector of *Whichford*, vicar of *Horton and Horley, Oxfordshire*, and Chaplain to the Life Guards.

WILTSHIRE.

Married.—The rev. C. Dewell, of *Malmesbury*, to Sarah Anne, third daughter of W. Hughes, Esq. of *Devizes*.

Died.—The rev. William White, rector of *Teffont*, and formerly of *Merton college, Oxford*.

YORKSHIRE.

Married.—The rev. Thomas Irvin, of

Scarborough, to Miss Phebe Maria Haswell, of the same town.

Died.—The rev. J. Coates, M.A. late Fellow of *Catharine Hall, Cambridge*, and thirty-one years vicar of *Huddersfield*.

Aged eighty, the rev. Alex. Baynes, vicar of *Kilham-on-the Wolds*.

ISLE OF WIGHT.

Died.—At his house at *Yarmouth*, the Rev. W. Baskett, in the eighty-sixth year of his age.

The rev. Benjamin Holmes, B.D. rector of *Freshwater*, to which he was instituted in 1781, and formerly Fellow of *St. John's college, Cambridge, B.A. 1773, M.A. 1776, B.D. 1781*: the rectory is in the gift of the Master and Fellows of that Society.

ISLE OF THANET.

Married.—At *St. Lawrence*, the Rev. Miles Bland, Fellow and Tutor of *St. John's college, Cambridge*, and rector of *Lilley, in Hertfordshire*, to Anne, youngest daughter of Thomas Templeman, Esq. of *Conyngnam House, Ramsgate*.

WALES.

Married.—The rev. James Thomas, vicar of *St. Mary's, Haverfordwest, Pembrokeshire*, to Maria Ann, daughter of the late Benjamin Gilham, Esq. Banker, *Bristol*.

Died.—At *Brounceirig*, after a few days illness, the rev. David Williams, M.A. Head Master of *Ystrad Meir Grammar School, Cardiganshire*.

SCOTLAND.

Married.—At *Edinburgh*, the rev. Alexander Macpherson, Minister of the parish of *Golspie, Sutherlandshire*, to Agnes, second daughter of the late Robert Young, Esq. writer, *Edinburgh*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Discourses on the Rule of Life, with Reference to Things Present, and Things Future, consisting of a Charge, delivered

May 16, 1823, to the Clergy of the Archdeaconry of London; with Supplementary Additions. By J. H. Pott, M.A. Archdeacon of London. 8vo. 7s. 6d.

An Analogical and Popular View of the Church of the Living God: its Ministry, and Service, &c. By the Rev. T. Pruen, Resident Curate of Dursley, Gloucestershire. In 2 vols. 8vo. 11. 1s.

The Valedictory Address of the Society for Promoting Christian Knowledge, delivered by the Lord Bishop of Bristol, at a Special General Meeting of the Society, June 13, 1823, to the Lord Bishop of Calcutta, previously to his departure for India; together with his Lordship's Reply. 8vo. 1s.

A Sermon preached in Lambeth Chapel, on Sunday June 1, 1823, at the Consecration of the Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. By A. Bland Wrightson, M.A. Rector of Edington, and Chaplain to the Right Hon. Viscount Beresford. 4to. 1s. 6d.

Lectures on Miracles selected from the New Testament. By the Author of *Lectures on Parables, &c. &c.* Crown 8vo. 8s.

The Christian armed against Infidelity; by the Author of *Body and Soul*. 12mo. 5s.

A Sermon preached in Bedford Chapel, Charlotte-street, Bloomsbury, for the Benefit of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders; on Sunday, May 25, 1823. By G. H. Law, D.D. F.R. and A.S. Lord Bishop of Chester. 4to. 1s. 6d.

Letters on the State of Christianity in India; in which the Conversion of the Hindoos is considered as impracticable. By the Abbé J. A. Dubois, Missionary in Mysore, Author of the Description of the People of India. 8vo. 7s.

A Sermon preached in the Episcopal Chapel at Deal; on Thursday June 26, 1823: being the 5th Anniversary of the Dover and Sandwich District Committee of the Society for Promoting Christian Knowledge. By the Rev. J. Maule, A.M. Perpetual Curate of St. Mary's Dover; and Vicar of St. Margaret's at Cliffe, Kent. 8vo. 1s. 6d.

The Poor Man's Christian Director. By a Clergyman of the Church of England. 1s. 3d.

POLITICS.

Correspondence and Communications addressed to his Majesty's Secretary of State for the Home Department, concerning the Introduction of Tread Mills into Prisons, &c. By Sir J. C. Hippisley, Bart. D.C.L. &c. 8vo. 7s.

Observations on the Letters of C.C. Western, Esq. M.P. By Dotrice Giles. 8vo. 2s. 6d.

MISCELLANIES.

Corn Tables, shewing the Cost of any Number of Quarters and Bushels, from Ten Shillings to Eighty Shillings per Quarter. By William Thomas Nedham. 8vo. 8s.

LITERARY INTELLIGENCE.

A Fourth Series of Sermons, in Manuscript Character, on Characters from Scripture, for the Use of the younger Clergy and Candidates for Holy Orders. By the Rev. R. Warner, Rector of Great Chalfield, Wilts.

Adrastus, a Tragedy, with Amabel, or the Cornish Lover, a metrical Tale, founded on Fact, and other Poems. By R. C. Dallas, Esq.

Travels through Part of the United States and Canada, in 1818 and 1819. By John Morrison Duncan, A.B.

A Translation of "Les Hermites en Prison," by Mons. Jouy.

Memoirs of the Court of Louis XIV. and of the Regency; extracted from the German Correspondence of Madame Eliza-

beth Charlotte, Duchess of Orleans, Mother of the Regent: preceded by a Biographical Notice of this Princess, with Notes.

A new Edition of the Life of Dr. James Beattie. By Sir William Forbes. In Two Volumes 8vo.

The Seventh Edition of Mr. Fairman's Account of the Public Funds, with considerable Additions. The Work has been completely re-modelled; the Accounts of the different Stocks revised, corrected, and brought down to the present time; and a variety of interesting and valuable information added; the whole calculated to furnish a complete Manual of the Finances of Great Britain.

POLITICAL RETROSPECT.

WE have, somewhere seen in some of the factious journals of the day, contemptuous remarks made upon the proceedings of the Session of Parliament, which has just been brought to a termination. They do not at all surprize us from such a quarter—the demagogue can find no interest in that which is not turbulent, and the thoughtless trifler must have brilliancy and bustle to arrest his attention. But we are persuaded that whoever will judge of the proceedings of the late session by what is the best criterion, their formed and public acts, will feel grateful to them for their labours, and be satisfied that much has been done in an unostentatious, safe, and prudent manner for the general amelioration of our political state.

In the course of our monthly remarks we have already noticed many of these measures, and some we have from time to time reserved for fuller consideration, when we should have more ample materials before us. One act of particular interest to our readers, the Marriage Act we mean, should properly have been now commented on and explained at length, but we have reasons for wishing still to postpone our observations on it. The bill for regulating the system of our Prisons is another very important measure, which demands the public attention most seriously, and from which we anticipate the best results, if it be acted upon with a zealous, and enlightened spirit, as we have no doubt it will. So far as our own experience goes, there is a spirit alive among our country magistracy anxious for the good regulation of every thing within their jurisdiction—a readiness to take

trouble, and a liberality in the emancipating themselves from old and inveterate prejudices. Without the aid of the prison-bill much was already done in the regulation of gaols, and penitentiaries; but great benefits will, we are confident, flow from the uniformity of practice which may now be expected in the treatment of prisoners all through the kingdom. We are as far as possible from giving any encouragement to the spurious sensibility which has prevailed with many people as to our convicts, and prisoners committed for trial; there is something absolutely disgusting to us in the extraordinary and perverted tenderness, which regards with far more consideration the burglar, than the innocent family, whose dwelling house he has invaded, and whose property he has plundered. But this feeling must not carry us into the other extreme—we must never forget that a great duty is owing to the unfortunate and vicious part of the population, not only on their own account, but for the sake of the remainder; it is impossible too for any community to say how much of the vice of the individual may be attributable to the luxurious living, the carelessness, the selfishness, or the folly of others of its members, who yet have not brought themselves within the reach of the law. No one can have attended our courts of criminal justice without feeling a perplexity of mind, often and almost remorseful sensations, on considering the cases there upon trial—the ignorance and youth of many of the prisoners, the many temptations under which others have fallen, and the desolateness of their condition, whether convicted or acquitted, make one

almost more prone to pity than indignation. It behoves then the government to take care that in remedying the evil it does not scatter the poison that will increase it. They who are committed for safe custody previously to trial, should, if innocent, come out as innocent as they entered, and if possible as free from taint on their character—and those who are guilty should at least not learn the deeper mysteries of vice. After trial those who are convicted should find in their imprisonment *a severe punishment*, but it should neither break the spirit, nor pollute the morals. Constant and healthy, though hard labour should generate habits of industry, spare diet, and a total privation of all stimulating liquors should inflict the sense of privation, while an accumulating portion of the gains of the labour should encourage them in their efforts, and when released from prison should enable them “to turn round as it were in the new world to which they are restored, and save them from the necessity of obtaining an immediate livelihood by fraud or violence.” Classification is another most im-

portant measure—the old should not mix with the young, the proficient in vice with the young beginner, the untried prisoner who may be innocent, with the convict who has been proved guilty. Religious instruction, and religious exercises are above all—to many of the prisoners it will probably be the first time for many years that the Gospel has been preached; the necessary pause in their course of life, which the imprisonment must create, may be favourable in awakening their attention—the situations of the Chaplains should be made respectable and comfortable—they should be filled with the most intimate sense of its importance. These great objects in the bill in question seem to have been kept in view; perhaps we might find fault here and there with indications of that morbid feeling which we remarked on above; but upon the whole we regard it as a happy symptom of the times, as one of those peaceful efforts of legislation, of which little or no mention will be made in history, but of which the effects will be felt every where, lastingly, and importantly.

BISHOP OF ST. DAVID'S SPEECH.

We subjoin a copy of the following Speech of the Bishop of St. David's, with which we have just been favoured :

The Speech of the Bishop of St. David's, on Wednesday, the 9th of July, 1823, on the Marquis of Lansdowne's Motion, for the Second Reading of a Bill for giving the Elective Franchise to the English Roman Catholics.

MY LORDS,

ON the subject of the Bills now before the House, it is my misfortune to differ so wide-

ly from my Right Reverend Brother*, who spoke last; and I am so far from thinking it illiberal and uncharitable to oppose any further encroachments of the Church of Rome upon the Church of England; or to think and speak of that foreign Church in the language of our own Church Articles and Homilies; that I cannot suppress my reasons for the vote that I shall give this night against admitting Roman Catholics to offices of trust and profit, and to the Elective Franchise. My Lords, the Oath and Declaration, which it is the object of these Bills to repeal, were intended to exclude Roman Catholics from offices of trust and profit, because the principles of their Church were

* The Bishop of Norwich.

held to be inconsistent with the safety and tranquillity of the State. My Lords, those principles are precisely the same now, as they were at the enactment of the Oath and Declaration; it is the boast of that Church that they are so. Persons therefore professing those principles are as inadmissible to offices of trust and profit now, as they were formerly. They are inadmissible to those offices, because they are incapable of the allegiance which is due from subjects to their Sovereign. My Lords, they are incapable of that allegiance, because they are bound by a contrary allegiance to a foreign Sovereign.

My Lords, the Oath, which one of these Bills proposes as a security for a Roman Catholic's allegiance, is perfectly nugatory, because it is superseded and nullified by the solemn declaration* of true obedience to the Pope, which he has already made, or which is implied in his submission to the Pope's supremacy,—that supremacy which they hold to be superior to the sovereignty of the realm. My Lords, the Romish Clergy, (says Blackstone, in his chapter of *Treasons*) "when they take orders, renounce their allegiance to their temporal Sovereign, that being inconsistent with their engagements of canonical obedience to the Pope." By those engagements they are bound to oppose, to execrate, and, as far as in them lies, to extirpate every thing heretical, that is, every thing which is contrary to the religion of the Church of Rome.

My Lords, this principle of extirpation is not a dormant and obsolete principle. It is at this moment, in Ireland, in full and active operation. We have been told very lately, on the best authority, that the leaders of the sanguinary bands which infest that country, declare boldly and candidly, that their object is to drive the heretics out of the country, and to take their property.—My Lords, the most effectual way to tranquillize Ireland, is, not to encourage Popery, but to strengthen the hands, and to increase the influence, of Protestantism, and at the same time to afford that protection to converted priests, which was granted to them formerly, which is absolutely necessary to the free exercise of their will; and without which they are in danger of assassination in one country, or of destitution in the other. It is, indeed to be hoped, that another session of Parliament will not be suf-

fered to pass without reviving that humane and beneficial Act, which expired on the 24th of June, 1800, by which a provision was made for the subsistence of destitute Clergymen, who had renounced the errors of the Church of Rome, and were conformed to the Church of England.

I object, then, my Lords, to the admission of Roman Catholics to offices of trust and profit, because the principles of their Church are contrary to the allegiance which is due from subjects to their Sovereign, and inconsistent with the safety and tranquillity of the State. The grant of the Elective Franchise would be attended with still greater inconsistencies and mischiefs. My Lords, I need not remind your Lordships, that Parliament is convened by the writ of summons expressly for the defence of the Kingdom, and of the Church; not of the Kingdom only, but of the Kingdom and the Church. A representative of a Roman Catholic district, if true to his constituents, must, instead of defending the Church of England, be the advocate of measures most adverse to the King's prerogative, and most hostile to the Protestant Religion. The Elective Franchise has been very injurious to the peace of Ireland, and productive of many ill consequences, especially by the subdivision of property which it has led to. It could not, indeed, do so much mischief at present in England, on account of the comparative paucity of Roman Catholics here. But the grant of this important privilege would add greatly to their numbers, activity and influence. And why should we, in defiance of the Constitution, and of experience, put the tranquillity of England to such a hazard, and expose it, in any degree, to the degrading and demoralizing consequences, which have resulted from this fatal boon in Ireland*?

My Lords, for these several reasons, I shall give my vote against both the Bills now before the House.

* In the year 1792, the Roman Catholics of Ireland petitioned the Irish Parliament for the Elective Franchise, proposing twenty pounds per annum as the qualification. The Petition was then refused. In the following year England was engaged in a war with France. In that year the Petition was granted; and no higher qualification required than forty shillings per annum; a most improvident and pernicious grant, depressing the Protestant interest, without conciliating the Roman Catholics, and, by the minute subdivision of property, productive of political disorder, and ruinous to agricultural improvement.

* The Declaration made by the Romish Clergy at the time of taking Orders, is administered in the solemn form of an Oath, at institution to a Benefice, and again at consecration to a Bishopric.

NOTICE TO CORRESPONDENTS.

WE are obliged to "*Ebor*" for his communication. Having satisfied ourselves of the respectability of the source, whence the Letter in question was received, we inserted it without any suspicion that it had already and so long since been sent by the same hand to another Periodical Publication. Whether the document which it contained be authentic or not, the form itself, as far at least as the strength of expression is contained, is familiar to most persons conversant with the Romish Church.—*Vide Hen. Spelmanni Glossarium, in verbo, Excommunicatio, p. 205.*

We are no less interested than "*W. X. Y.*" in the subject on which he writes; it is confessedly one of the first importance; but we are fearful that the plan which he proposes would meet with insurmountable obstacles. We must be content to look for success, under the Divine blessing, to the exertions at present making by the Clergy and Laity, both collectively and individually. Much has already been done, and is still doing; and we have reason to hope, that the progress in religious education, though gradual, is yet sure, and already more extensive than our Correspondent supposes.

— on 1 Cor. v. 9, 10, 11, has been received and is under consideration.

L. H. G. B. Cler. Kant., Sabrinus, and Mr. William Turner have also been received.

THE CHRISTIAN REMEMBRANCER.

[57.]

SEPTEMBER, 1823.

[VOL. V.]

RELIGION AND MORALS.

ON THE PREPARATION FOR THE LORD'S SUPPER.

1 Cor. xi. 28.

But let a man examine himself, and so let him eat of that bread and drink of that cup.

If we couple this injunction of the Apostle, with these other passages, *I will wash my hands in innocency, and so will I go to thine altar; and if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift*, we shall have, in a short compass, the whole substance of what is delivered in the Scriptures, either in the way of application or express command, relative to the requisite preparation on our part for a due and effectual reception of the Lord's Supper. This is a consideration well worthy of our attention. For whatever is less than is required in these passages, is plainly not enough; whatever is more, is not so necessary as to be absolutely binding on every Christian.

Another point is very observable. In all these passages the duty is assumed to be necessary, and already acknowledged as such. There is no pains taken to prove that the servant of the Lord should come to the altar—should offer his gift—should eat of the bread and drink of the cup. The duty itself, and a readiness on the part of every man

to comply with it, are taken for granted; and the sole object of the declaration of the Psalmist, and the admonition of our blessed Lord, and the injunction of the Apostle, is to provide that the duty be properly performed.

Neither is the manner of the expression such as might be considered, by the fearful, in the light of a barrier in their way to the Lord's table. It is not said, (to turn the declaration of the Psalmist into an admonition,) "Wash thine hands in innocency, or else go not to the altar; be reconciled to thy brother, or offer not thy gift; examine thyself, or eat not of the bread, nor drink of the cup;" but the style is so graciously adapted to our infirmities, that we receive from our Lord, and his Apostle, our admonition and invitation in the same breath; and are no sooner reminded by the Psalmist of our duty, than encouraged by his pious resolution to enter on its performance.

Let us consider, then, the three passages already adduced, in their order.

"I will wash my hands in innocency," says the Psalmist, "and so will I go to thine altar."

"*I will wash my hands in innocency*," The expression is plainly figurative; and therefore, to ascertain its meaning, we must have recourse to the context.

"*Be thou my judge, O Lord, for I have walked innocently; I have not dwelt* — associated and

taken up my voluntary abode—*with vain persons; neither will I have fellowship with the deceitful. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. Examine me, O Lord, and prove me: try out my reins and my heart. For thy loving-kindness is ever before mine eyes, and I will walk in thy truth; yea, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right. I will praise the Lord in the congregations.*"

Now this is plainly the language of a man accustomed to keep a watch over his thoughts, and words, and actions; and, at the time when this psalm was written, unstained by any gross, and certainly indulging in no known and habitual sin; not exempt from the infirmities and sinful inclinations of our corrupt nature, and therefore needing the merciful forgiveness of the Almighty through the great propitiatory sacrifice of Christ; and yet habitually intent on doing to the utmost of his power the whole will of God. It is thus, therefore, that I would paraphrase the passage. "*I will wash my hands in innocency, O Lord.*" I will, by thy grace, abstain from the commission of evil; the general tenor of my life shall be good, and agreeable to thy holy law; and in this sincere and habitual, though, as it must ever be, imperfect righteousness, I will go to thine altar—not trusting in my righteousness, though striving daily to be clothed and adorned therewith, but "coming," as he elsewhere piously and humbly expresseth himself, "even upon the multitude of thy mercy."

From these words then of the Psalmist, we learn this important truth, that one necessary preparation for the table of the Lord is a course of habitual holiness—sincerely and steadily pursued, or, where unhappily departed from, bitterly bewailed, and speedily re-

sumed with an increase of vigour and delight. But what, after all, is this, but what every Christian is bound by his very name to endeavour after? what would have been expected from him, though the Lord's Supper had never been instituted? The garment of habitual holiness becomes *indeed* the table of the Lord; but it is not *peculiar* to this table; it must clothe and adorn the true Christian in a greater or less degree, at all times, and in all places.

The duty then required of every communicant, to live sincerely, and to the utmost of his power, in the fear of God and his commandments, can never be a plea for his absence from the table of his Lord, especially when he takes into his consideration that the spiritual strength therein received would be an especial means of enabling him to live in this fear.

Let us pass next to the admonition of our blessed Lord.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.

Now this is a plain admonition to the duty of mutual forgiveness. Approach not the table of the Lord in malice; forgive from the bottom of your heart all who have injured or offended you; and "be ready to ask forgiveness of, and make a recompense to all, whom you may yourselves have injured or offended; *be in charity with all men.*" But may we not here again ask, Is this frame of mind *peculiar* to the table of the Lord? Is charity to be exercised on no other occasion? Is it not required generally of every Christian? Do we not twice every day profess that we are in charity with all men, when kneeling on our knees before Him who readeth the heart, we say, "*forgive us our trespasses, as we forgive them that*

trespass against us." The obligation, then, that every communicant is evidently under to recompence his offended and forgive his offending brother, can be no reason for his "wilfully abstaining from the Lord's table," for this by his own confession he practises, or is bound, as a Christian, to practise every day of his life. There may be more to call forth the expression of his charity at the table of Him who was the perfection of charity; but still this is but an intenser feeling, and a brighter display of that same grace which must ever be the daily inmate of the Christian's heart, whether he communicates or not.

Hitherto, then, we have found no duty that is not equally binding on the Christian generally, as on the communicant particularly. It becomes every man to strive, by God's grace, to live holily and charitably. He may, on the ground of these required duties, refuse the gracious invitation of his Lord, to kneel as a guest at his table; but, on the same ground, he must consent (most fearful alternative!) to forfeit his claim to the name here, and the everlasting reward of a Christian hereafter.

There is, however, another passage still remaining for our consideration—the injunction of the Apostle in the text; and this will probably supply that particular duty of which we are in search: a duty appropriate to the Lord's Supper; and, when joined to those other more general duties already noticed, completing that preparation required of the communicant, and acceptable through Christ in the sight of God.

"Let a man examine himself, and so let him eat of this bread and drink of this cup."

The occasion of the Apostle's writing his Epistle to the Corinthians, was to correct certain abuses that had come to his knowledge, affecting their faith, their morals, and their discipline. With this view

he condemns those divisions that were so sadly rending their Church, and persuades to unity. He states fully the glorious foundation of the Christian's faith, as exhibited in his own preaching. "*We preach Christ crucified.*" He boldly claims for himself and other authorized ministers and stewards of the mysteries of God, the honour due unto their holy calling. He severely inveighs against the impure, yea, in one instance, incestuous conduct, of the Corinthians. He touches on other points of local or minor importance, interspersing the whole with passages full of wholesome warning, instruction, and comfort; and then comes to the distinct consideration of the Lord's Supper; and that particular duty connected with this supper, which the Corinthians had so sadly overlooked. What then was this duty? In what had the Corinthians failed? I mean not as Christians in their general character; for their several failures in this respect the Apostle had already noted; but as communicants in particular. "*He that eateth and drinketh unworthily,*" as the Corinthians had plainly done, "*eateth and drinketh,*" saith the Apostle, "*damnation to himself; not discerning the Lord's body.*" He provokes, by his unworthy reception of the Holy Supper, the displeasure of God, which had already manifested itself in the infliction on many amongst them of weakness, sickness, and death. And what was the particular fault of which they had herein been guilty? In what did their sacramental unworthiness, as distinct from every other part of their conduct, consist? Plainly in their want of *discerning the Lord's body* in the ordinance of his Supper. They did not consider the holiness and community of the repast—but in eating every one took before another his own supper—without waiting for or participating with his brethren; and one was hungry, and left without his portion; and another was drunken, and

satisfied to abundance; they did not spiritually, with the eye of faith, discern, under the sacramental emblems the body of the Lord; neither did they consider those emblems of bread and wine to be the appointed memorials and representatives of his body broken, and his blood poured out, and the means of spiritually conveying to their souls that food whereby the Christian lives holily now, or can live for ever hereafter. It was in this their ignorance of the very nature of the Lord's Supper that the unworthiness of the Corinthians consisted; and it was to bring them to a right sense of this that the judgments of the Lord were *graciously* sent forth; (*"for when we,"* Christians, saith the Apostle, *"are" thus "judged, we are chastened of the Lord, that we should not be condemned with the world;"*)—and this injunction delivered by the Apostle, *"Let a man examine himself, and so let him eat of this bread, and drink of this cup;"* let him that would partake of the Lord's Supper examine himself, as to the nature and benefits of that holy and most blessed feast, and so—having approved himself, as rightly discerning the Lord's body therein spiritually represented and conveyed, let him *"eat of this bread, and drink of this cup."*

In thus limiting, however, the meaning of the Apostle, let me not be misunderstood. Examination, in its most extended sense, is the duty of every communicant: it is his duty, in the admirable summary of our Church, to *"examine himself, whether he repent him truly of his former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."* But still this is an examination which he is equally bound at other times to institute. When in obedience to the invitation and command of his Lord, he would thus in faith, in penitence, in charity, and

the deepest humility partake of the Lord's Supper, he must, as a distinct head of enquiry, examine into the nature and intention of this holy ordinance. The Lord's Supper is emphatically the feast of the atonement; and on this atonement must his thoughts be fixed—intently fixed, till at the awful and most blessed moment of communicating he may, in the expressive language of Scripture, *"eat of the flesh, and drink of the blood, of the Son of Man."*

The duty then of a communicant divides itself into two branches: his general duty as a Christian; his peculiar duty at the approach and during the time of communicating.

As a Christian, generally, it is his duty to follow after righteousness, godliness, faith, love, patience, meekness. *"I will wash my hands in innocency, and so will I go to the altar."*

As a Christian, generally, he must put on charity, which is the bond of perfectness, forbearing and forgiving, even as God for Christ's sake has forgiven him. Ere he kneels at the altar and offers his gift of gratitude and love to his most merciful Redeemer, he must have remembered himself, and been reconciled to his brother.

As a communicant particularly, about to perform a *particular* act of Christian duty, that respects the sacramental communion of his Saviour's body and blood, he must have thoroughly rooted out of his heart every other reliance than what is placed in the atoning merits of the Redeemer; he must have duly meditated on the exceeding greatness of his Redeemer's love, and the bitterness—but to his redeemed the blessedness, of his death and passion—and, as he kneels before the altar, he must behold, through faith, in the consecrated elements of bread and wine, the appointed memorials and representatives of his Redeemer's crucified body and out-poured blood, and the means of

spiritually conveying to his soul all those benefits which God hath in his mercy attached unto them.

He examines himself, as habitually on other points of general obligation, so especially on whatever relates to the nature and intention of the Lord's Supper, and so *eats of that bread, and drinks of that cup*.

Much has been said of the pressure and distraction of worldly business, as of itself a bar to the Lord's Supper, from its interfering with the preparation necessary for its due reception. Were this really the case, a Christian might well pause, ere he engaged in any worldly business: for of how rich a blessing would he then be depriving himself? But it is not so: I would rather use the very pressure and distraction of business as an argument for a more regular and frequent reception of the Lord's Supper, on the ground that the greater the temptation to go astray, the more need is there of the divine grace, to keep ourselves in the right path: the more the mind is necessarily fixed on earth, the more often should it be raised on the wings of faith and hope to heaven—the more it is distracted with the cares and troubles of the world, the more gladly should it fly to the altar of God, and be at rest. All business must be either honest or not: if honest, it is a part of your Christian duty to engage in it; if not, it is your duty to make it so, or to forsake it; if it is excessive through your own covetousness, you must moderate it; if through necessity, then in bearing in it you are still but doing your duty. A man does not cease to be a Christian when, according to God's own appointment, he takes an honest and active part in the common employments of the world, *working with his hands the thing that is good, that he may have to give to him that needs*; and, if he does not cease to be a Christian, wherefore should he think himself shut out from that which is the distin-

guishing badge and comfort of a Christian? He may not have leisure to go through a set form of self-examination; a long exercise of fasting and prayer; a continued meditation on the benefits of his Saviour's death and passion, and the nature of that holy ordinance which commemorates it; but this, however beneficial, is not *necessary* to a due reception of the Lord's Supper: it may become well the piety and leisure of a few; but the piety and devotion of the few must not be made the standard of duty for the many. Where a man's life is regular, and his heart "standeth right," it is not the length of preparation, no more than the length of prayers, that God regards. He that morning and evening, and through the day, is accustomed to commend himself, and all that belongs to him, to the care and protection of God—that behaves himself kindly—judges tenderly—speaks truly—deals honestly—lives usefully, and, where he falls into sin and error, repents sincerely, and humbly prays to be forgiven for the sake of the Lord Jesus Christ; he that is in charity with his neighbours, and labours in private and in public to have a conscience, void of offence towards God and towards men—he that, as the stated periods come round, when the table of the Lord is decked, and his guests invited, makes mention of them in his daily prayers—looks forward to the comfort of being present thereat, and implores the Almighty to accept him, though all unworthy, for the sake of his beloved Son—and, as he kneels at the holy table, meditates more intently on his Saviour's death and passion, and beholds in the broken bread and out-poured wine the sacramental emblems of his Saviour's body and blood, the means whereby he receives the same, and a pledge to assure him thereof: *he is assuredly clothed in that wedding garment which God for Christ's sake will be pleased to accept*; and

shall enter in, and partake of the true and spiritual feast to his great and endless comfort.

Strive then to live as Christians, and put your fervent trust in your Redeemer, and then however unworthy, you may yet feel yourselves to be of so high a blessing as the communion of your Saviour's body and blood, you yet can be in no danger of receiving unworthily. Have but a hearty desire to come, and half your difficulties are vanished. Every man must, after all, decide between God and his own conscience, on the degree of preparation that he can give or may require; but that which alone is essential, is an earnest and habitual endeavour, by the grace of God, to lead a holy life—sincere repentance, unfeigned charity, entire reliance on

the atoning merits of the Lord Jesus Christ, and a belief that the benefits of those merits will be more especially conveyed under the sacramental emblems of the bread and wine.

Be then no longer faithless, but believing—no longer fearful, but emboldened in humility—no longer heedless of the repeated calls of God by the mouth of his ministers—no longer indifferent to the dignity and blessedness of that supper whereunto you are so lovingly invited—no longer negligent of the strong and endearing obligations under which you are bound to come, *but obedient to the Lord in all things, that of the Lord you may receive the reward of the inheritance.*

C.

BIBLICAL ILLUSTRATIONS.

Gen. xliii. 11. 1 Sam. ix. 7.

THIS day we all dined at Consul Hasting's house, and after dinner went to wait upon Ostan, the Bassa of Tripoli; having first sent our present, as the manner is amongst the-Turks, to procure a favourable reception.

It is counted uncivil to visit in this country without an offering in hand. All great men expect it, as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed discarded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited; the Turks, in this point, keeping up the ancient oriental custom, hinted at in 1 Sam. ix. 7. "*But, behold, if we go,*" says Saul, "*what shall we bring the man?*" and in Jacob's advice to his children, "*take of the best fruits in the land in your ves-*

sels, and carry down the man a present." &c.—*Maundrell.*

Ezek. xxvi. 14.

Within a bow-shot of the river Casimeer, is a kane, or inn, of the same name, from which, keeping near the sea side, you arrive in an hour at Tyre. This city, standing on the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it you find no similitude of that glory, for which it was so renowned in ancient times, and which the Prophet Ezekiel describes. On the north side it has an old Turkish ungarrisoned castle; besides which, you see nothing here but a mere Babel of broken walls, pillars, vaults, &c.; there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine Providence, as a visible argument

how God had fulfilled his word concerning Tyre, "*I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more*"—*The same.*

Psal. cxxix. 6.

All that occurred to us new in three days' travels, was a particular way used by the country people in gathering their corn, it being now harvest time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown on them. This was the practice in all places of the east that I have seen; and the reason is, that they may lose none of the straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this because it seems to give light to that expression of the Psalmist, "*which withereth, afore it be plucked up.*"—*The same.*

Matt. x. 42.

"Kimcatodrah, being near the river, is amply supplied with water. Most villages in this tract of country have public wells and tanks, where the pilgrim and his cattle are sure of finding abundance, except in dry seasons; and then some individual generally alleviates the failure, by placing a person to dispense water gratis from a temporary receptacle. On our Saviour's words, '*Whosoever shall give you a cup of water to drink, in my name, verily I say unto you he shall not lose his reward.*' Harmer justly remarks, that 'the general thought is plain to every reader; that no service performed to a disciple of Christ, out of love to his master, though comparatively small, should pass away unrewarded: but those in more temperate climates, are sometimes ready to think that the instance our Lord mentions, is of too trifling a nature. It certainly would not be so now to an inhabitant of the east; nor did it then, we have

reason to believe, appear in that light to them, to whom he immediately made that declaration; a cup of cold water is to them a refreshment not unworthy of acceptance." To this Dr. Clarke adds a farther illustration, that 'it appears from the most authentic information, the Hindoos go sometimes a great way to fetch water; and then boil it, that it may not be hurtful to travellers who are hot; after this they stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it, *in honour of their gods*, to be drunk by the passengers. This necessary work of charity in those countries, seems to have been practised among the more pious and humane Jews; and our Lord assures them, that if they do this *in his name*, they shall not lose their reward. This one circumstance of the Hindoos offering the water to the fatigued passengers *in honour of their gods*, is a better illustration of our Lord's words, than all the collections of Harmer upon the subject." *Forbes's Oriental Memoirs.*

Exod. x. 13—15.

"Soon after my arrival at Baroche, I saw a flight of locusts extending above a mile in length, and half as much in breadth; they appeared, as the sun was in the meridian, like a black cloud at a distance; as they approached, the density of the host obscured the solar rays, cast an awful gloom, like that of an eclipse, over the garden, and caused a noise like the rushing of a torrent. They were near an hour in passing over our little territory; I need not say with what an anxious eye we marked their progress, fearful lest the delicacies of our garden should allure them to a repast. We picked up a few stragglers, but the main body took a westerly direction, and without settling in the country most probably perished in the gulph of Cambay. A few months afterwards a much larger army alighted on the

opposite coast of the Nerbudda, destroyed every vegetable production throughout the occlaseen pergunna, and gave the whole country the appearance of having been burnt. Each of these flights was brought by an east wind, from whence I cannot say: they completely realized the picture so affectingly recorded in Holy Writ. "*The Lord brought an east wind all night upon the land of Egypt; and when it was morning the locusts were brought, and went over all the land, and rested in all the coasts of Egypt; very grievous were they; for they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, and there remained not any green thing on the trees, or on the herbs of the field throughout all the land of Egypt.*" *The same.*

Deut. xi. 3, 4.

"On the halcana, or harbinger, arriving at a village with an intimation that a man of consequence is on his way thither, a proclamation is issued to repair the road as far as the next village, and so in continuance. In a light soil it is a work of no great expense, and soon accomplished. This established custom elucidates a beautiful passage in the evangelical prophecy respecting the coming of the Messiah, preceded by John the Baptist, as a harbinger, in the spirit and power of Elias, to "*prepare the way of the Lord, and make his paths straight; when every valley was to be exalted, and every mountain and hill to be made low; and the crooked to be made straight, and the rough places plain.*" *The same.*

ECCLESIASTICAL HISTORY.

No. 20.—Henry the Third.

AT an early period of its history England had acquired the character of a liberal contributor to the Papal treasury. In the reign of Henry the Third, her good will and her capacity were tried to the utmost. New and exorbitant demands were made upon all classes of the community; and a grudging and reluctant compliance became more common than a resolute refusal.

The first claim was of a very extensive nature, and urged upon very extraordinary grounds. A council was held at Westminster, in the year 1226, for the purpose of receiving a communication from the Pope. His letters were presented to the assembly by Otto, a Nuncio, who had been despatched on this especial service; and the clergy and laity of England were gravely assured by the Pope that the corruption and venality of the Apostolic See were not less notorious than

disgraceful—covetousness had been pronounced the root of all evil; and to the scandal and infamy of the Church, no business could be transacted at Rome without an immense outlay in money and presents. The cause of this dishonourable conduct was poverty; and it became the duty of affectionate children to relieve the poverty of their mother. Deprived of the presents which good men bestowed upon her, Rome would be in want even of the necessities of life; a condition by no means suited to her dignity and rank. To remedy these evils, the Pope, with the advice of his Cardinals, had devised a plan by which Christians might rescue their mother from disgrace, and obtain redress from the Court of Rome, without having recourse to bribes. He proposed that every Cathedral Church should give up two Prebends, or the value of them, one from the funds of the Bishop, and the other from those of the Chap-

ters—and that in every monastery in which the Abbot and the Monks had separate endowments, the Monks should contribute one brother's portion, and the Abbot a similar sum. This modest proposal was met by saying that the consent of the King and of all the Prelates must be obtained, before so important a point could be adjusted. The King's consent was peremptorily refused. An adjourned council was afterwards held by the Archbishop of Canterbury, and at the suggestion of the Prince himself, the Pope was told that his plan affected the whole of Christendom, and ought not to be tried in an extreme corner of the world until an example had been set by other nations.

There was no immediate prospect of such an event. The French Clergy, to whom the same notable expedient had been recommended by the same cogent reasoning, had given a very becoming reply. An Archbishop answered, that on no account could they consent to be deprived of those friends at the Court of Rome, on whom their presents were so effectually bestowed. Others objected that these Roman Prebendaries would be so many nuncios in every Diocese, to pronounce the Pope's decrees, and exact his pretended dues; that they would claim a right of voting at elections, and ultimately throw the choice of all ecclesiastical officers into the hands of their peculiar patron; that the wealth thus demanded would make the courtiers of Rome richer than the kings of other countries; and as riches naturally engender pride, they would be more and more indisposed to the fatigues of business; and suitors, who were now, even after the payment of their money, detained for an unreasonable time, might, for the future, lie down and die in the gates of Rome. It was hardly possible, they said, to satisfy the demands of covetousness, and the gifts which were now conferred upon the courtiers

themselves would be required, on the new plan, for their dependents. Lastly, much riches would madden Rome, seditions and civil war would prevail, and the city would be overwhelmed by those tumults and broils of which it had already witnessed the approach. In conclusion, the Pope was reminded that universal oppression might produce a general revolt; and the consideration of his request was postponed until such time as the Empire, and other nations had consented to it.

In the year 1229, another, and a more successful demand was made upon the English Clergy. The Pope declared war against the Emperor of Germany, and demanded a tenth of all the moveables in England to assist him in defraying the cost of his enterprize. A council both lay and ecclesiastical was held at Westminster; and the King conceiving himself to be bound to the Pope by his coronation oath, listened in silence to the letters from Rome. Not so the Barons; they declared unanimously that their lay-fees should not be put under subjection to the Pope; and the Bishops and Abbots were only prevented by fear of excommunication from joining in this wise reply. Their timidity was severely punished. Calculating upon a very moderate composition, they were informed, to their no small surprise, that the full value of all their goods, rents, grain, stock, oblations, and tithes, should be accounted for without the most trifling deduction. The assessment by which the King received his fifteenths and twentieths was set aside, as incorrect and obsolete. Excommunication was denounced against all who were guilty of delay or subtraction. The Prelates and Abbots were required to advance the whole sum that had been charged upon their respective dioceses and churches, and to repay themselves as they could by the tenths. Prompt payment was urged on account of the urgent wants of the Pope. The

chalices and other valuables employed in divine service, were sold or pawned. The nuncio was accompanied by money-lenders, who advanced the requisite sums to the Bishops, and repaid themselves by a ruinous usury. The land was filled with general though secret maledictions; and with prayers that the tribute so unmercifully extorted might prove of no benefit to the extortioners. The Earl of Chester was the only person who withstood these oppressions. He declared that his territory was and should continue free. And although England, Wales, Scotland, and Ireland, set him an example of submission, he would not permit a single clergyman residing upon his estate to pay the required tenth. Matthew Paris, who gives us these instructive particulars, seems to feel an honest pride in adding, that the subsidy was of great use to the Pope, and enabled him to gain important advantages over his Imperial enemy.

After an interval of two years, farther supplies were required, and so ill was the application relished, that a conspiracy was set on foot to resist it. Letters were written to the principal clergy, setting forth the tyranny and exactions of Rome, the seizure of presentations, the ejection of clerks, and other kindred enormities. In consequence of which, it had been determined that the agents of the Pope should receive no encouragement, or protection; and the goods of every one who harboured them would be destroyed. A band of armed men seized some granaries belonging to the Romans, and sold the corn at a reasonable price to the neighbours, or distributed it gratis to the poor; the soldiers who were sent against these offenders suffered them to escape unmolested, and the innocuous thunder of an excommunication was the only punishment which they incurred. The practice of course increased. It extended gradually over the greater part of England. The

money which it produced was divided among the poor. The Romans were afraid to complain, and the civil power must evidently have winked at the proceeding. At length a remonstrance from Rome roused the king from his neutrality. Inquisitions were set on foot in various parts of the kingdom. The offenders were found to consist of many men of many ranks. Bishops and king's chaplains, archdeacons, deans, sheriffs, and sheriff's-officers, were directly or indirectly implicated. The mass of the more notorious offenders were thrown into prison, and the leaders were required to repair to Rome for absolution. This punishment was certainly very lenient, and it is the only circumstance connected with these transactions which redounds to the credit of the Pope.

Another very prolific source of wealth to the court of Rome was the Crusades. The Franciscans, Minorites, and other preaching friars, of whom a more particular account will be given hereafter, had just arrived in England. They rekindled considerable zeal for the once popular crusades. Indulgences and pardons were promised to every one who would assume the badge of the cross, and great multitudes, oppressed by debt, or conscience stricken at sin, enlisted in the army of the Faith. But Crusaders were not the objects which the agents of Rome desired. Their hearers were persuaded to take the cross over night, that they might be persuaded to purchase a discharge in the morning. And so frequently was this experiment repeated, so imprudently were its various stages hurried on, that the common people at length discovered the cheat. Many of them had fully intended to join the Crusaders; and looked upon the march to Palestine as a deliverance from oppression and poverty. Their desires were not obtained. They were blamed for their unwillingness to compound with the friars who

had enlisted them for the cross; their personal services were rejected with disdain; and money in some shape or other they would probably have been compelled to pay, had not their stock and their credit been alike exhausted. The usurers, Italian bankers, called *Causini*, who were in close and suspicious connection with the court of Rome, were loaded with no small portion of the historian's reproaches. They gradually acquired influence over all ranks of the community, and became the only holders of coin and treasure. Much of the invective against them may be attributed to envy and ignorance. But as the tithes and other exactions of the church of Rome were payments to which the people had not the power of objecting, and as these payments could only be effected by borrowing from the agents of the Pope, the outcry against usury was better founded than it generally is.

The result of these combined and multiplied oppressions is thus described by Matthew Paris. Simony was committed without shame or scruple. Usurers on various pretences pillaged the people. Charity expired, liberty wasted away, religion was trampled under foot and despised. Illiterate and worthless persons armed with bulls from

Rome, and threatening every one who opposed them with excommunication, hesitated not to seize the property which our pious ancestors had devoted to the support of the religious, the poor, and the stranger. Even domestic jurisdiction was set aside by a writ of special privilege from the Pope himself. Exactions were made and enforced in the most imperious and unrelenting manner. Hospitality was no longer exercised. Immoral, abject, crafty men, proctors, and farmers of the Romans were in possession of wealth that had been formerly bestowed upon proper objects. And all that was precious or useful in the land was remitted to luxurious and haughty foreigners, who feasted in distant countries upon the patrimony of the cross. On every side was heart-felt-grief; tears and sighs, and sobs prevailed, and men wished to die rather than suffer and witness such misery. "England, the queen of nations, is brought under tribute! She is trodden upon by the ignoble, and become a prey to the degenerate. Her many crimes have brought it on. She suffers under the anger of Him who maketh the hypocrite to reign, and the tyrant to domineer, on account of the sins of his people."

ECCLESIASTICAL LIVES AND ANECDOTES.

Some Account of the Life, &c. of the Pious and Virtuous Arthur Lord Capel, Baron of Hadham.

THIS honourable person ought to be eternalized for his endeavours, constancy, and perseverance in the royal cause, first to the parting with his vast estate, being sequestered for his loyalty, and afterward

with his life, so that he may be rightly termed, the flower of English fidelity, and his name ought to be ever honourably mentioned according to that of the Psalmist, Psalm cxii. 6. *The righteous shall be had in everlasting remembrance.*

He was son and heir to Sir Arthur Capel, of Hadham-Hall, in Hertfordshire, a gentleman of a great estate, one who followed the old mode of our nation, kept a bountiful house, and shewed forth his faith by his works, extending his charity in such abundant manner to the poor that he was bread to the hungry, drink to the thirsty, eyes to the blind, and legs to the lame, and might be justly styled great Almoner to the King of Kings. Concerning the

* From a small and scarce volume, entitled, "Excellent contemplations, divine and moral, written by the magnanimous and truly loyal Arthur, Lord Capel, Baron of Hadham; together with some account of his life, &c." London. 1683.

humility of this worthy Knight (though it be too sudden a diversion) I shall presume to insert a story, which I have heard delivered by some well acquainted with his Worship; that he being one time at his gate all alone, in a plain but decent habit, a serving-man, who had plumed himself with his master's cast feathers, came riding to him, and asked him if Sir Arthur Capel were within. "Sir," replied the Knight, "he was there not long ago, and if you please to walk in, you may hear further of his servants."—"Old father," said the serving-man, "here, take my horse, and walk him;" and therewithal gave him a small piece of silver, it being the first money he ever received in that kind. Sir Arthur agreed to the motion, and with a smile received from him a single penny, took his horse, and walked him, whilst the finical spruce serving-man strutted with convenient boldness into the house: but being informed by the servants that their master was at the gate, he replying that he was not there, one of them to justify himself went with him to the gate to see, where they found Sir Arthur very industrious in his employment. The serving-man, very much ashamed of his mistake, craved pardon, and with humble obsequance, with his hat in his hand, with many cringes, would have received the horse from the Knight—"Nay, stay," says Sir Arthur, "you paid me my hire, get up as soon as you will, for I am resolved to see you on horseback." Then the old Knight, putting his hand into his purse, gave him half a piece, which he said was for taking so much care of his master's horse, being purposely thus liberal to encourage his own servants to imitate his careful example.

But to return to his son, he was very well educated, attaining to some perfection in learning: his father dying, as he inherited his estate, so he did his virtues. The privacy of this noble Lord before the war was passed with as much popularity in the country, as his more public appearance in it was with valour and fidelity in the field. In our too happy time of peace none was more pious, charitable, and munificent; in our unhappy differences none more resolved, loyal, and active. The people loved him so well, that they chose him one of their representatives, and the King esteemed him so much, that he made him one of his peers in parliament; the King and people agreeing in this one thing, to have a just kindness for the Lord Capel. He was one of those excellent gentlemen whose gravity and discretion the King said, he hoped would allay and fix the faction to a due temperance,

guiding some men's well meaning zeal by such rules of moderation, as are best both to preserve and restore the health of all states and kingdoms, keeping to the dictates of his conscience, rather than yielding to the importunities of the people, to what was just, rather than what was safe, save only in the Earl of Strafford's case, wherein he yielded to the public necessity with his royal master, but repented with him too, sealing his contrition for that miscarriage with his blood, when he was more troubled for his forced consent to that brave person's death than for losing his own life, he ventured through the first war, and by his engagement in the second, for after the surrender of Oxford, he retired to his own house, but could not rest there, until the King was brought home to him, which all England endeavouring as one man, my Lord adventured himself at Colchester to extremity, yielding himself upon condition of quarter, which he urged by the law of arms, but this not being respected, he was put to death on a scaffold at Westminster, with a courage that became a clear conscience, and a resolution befitting a good Christian, expressing that same judicious piety at his death, which he did in an incomparable book of meditations in his life *.

Two things are considerable in this incomparable person. 1. His uninterrupted loyalty keeping pace with his life, for his last breath was spent in proclaiming King Charles the Second, in the very face of his enemies, as known to him to be virtuous, noble, gentle, just, and a great Prince. 2. His great merit and modesty, whereof King Charles the First writes thus to her Majesty the Queen—"There is one that doth not yet pretend, who deserves as well as any, I mean Capel; therefore I desire thy assistance to find out something for him before he ask."

He was a religious man, who used to say, that when he had kept the Sabbath well, he found the greater blessing upon all he did afterward. He was as good in all his private relations as in his several public capacities, especially in that of a husband, of which state he saith, that it doubled his joys, divided his grief, and created new and unthought of contentment: a sober man, who loved not to hear

* "The brave Capel, who, having shunned the splendour of Charles's fortunes, had stood forth to guard them on their decline, trod (says Lord Orford) the fatal stage with all the dignity of valour and conscious integrity."—*Ed.*

a man talk of things irrationally: he used recreations only for refreshing his body and mind; he made his servants and dependants almost as familiar as his friends; none was more strict in the discipline of his family, nor more obliging in the sweetness of his converse. He said he observed that the disobedience of man to us was no other than the punishment of our disobedience to God. He was the meekest man living, that had the art as well as the grace by yielding to pacify wrath. He was a discreet person, who would not suffer the infelicity of one of his affairs to distemper him so, as to lose all consideration to guide him in the rest, always retaining the decency of his own natural evenness, saying, that he was a wise man that was able to make wise men his instruments; he was a good father, that to procure a blessing in the education of his children, daily offered up prayers for them; he was a good Christian that set apart half an hour every day for his retirement to think of eternity; he was a nobleman that resolved to be happy in two things—a moderate using of the present, and an indifferent expectation of what is to come.

As to his carriage and speech, and likewise how excellently he bestowed his time in the Tower, employing his thoughts more for the safety of his Majesty's life, and the comfort of others, than his own, the following selection from his "Letters and Contemplations," published by a reverend Divine (Dr. Morley,) intimately conversant with him, and with whom he spent his last hours, do sufficiently demonstrate.

A Letter written to his Lady the Day before his Suffering.

My dearest Life,

My greatest care in relation to the world, is for thy dear self: but I beseech thee, that as thou hast never refused my advice hitherto, do thou now consummate all in this one. And indeed, it is so important both for thee, me, and all our children, that I presume passion shall not overrule thy reason, nor my request. I beseech thee again and again, moderate thy apprehension and sorrows for me, and preserve thyself to the benefit of our dear children, whom God, out of his love to us in Christ Jesus, hath given us; and our dear Mali, (in the case she is in) and our

comforts in that family depend entirely upon thy preservation. I may remember, that the occasion of my death will give thee more cause to celebrate my memory with praise, rather than to consider it with sadness. God multiply all comforts to thee. I shall leave thee my dear children; in them I live with thee, and leave thee to the protection of a most gracious God. And I rest

Thy, &c.

Another, written the same Day he suffered.

My dearest Life,

My eternal life is in Christ Jesus, my worldly considerations in the highest degree thou hast deserved. Let me live long here in thy dear memory, to the comfort of my family, our dear children, whom God out of mercy in Christ hath bestowed upon us. I beseech thee, take care of thy health. Sorrow not unsoberly, unusually. God be unto thee better than an husband; and to my children better than a father. I am sure he is able to be so; I am confident he is graciously pleased to be so. God be with thee, my most virtuous wife; God multiply many comforts to thee, and my children, is the fervent prayer of

Thy, &c.

A Letter to Mr. F. S. from a Reverend and Grave Divine.

Sir,

I hope this paper will find you upon your recovery: you have my daily and hearty prayers for it; not so much for your own sake (for I doubt not but it would be much better for you, in regard of yourself, to be dissolved, and be with Christ,) but in the behalf of the Church, your friends, and poor family; to which notwithstanding be assured, God will be merciful, howsoever he disposeth of you, either for this life, or for a better. But if you live (as I pray and hope you will,) you shall do very well to write the life and death of that noble Lord.

That which I can contribute towards this work is, to communicate some few observations I made of him, and from him, before and after his condemnation. I was several times with him, and always found him in a very cheerful and well-composed temper of mind, proceeding from true Christian grounds. He told me often, it was the good God he served, and the good cause he had served for, that made him not to fear death; adding, he

had never had the temptation of so much as a thought, to check him for his engagement in this quarrel, for he took it for his crown and glory, and wished he had a greater ability, and better fortune to engage in it.

After his condemnation, and the afternoon before his suffering, we were a great while in private together; when, bewailing with that sense which became a true (and not despairing) penitent, the sins of his life past, the greatest he could remember was his voting my Lord of Strafford's death, which, though (as he said) he did without any malice at all, yet he confessed it to be a very great sin, and that he had done it out of a base fear (they were his own words) of a prevailing party; adding, that he had very often and very heartily repented of it, and was confident of God's pardon for it.

Then he told me he had a great desire to receive the blessed sacrament before he died the next morning, asking what divine of the King's party I would recommend to him? I replied, that, though many were more worthy, yet none would be more willing to do him that service than myself; which he accepting very kindly, told me he durst not desire it, for fear it might be some danger to me. After this, and some conference in order to his preparation, both for his viaticum, and his voyage, the sacrament, and his death, he desired me to pray with him; which, after I had performed, and promised to be with him by seven the next morning, I left him for that time to his own devotions.

The next day I was there at the time assigned, and after some short conference in order to the present occasion, he desired me to hear him pray, which he did for half an hour, in an excellent method, very apt expressions, and most strong, hearty, and passionate affections: first, confessing and bewailing his sins with strong cries and tears; then humbly and most earnestly desiring God's mercy, through the merits of Christ only. Secondly, for his dear wife and children, with some passion; but for her especially, with most ardent affections, recommending them to the Divine Providence with great confidence and assurance; and desiring for them rather the blessings of a better life, than of this. Thirdly, for the King, Church, and State. And lastly, for his enemies, with almost the same ardour and affection.

After this, sending for my Lord of Norwich, and Sir John Owen, I read the whole office of the Church for Good Fri-

day; and then, after a short Homily I used for the present occasion, we received the sacrament, in which action he behaved himself with great humility, zeal, and devotion. And being demanded after we had done, how he found himself, he replied, very much better, stronger, and cheerfuller for that heavenly repast, and that he doubted not to walk like a Christian through the vale of death, in the strength of it. But he was to have an agony before his passion, and that was the parting with his wife, eldest son, son-in-law, two of his uncles, and Sir T. C. especially the parting with his most dear lady, which indeed was the saddest spectacle that ever I beheld. In which occasion he could not choose but confess a little of human frailty; yet even then he did not forget both to comfort and counsel her, and the rest of his friends, particularly in blessing the young Lord, he commanded him never to revenge his death, though it should be in his power. The like he said unto his Lady. He told his son he would leave him a legacy out of David's Psalms, and that was this—Lord, lead me in a plain path, for, boy, (said he) I would have you a plain honest man, and hate dissimulation.

After this, with much ado, I persuaded his wife and the rest to be gone; and then being all alone with me, he said, "Doctor, the hardest part of my work in this world, is now past," meaning the parting with his wife.

Then he desired me to pray preparatively to his death, that in the last action he might so behave himself, as might be most for God's glory, for the endearing of his dead master's memory, his present master's service; and that he might avoid the doing or saying of any thing which might savour either of vanity or sullenness.

This being done, they were all carried to Sir Robert Cotton's house, where I was with him, till he was called unto the scaffold, and would have gone up with him, but the guard of soldiers would not suffer me*.

* Lord Clarendon's character of him, and account of his death, though well known, is yet too just and beautiful to be here omitted.

"The Lord Capel was then called, who walked through Westminster-Hall, saluting such of his friends and acquaintance as he saw there, with a very serene countenance, accompanied with his friend Dr. Morley, who had been with him from the time of his sentence; but, at the foot

Excellent Meditations, Divine and Moral.

If we religiously observe the Sabbath unto God, we may with assured hope ex-

of the scaffold, the soldiers stopping the Doctor, his Lordship took his leave of him: and embracing him, thanked him; and said he should go no farther, having some apprehension that he might receive some affront by that rude people after his death; the chaplains who attended the two other lords being men of the time, and the Doctor being well known to be most contrary. As soon as his Lordship had ascended the scaffold, he looked very vigorously about, and asked, "whether the other lords had spoken to the people with their hats on?" and being told that they were bare, he gave his hat to his servant, and then, with a clear and a strong voice, he said, 'that he was brought thither to die for doing that which he could not repent of: that he had been born and bred under the government of a King, whom he was bound in conscience to obey; under laws, to which he had been always obedient; and in the bosom of a Church which he thought the best in the world: that he had never violated his faith to either of those, and was now condemned to die against all the laws of the land; to which sentence he did submit.'

"He enlarged himself in commending the great virtue and piety of the King, whom they had put to death, who was so just and so merciful a Prince;" and prayed to God "to forgive the nation that innocent blood." Then he recommended to them the present King, who, he told them, 'was worthy to be so: that he had the honour to be some years near his person, and therefore he could not but know him well; and assured them, that he 'was a Prince of great understanding, of an excellent nature, of great courage, an entire lover of justice, and of exemplary piety: that he was not to be shaken in his religion; and had all those princely virtues, which could make a nation happy:' and therefore advised them "to submit to his government, as the only means to preserve themselves, their posterity, and the Protestant religion." And having, with great vehemence, recommended it to them, after some prayer very devoutly pronounced upon his knees, he submitted himself with an unparalleled Christian courage to the fatal stroke, which deprived the nation of the noblest champion it had. He was a man in whom the malice of his enemies could discover very few faults, and whom his friends

percept a plentiful increase (by our honest labour) to our ensuing enterprizes.

Recreations have their due place in our life, and not without good profit both to the mind and body. To the body for health, to the mind for refreshing. Yet we may observe many that perpetually live in them, not using, but serving them, and so over-mastered by them, that their best fortunes are not employed so willingly, to the advantage of any necessary or good occasion, as to be ingulphed in idle pastime. This is too frequent a vanity.

The conditions of men in society are divers, but three are most observable:

could not wish better accomplished; whom Cromwell's own character well described; and who indeed would never have been contented to have lived under that government. His memory all men loved and revered, though few followed his example. He had always lived in a state of great plenty and general estimation, having a very noble fortune of his own by descent, and a fair addition to it by his marriage with an excellent wife, a lady of very worthy extraction, of great virtue and beauty, by whom he had a numerous issue of both sexes, in which he took great joy and comfort: so that no man was more happy in all his domestic affairs; and he was so much the more happy in that he thought himself most blessed in them. And yet the King's honour was no sooner violated and his just power invaded, than he threw all those blessings behind him; and having no other obligations to the Crown, than those which his own honour and conscience suggested to him, he frankly engaged his person and his fortune from the beginning of the troubles, as many others did, in all actions and enterprizes of the greatest hazard and danger; and continued to the end, without ever making one false step, as few others did, though he had once, by the iniquity of a faction, that then prevailed, an indignity put upon him that might have excused him for some remission of his former warmth. But it made no other impression upon him, than to be quiet and contented, whilst they would let him alone, and, with the same cheerfulness, to obey the first summons when he was called out, which was quickly after. In a word, he was a man, that whoever shall, after him, deserve best of the English nation, he can never think himself undervalued, when he shall hear that his courage, virtue, and fidelity, is laid in the balance with, and compared to, that of the Lord Capel." Book ii. p. 376.

the open, the concealed, lastly, the well-tempered, betwixt these. The first are of so thin a composition, that a man may by a little converse see as easily through them, as if they were made of glass; for in every discourse they unlock to you their most inward secrets. The second sort are so tenacious and closely moulded, that they seem like those coffers that are shut fast, and no discovery can be made where they are to be opened. These, as they are of less delight for society, so of less hazard to be trusted. But the last and best composed are like those cabinets, that are not with difficulty unclosed; and they discover to you many things pleasant and profitable: but yet so cunningly devised, that there will be some secret box that neither your eye nor wit can take notice of, wherein is deposited their proper and incommunicable treasure.

If God should have demanded of man how many days of seven he would give to his service, three I am persuaded would have been the fewest, as being but the lesser part of seven. And what good nature can willingly deny half to him that gave all? But God dealing so graciously as to separate but one, how greatly should his goodness incite us not to deprive him of the least minute of it; nay, not to cast a thought towards our worldly business or pleasures on that day?

I observe divers, who have many affairs, that by the infelicity of one are so distempered, that they lose all consideration to guide themselves in the rest. Nay, the loss of a trifle shall nullify all the contentments of millions of enjoyed blessings, like that master of a ship that should neglect the compass, main-mast, and stern of the ship, because some slight flag is lost.

No man can live in this world, and not be interested in the affairs of this world. The best way of guidance in them is, to walk with the advice of wise and cordial friends; and if it happens (as many times it doth) that in the same affair his judgment approveth not the same courses that mine doth, yet in following my own liking I would ever incline and lean towards his advice.

Propinquity in blood challengeth a natural affection, and none but monsters are insensible of its secret efficacy. But it forceth us not to repose the confidence of our most secret affairs upon them: for that I will advise myself of the virtue of the person, not of the alliance, and yet a well qualified kinsman should more willingly be entertained than an acquaintance.

Nemo nascitur sapiens; and cer-

tainly he who hath not tried both fortunes is a child, and but weakly understands either: for who knows the sweetness of rest, but he who hath been over-toiled? Nay, a man cannot be virtuous without adversity. Where were patience without crosses? where fortitude without resistance? and so all the rest have their opposites for their exercise. 'Never was excellent piece of work made without cuttings, nor wise man without afflictions. Therefore it were folly to fear them, and (no paradox to say) unhappy to want them; but wisdom it is to profit by them.

My dear Saviour, inspire me with the true apprehension of thy infinite love towards me, who descendest from the top of majesty to the lowest degree of servility, didst debase thyself to exalt me, clothedst thyself with mortality to invest me with immortality, wert poor to enrich me, enduredst the reproach of thine enemies, to reconcile me to thy most justly incensed Father. Could I but truly conceive any part of this immense love, I could not but return more to Thee, to thine: I should then forget injuries from my weak brethren, love my most malicious enemies, hate none but those that undervalue this great goodness, whereas now mine affections are guided by my personal interests.

In this tempestuous world no line holds the anchor of contentment so fast as a good conscience. Man's favour is but a fine thread, that will scarcely hold one tug of a crafty tale-bearer. Honour slips the noose, when vulgar breath, wearied with constant virtue, is more affected to novelty. Riches are gnawn asunder by the greedy teeth of devouring Leviathans cruel tyrants. But this cable is so strong and well compact, that when force is offered to it, the straining rather strengthens, by uniting the parts more close.

Unhappy is that man that steers the comfort of his life by the pleasing of others. But let us make honesty the mark we sail by, and so steadily let it be, that we neither advance forwarder for vain applause, nor retire for fear of detraction. But let our course be like the sun, that neither hastens nor slackens for all our intreaties. But most men live according to opinion or fashion, which is full of variety, and therefore of perturbation, leaving the direct rule of wisdom, which renders us tranquil.

If the Deity humbled itself so much as to join with humanity, nay, more, so as to suffer the most servile con-

dition of our nature, what commendation is it of humility, that to be like him (who thought it no robbery to be equal with God) is to be humble? Lord make me poor, so I may be but rich in humility. Debase me in all other respects, so I may be honoured with this grace. O let me be indigent in all other things, so I may superabound in this. Go yet further along with me, my meek Saviour, that this meditation may not be transient, but often serious and effectual.

Unhappy condition of man that daily hunts abroad for felicity, and never finds it. If he could but reflect his meditation upon himself, he might in a good measure possess it, by a moderate using of the present, and an indifferent expectation of what he loves and desires. But our longings are importune, and the use of the present inordinate, and thus we are defrauded of all substantial delight.

It is admirable that the reward of our imperfect and finite service here, shall be perfect and infinite glory hereafter. Lord! that I may often contemplate this with admiration! admire with gratefulness! be thankful with love! love with obedience! and obey with cheerfulness!

Wise and happy is that man that will not be drawn to commit either an indecent or dishonest act, for love, hatred, or gain.

The true Christian man looks not backward, but forward; not pharisaically prides himself to see those that are worse than himself, but encourageth himself to reach the perfection of the best; stands not still, like millposts, that rot in the places where they were set. All his life is a race, a progression.

Sharp and bitter jests are blunted more by neglecting, than by responding, except they be suddenly and wittily retorted. But it is no imputation to a man's wisdom to use a silent scorn.

There is much delight in the society of men of witty and pleasant discourse; but if they be not qualified with true honesty, we shall pay dear for our sport, if we entertain them into any strict familiarity.

No decent fashion is unlawful; and if fashions be but a diversified decency, without question it is but a cynical singularity either to exclaim against, or not sociably to use them.

Let our thoughts and actions towards God be pious, to our neighbour charitable, toward ourselves sober; and our present life will be peaceable, our

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memory praised, and our happiness eternal.

God deliver me from the society of those who fear not the infamy of an evil action.

The true Christian is the most valiant, the most wise man that is. Valiant he is, for his whole life is a warfare against the world, the flesh, and the devil: wise and most prudent he is, for he so well expends his minute of time here, that he may live eternally happy hereafter.

If I intend to give, I will not so long delay, as to suffer importunity, for then I rather sell than give; for what is got by prayers, intreaties, submissions, is ever accompanied with shame; and it is a dear purchase that is so bought. Yet many there are that never give without it, and have neither the skill nor generosity to find out fitting objects for their liberality.

There are three things requisite in a Christian: purity of heart, verity of speech, and goodness of action.

I will obey my parents, honour my superiors, love my equals, respect my inferiors, wife and children shall be dearer to me than myself. But none of all these, nay, nor all these, shall be prized by me like truth. Nay, what are all these if truth be wanting, which is the ligament that binds all these together?

No religious duty doth so purify the heart, as the often receiving of the sacrament, if we do it with serious examination; for that house that is oftenest swept is cleanest.

If the question were asked me, what was the most beautiful thing in the world? I would answer, honesty.

Nothing more common and general than death; and yet because it happens to particulars but once, and there is no knowing it twice, nothing more rare and strange. But since it is so certain, wise is the man that will not pretermitt any occasion that may familiarize it to him, which will both take away the strangeness and mitigate the terror of it.

It is to a Christian consideration one of God's greatest mercies, that this world is full of troubles; for if we so much court her now she is foul, what would we do if she were beautiful? if we take such pains to gather thorns and thistles, what would we do for figs and grapes?

To bear crosses and afflictions is the part of Christian resolution, yet heathen morality can act it. But to suffer them,

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and be thankful to God for them, is the sole and peculiar property of admirable Christian faith.

If we did as certainly believe, as we do often discourse, of God's providence in every action, it would give us courage in our enterprizes, and patience in our sufferings. For if God have the overruling hand, and I make him my friend, when the undertaking is for my good, I fear not the power of any adversary; for nothing is able to stand before him. But when my weak and sinful apprehension desires and endeavours that which I think good for me, but his most clear wisdom knows is hurtful; if I miss my desire, there is not only cause of patience, but of thanksgiving.

A Christian of all others must necessarily be the most merciful man: for he, considering the great debt of his sins, and his little ability of satisfaction, and how freely these were satisfied for by another, how can he be backward in forgiving others that are culpable to him? Nay, more, the condition of his pardon stands but by the exercise of his mercy towards others.—Matt. xviii. 33. 35.

Necessity was the parent of industry; and if we inquire the original of great and admirable actions, we shall find that great wits necessitated were their founders.

The knowledge even of the meanest things is not to be slighted, for it may conduce to the conceiving of higher matters. For most of those things that are excellent, are of themselves of so exalted a reach, that we cannot look upon them, except we raise ourselves higher than ourselves, by standing upon things of inferior account.

It is good for our peculiar content, strictly to examine our own natural imperfections (and with as little reservation as may be,) for I doubt not but we shall observe so much, as will make us better bear with the perverse injuries of others toward ourselves.

Moderation of passions, judgment in counsel, dexterity in affairs, are the most eminent parts of wisdom; yet a wise man may be discerned in things of less consequence, as in apparel, servants, and sports; his apparel rather decent than costly, not hunting after novelties, nor cynic in what's obsolete. His servants enough for his use and quality, and those rather numbered by their fit places of service, than by their names. His sports sufficient to recreate, not satiate, and those generous, not rustic.

Guicciardin inverts his countrymen to their pristine virtue, by remembering

them, "That to be a Roman is a most glorious name, if accompanied with virtue; and their shame is doubled, if they forget the honour and renown of their ancestors." But Christians have more reasons to inflame their hearts to zeal and piety, since their comportment is not only exposed to the view of men and angels, but to a most pure essence, and strict observer, God himself. And what profession was ever honoured with better examples than ours, Christ and his apostles!

The first beginning of a good Christian is to desire to have good desires to be implanted in him; and this little grain, through God's blessing, will grow to be a great tree.

THE iniquity of the times would not bear the constant and regular use of the Liturgy; to supply therefore that misfortune, Mr. Bull (afterwards Bishop Bull,) formed all the devotions he offered up in public, while he continued minister of this place, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all those occasions that required him to apply to the throne of grace with the wants of his people. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice; and his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy, did not scruple to commend Mr. Bull as a person that prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

A particular instance of this happened to him while he was minister of St. George's, which because it sheweth how valuable the Liturgy is in itself, and what unreasonable prejudices are sometimes taken up

against it, the reader will not, I believe, think it unworthy to be related. He was sent for to baptize the child of a dissenter in his parish; upon which occasion, he made use of the Office of Baptism, as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the Offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating at the same time, with how much greater edification they prayed, who entirely depended upon the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent

prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, shewed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish-church, and never more absented themselves from Mr. Bull's communion.

The Church of England, which is, and that justly, the glory of the Reformation, was then laid in the dust; she was ruined under a pretence of being made more pure and more perfect. Episcopacy, a divine institution, and therefore in no case to be deviated from, was abolished as antichristian; our admirable Liturgy was laid aside as defiled with the corruptions and innovations of Popery; and the revenues which the piety of our ancestors had established for the maintenance of our spiritual fathers, were ravenously seized on by sacrilegious laymen, and alienated to support the usurpation.—*Nelson's Life of Dr. George Bull, Lord Bishop of St. David's.*

MISCELLANEOUS.

Letters of Archbishop Usher, &c.

LETTER CIX.

A Letter from the most Reverend James Usher, Arch-bishop of Armagh, to Dr. Ward.

Salem in Christo Jesu.

Among the Manuscripts of the Library of Magdalen College in Oxford *, (in Dr.

James's Catalogue, numb. 211.) I found *Lib. Jo. Chrysostomi contra illos qui negant veritatem carnis humane assumptæ à Deo*: which I verily did suppose to be the Book *ad Cesarium Monachum*, which he wrote against the History of *Sidonius Apollinarius*. But coming unto the Library and making search for the Book, I found it was conveyed away, and not to be heard of, which did not a little offend me. I spake with Mr. Young for the Collation of the place in Gregory Nyssen's Catechetical Oration touching the matter of the Eucharist, who told me that Mr. Casaubon and himself had heretofore collated that place; but could find nothing that could bring help to the interpretation of the place, or make much any way to or fro. You have in Trinity College a Greek

* The book which contains the Manuscript here mentioned by Archbishop Usher, and which he says was then "conveyed away," has been since described as existing in a Codex containing the productions of many writers, and as being in the College Library, in 1697. See Catalog. MSS. Angl. et Hib. P. II. p. 74. EDIT.

Manuscript of Euthymius's *Panoplia Dogmatica*, wherein this is cited. If you find any difference betwixt it and the printed, I pray you acquaint me therewith, as also with your Judgment concerning the place of Chrysostom which I proposed unto you, and the Similitude of Wax which he there useth. I had many things to write, but am now intercepted by the time, being ready to take Barque presently; yet in all my haste I cannot forget Sir Gerard Harvey's business unto Trinity College, in giving furtherance whereunto, as I have already found your exceeding great forwardness, so I earnestly intreat you in my absence to supply what I my self would most willingly have done, if I were there present; for which Favour to a noble Friend (unto whom I have so extraordinarily been beholden) as well as for the many other Fruits of your Love shewed to me, I shall ever rest,

Your assured Friend and Brother,

J. ARMACHANUS.

Liverpool, Aug. 17, 1626.

LETTER CXVII.

A Letter from Dr. Ward, to the most Reverend James Usher, Arch-bishop of Armagh.

Most Reverend and my very good Lord, My best Service premised, &c. I received your Lordship's last Letters to me dated from Levepool; and have heard by others since of your Lordship's safe arrival in Ireland. As touching Sir Gerard Harvey, I have been with him at Hadham since, and have had Letters once or twice about his business from him. I consulted with Mr. Whalley, and wrote to Sir Gerard what Fine will be expected besides his coming in Rent-corn, which he is willing to pay. The Fine will be about 200*l.* for renewing his Lease, and adding of ten Years to the time he hath; about Easter he will be with us about it.

I am sorry your Lordship missed of that Epistle of *Chrysostom ad Caesarum Monachum*, at Oxford. I was in good hope your Lordship would have hit upon it. It is to be feared it is purloin'd away.

I received Mr. Boyse his *varia lectiones in Liturgiam Basilii*, which your Lordship left to be sent him. I spake with Mr. Patrick Young, who telleth me that Sirmondus hath all Fronto's Papers, and that he is in hand with Theodoret, and that after he is set out, I shall have my Transcript upon the Psalms. He saith your Lordship hath the Greek Transcript

of Euthymius. I have seen *Athanasius Græcol.* newly set forth at Paris; it hath some Homilies added by one Holstein, but it wanteth the *varia lectiones* which are in Commelin's Edition. Eusebius in three Volumes *Græcol.* is daily expected, but not yet come.

Dr. White, now Bishop of Carlisle, hath sold all his Books to Hills the Broker. His Pretence is the charge of Carriage so far by Land, and the danger by Water. Some think he paid for his Place. I did hear of his Censure of your Lordship, which I would not have believed, but that I heard it credibly reported about the time of your Lordship's departure hence.

Sundry Bishopries are still remaining unbestowed. The Precedent is not good.

Concerning Court and Commonwealth-affairs here, I suppose you have better information than my Pen can afford. I would I could be a Messenger by my Letter on better news than any I hear here.

The 25th of January deceased your good Friend and mine Mr. Henry Alvey, at Cambridge. I was with him twice when he was sick: the first time I found him sick, but very patient, and comfortable. He earnestly prayed that God would give him Patience and Perseverance. The later time I came he was in a slumber, and did speak nothing: I prayed for him, and then departed. Shortly after he departed this Life: he desired to be buried privately, and in the Church-yard, and in a Sheet only without a Coffin, for so, said he, was our Saviour. But it was thought fitting he should be put in a Coffin, and so he was: I was at his interring the next day at night. Thus God is daily collecting his Saints to himself. The Lord prepare us all for the *Dies accensionis*, as St. Cyprian stileth it. Since the decease of Dr. Walsall, Dr. Goslin our Vice-Chancellor, and Dr. Hill, Master of Katharine-Hall, are both dead. In their places succeed, in Bennet-Colledg, Dr. Butts; in Caius Colledg, Mr. Bachcroft, one of the Fellows; in Katharine-Hall, Mr. Sibbs of Grays-Inn.

Concerning the place of *Chrysostom, Homilia de Euæniis*, which you mention in your last Letters, I cannot write now as I would, I having not my Book by me. My last Lecture was touching it. I see a great difference in the Reading, between the reading in the Manuscript of New-Colledg in Oxon, which Sir H. Savill printed, and the reading in M. Baracio, which is in the Notes of Sir H. Savill. The Latin Translation is answerable to that of New Colledg. That Speech, *οὐ γὰρ χωρεῖ τις τὴν ἀφελῶνα*, gave occasion (I think) to Damarcenè to say the like.

Though I do somewhat suspect some corruption by later Grecians in that Point; especially Origen writing to the contrary, as you know, in Matth. 15. In the-Similitude following from Wax, the words *ὁὐὲν ἀπονοιάζει*, is translated in the Latin Translation, *nihil remanet substantiæ*, contrary as I conceive to the Greek, for it should be *nihil substantiæ perdit*. For *ἀπονοιάζω*, est *aliquid substantiæ perdo*. It is not easy to conceive the sense of that Similitude, both for the *Protasis* and *Apodosis*. But of this when I come home at better leisure.

I do purpose (God willing) in my determinations, when I shall dispute upon any, to go in the Point of Free-will, for that (as I conceive) it is the chief ground of the rest of the Errors maintained by the Remonstrants, or at least of most of them.

I have been here above a fortnight, for to get a License of Mortmain for the holding of 240 Acres of Capite Land, which a Gentleman would give to our Colledg; but I find great difficulty in effecting it, so as I fear me I must return, *re infectâ*.

If you would be pleased to send Mr. Lively's Chronology, I think Mr. Whalley would see to the publishing of it.

And thus with tender of my best Service, and my best Wishes and Prayers, for the happy success of your good designs, and prospering of all your Endeavours; and for the public Peace and Safety of both the Nations, Yours and Ours, in these tottering and troublesome Times, I commend your Lordship, and all yours, to the gracious protection of the highest Majesty,

Your Lordship's in all Service,

SAMUEL WARD.

London, Feb. 13, 1626.

LETTER CCXV.

A Letter from Dr. Langbaine to the most Reverend James Usher, Archbishop of Armagh.

MY LORD,

I received yours of the 22d, upon the 25th of April, and have bestowed the most part of the last Week in the search of those Particulars there mention'd. I am sorry the Event has not answered my Desires and Endeavours. I do not doubt but your Lordship will make good that Assertion of the Nicene Creed, though I profess I yet look upon it with some prejudice, as being prepossessed with an anticipated Notion to the contrary. Something in these Papers which I have collected in haste, do

in the general look that way; upon perusal (if it be not too much trouble to your Lordship, and the time not overpast already) your Lordship will make the Consequence. In that *Synodicon* of Basilus Jalembanensis, I met with nothing directly to the purpose; only in the beginning of the enclosed Book, this of *Germanus de ser Synodis*. What he says of the two first, as only to the purpose, I have transcribed. In each of them is mention of a Symbol, but not of the difference. I have in the same Argument sent to—and confronted two pieces of Photius, the one out of his Epistles, the other I met with in a Copy of his *Novocanon*, with Balsamon's *Scholia*, much larger than the printed. I have looked upon that in Gregory Nazianzen, and compared it with that in Crab, which he calls *Fides Romanorum*, and do readily subscribe, that by *Romanorum* must be meant the Eastern Church, but then he that made that Title must be supposed to have writ since the division of the Empire. In Magd. Coll. Library*, I spent two days in search after Nazianzen's Translation by Ruffin, but in vain, I do not find they have any such Book: What seem'd next like it, was some pieces of Basil of Ruffin's Translation; at the end whereof there is indeed a part of his Exposition on the Creed. While I was there tumbling amongst their Books, I light upon an old English Comment upon the Psalms, the Hymns of the Church, and Athanasius's Creed, which I presently conjectured (though there be no Name to it) to be Wickliff's; and comparing the beginning with Bale, found that I had not erred in the conjecture, and therefore writ this piece out, in which he calls the Nicene Creed, the *Creed of the Church*.

I remember, two years ago, when I had an opportunity to read some Saxon Books that had formerly (as I suppose) belonged to the Church of Worcester; I met twice with the Nicene Creed in Saxon; but I do not remember any difference from that we use. I have sought in the ancientest Editions of Ambrose, but return with a *non est inventus*. Wicelius we have not; and

* The Codex into which Langbaine looked, and found "some pieces of Basil of Ruffin's Translation," is the same as that which Usher could not find; so that what the Archbishop represents as missing in 1626, had in 1647 been restored.

Of Langbaine, the writer of this letter, there is a long account in Anthony Wood. —EDIT.

for the Russian Offices, if I can find any thing, you shall have it by the next.

I presume you have already a Copy of that old^d Latin Creed, at the end of the ancient Copy of the Acts, given by my Lord of Canterbury, and therefore I forbore to send it.

Gulasius, in the Acts of the Nicene Council, brings in the Philosopher disputing against the Holy Ghost, as well as against the Son; and that may be (as far as the authority of the Author will bear) somewhat to the purpose.

I received my Copy of the Arch-bishops of Constantinople, and do return unto your Grace with thanks, that Oration of Himerius which I had from your Lordship.

The Papers which I send are somewhat confused, and some not right writ I fear; some my Boy has left in the Public Library, and the Carrier will be gone before the Library be open. I have in the Margent thus * marked what I conceive your Grace may possibly make use of.

I am very much straitned in time, and therefore desire your Lordship's favour for thus scribbling. I am,

Your Lordship's to command,

GERARD LANGBAIN.

Q. C. Oxon, May 4. 1647.

LETTER CCXVI.

A Letter from Dr. Langbaine, to the most Reverend James Usher, Archbishop of Armagh.

MY LORD,

Since my last (this day seven-night) I have enquired (and I do here send you what I met with) concerning the use of the Nicene Creed among the Russians, which I conceive full to your purpose. I perceive my haste made me then omit at sealing, that Oration of Himerius, which I now return with thanks to your Lordship; and perhaps, by mistake, I might send some other Papers no way pertinent.

I have thought sometimes, and have not yet found any sufficient reason to remove me from that Opinion, That notwithstanding what Vossius hath said, the Church was never without some Form of Confession, which they required before they admitted any to Baptism. I know not otherwise how to expound that of Heb. 6. 2. βαπτισμῶν ἰδαχῆς, &c. For though Vossius affirm no more to have been required, but barely, *In nomina patris filii, et Spiritus sancti*; yet methinks that of *Repentance from dead Works, of the Resurrection of the Dead, and everlasting*

Judgment, are made parts of those Fundamental Doctrines; and *Faith in God* seems to comprehend the rest. To this purpose I conceive Justin Martyr, Apolog. 2. p. 93. speaks for the Requisites to Baptism, in the Practice of the Church in his Time; ὅσοι πειθῶσιν καὶ πιστεύουσιν ἀληθῆ ταῦτα τὰ ἰφ' ἡμῶν διδασκόμενα — αἰτεῖν τῶν προημερτημῆνων ἀφεσιν ἐνδύσκονται. — ἵνα ἀφέσῃς τε ἁμαρτιῶν τὸ ἔχωμεν ἐν τῷ ὕδατι. Then follows the mention of the Three Persons of the Trinity, not simply, but with equipollent Attributes to those in the Creed; of the Father, as τῶν ὅλων δεσπότης. — The Son, Ἰησοῦ Χριστοῦ τοῦ σωρωθέντος ἐπὶ Ποντίῳ Πιλάτου. The Holy Ghost, ὁ διὰ τῶν προφητῶν προκεῖνυς τὰ κατὰ τὸν Ἰησοῦν πάντα. Which what is it else, but what we read both in Cyrill of Jerusalem, and Epiphanius, and the latter part of the Nicene Creed? In like manner *Clemens Alex. Paedagog. lib. 1. cap. 6. p. 92, 93, 94.* gives this Attribute to Christ; τὸν λογὸν τέλειον ἐκ τελείου φαῖτα πατρός, (all one with Θεὸν ἀληθινόν ἐκ Θεοῦ ἀληθινοῦ) and speaking then of Baptism, under the various names of χάρισμα, φῶτισμα, τέλειον, λουτρον, quotes, Joh. 5. for everlasting Life, mentions ἐκκλησία — and the Resurrection of the Dead; ἐν ἀναστάσει τῶν πιστεύοντων ἀπόκειται τὸ τέλος τὸ δὲ οὐκ ἄλλου τινὸς ἐστὶ μεταβεῖν ἄλλ' οὐκ τῆς προσωπολογουμένης ἐπαγγελίας τυχεῖν. Where he produceth again a Testimony out of John 3. That every one that believes hath Life everlasting; and I will raise him up again at the last Day. Where considering the proper importance of the word προσωπολογουμένης, and the matter there treated of, *Baptism*; and the points there spoken of, *Resurrection, Life Eternal*. — I suppose it may not absurdly be collected, that he implies these Doctrines were, προσωπολογούμενα, confessed before Baptism.

I forbear to say any thing of that *Regula Fidei* in Irenaeus; and the like in Tertullian, for substance the same, and containing expressly those Points which make up the close in the Nicene Creed; and which Vossius supposeth to have been added by the Constantinopolitan Fathers. What varieties are for matter of expression in the Citations observed out of Ruffin, &c. I think does not conclude without hard measure against the antiquity of some public Form. Wherein (if it were not written, we may suppose it capable of more) we may be content to bear with some in words, so long as they bear up to the same sense, considering that the quotations of those most ancient Writers out of Scripture itself, are made with so

much liberty; and yet no man doubts but they had a much more certain Rule to go by. I am again overtaken by the Time, and with the desire of your Lordship's Prayers, and the continuance of your Love and Encouragement, take leave, and rest,

Your Lordship's in all Duty,

GERARD LANGBAIN.

Queen's Coll. May 11, 1647.

LITTER CCXXXV.

A Letter from Dr. Langbaine to the most Reverend James Usher, Arch-bishop of Armagh.

MY LORD,

I have lately read Mr. Clessy, the late Dean of Lathlin, his *Biomedecesis*, who in his 27th chapter, p. 178. informs, That in his hearing one of the most learned Protestant Prelates in the King of England's Dominions (quoting your Grace in the Margent) *professed That whereas he had had, of many Years before, a design to publish the New Testament in Greek, with various Sections and Annotations; and for that purpose had used great diligence, and spent much Money to furnish himself with Manuscripts and Memoires, &c. I humbly desire to be informed from your Lordship how much of truth there is in that Report; and whether you collated the Manuscripts in our Public Library? I have in some part made enquiries upon some suspected or doubtful places, and it was in my thoughts to have gone through the whole; which if by your Lordship's pains or means, it hath been done already, I should be loth, actum agere. Together with the Greek, I would have compared that venerable Latin Manuscript of the four Gospels in the Bodleian, which is writ in fair large Letters, (partly Saxon) in a continued order, without distinction of words; which seems to promise some considerable variety: for I find in Matth. 20. after the words, Sicut filius hominis non venit ministrari sed ministrare, et dare animam suam redemptionem pro multis; these added, (I know not whether according to any other Greek or Latin Copy) Vos autem quaritis de modico crescere, et de minimo minui. I would likewise willingly know whether your Lordship be not of opinion (as I profess I am) that the additional passage (which Robert Stephens says he found in two of the most ancient Manuscripts, and Beza in one of those which he used) concerning the Man whom our Saviour is said to have seen working*

upon the Sabbath, &c. Luke 6. have not been infarsed (*doto malo*); Whether by the Marcionites, as Grotius, or some others; and in general, what we may think of those many various Lections, of which we know the Books of the New Testament afford more store than most other Writings. I do not expect your Lordship should undergo so much trouble as to give me any account in writing; but I have taken this occasion, to mention so much of my own desires, hoping when I shall wait upon your Lordship in Person, to receive that satisfaction in these, as I have done in others of this kind. For whose Health and Happiness I shall, according to my bounden Duty, ever pray; and humbly beg the like from your Lordship in behalf of

Your Grace's most humble Servant,

to be commanded,

GERARD LANGBAIN.

Queen's Coll. April 24, 1648.

To the Editor of the Remembrancer.

SIR,

THE following passage, relative to the state of Ireland, and the means, among others, of its amelioration, occurs in Bishop Burnett's life of Bishop Bedell; and suggests hints that will be read with interest, and may perhaps be acted upon with advantage at the present day.—Vide Life of Bishop Bedell, p. 114, 8vo.

Yours, &c.

X.

“ THIS leads me to another part of his character, that must represent the care he took of the natives; he observed, with much regret, that the English had all along neglected the Irish, as a nation not only conquered, but undisciplinable; and that the Clergy had scarce considered them as a part of their charge, but had left them wholly into the hands of their own priests. And indeed their priests were a strange sort of people, that knew generally but the reading their offices, which were not so much as understood by many of them; and they taught the people nothing but the saying their Paters and Aves in Latin. So that the state both of the

Clergy and Laity was such, that it could not but raise great compassion in a man that had so tender a sense of the value of those souls that Christ had purchased with his blood; therefore he resolved to set about that Apostolical work of converting the natives with the zeal and care that so great an undertaking required. He knew the gaining on some of the more knowing of their priests was like to be the quickest way, for by their means he hoped to spread the knowledge of the reformed religion among the natives; or, rather of the Christian religion, to speak more strictly. For they had no sort of notion of Christianity, but only knew that they were to depend upon their priests, and were to confess such of their actions, as they call sins, to them; and were to pay them tythes. The Bishop prevailed on several priests to change, and that he might furnish his converts with the means of instructing others, he made a *short catechism to be printed in one sheet, being English on the one page, and Irish on the other, which contained the elements, and most necessary things of the Christian Religion, together with some forms of prayer, and some of the most instructive and edifying passages of Scripture.* This he sent about all over his diocese, and it was received with great joy by many of the Irish, who seemed to be hungering and thirsting after righteousness, and received this beginning of knowledge so well, that it gave a good encouragement to hope well upon further endeavours.

The Bishop did also set himself to learn the Irish tongue; and though it was too late for a man of his years to learn to speak it, yet he came to understand it to such a degree, as to compose a complete grammar of it (which was the first that ever was made, as I have been told,) and to be a critic in it: he also had Common Prayer read in Irish every Sunday, in his cathedral, for the benefit of the converts he had made, and was always present at it himself, and he engaged all his Clergy to set up schools in their parishes; for there were so very few bred to read or write, that this obstructed the conversion of the nation very much. The New Testament and the Book of Common Prayer were already put in the Irish tongue; but he resolved to have the whole Bible, the Old Testament as well as the New, put also into the hands of the Irish; therefore he laboured much to find out one that understood the language so well that he

*might be employed in so sacred a work. And by the advice of the Primate, and several other eminent persons, he pitched on one King, that had been converted many years before, and was believed to be the most elegant writer of the Irish tongue then alive, both for prose and poetry. The Bishop set himself so much to the revising this work, that always after dinner or supper he read over a chapter; and as he compared the Irish translation with the English, so he compared the English with the Hebrew of the Seventy Interpreters, or with Diodati's Italian translation, which he valued highly; and he corrected the Irish where he found the English translators had failed. He thought the use of the Scripture was the only way to let the knowledge of religion in among the Irish, as it had first let the Reformation into other parts of Europe: and he used to tell a passage of a sermon that he heard Fulgentio preach at Venice, with which he was much pleased. It was on these words of Christ, "Have ye not read?" and so he took occasion to tell the auditory, that if Christ were now to ask this question, "Have ye not read?" all the answer they could make to it was, "No, for they were not suffered to do it." Upon which he taxed with great zeal the restraint put on the use of the Scriptures, by the See of Rome. This was not unlike what the same person delivered in another sermon preaching upon Pilate's question, *What is truth?* he told them that at last, after many searches, he had found it out, and held out a New Testament, and said, *there it was in his hand,* but then he put it in his pocket, and said coldly; *But the book is prohibited;* which was so suited to the Italian genius, that it took mightily with the auditory. The Bishop had observed, that in the Primitive times, as soon as nations, how barbarous soever they were, began to receive the Christian Religion, they had the Scripture translated into their vulgar tongues: and that all people were exhorted to study them; therefore he not only undertook and began this work, but followed it with so much industry, that in a very few years he finished the translation; and resolved to set about the printing of it: for the bargain was made with one that engaged to perform it. And as he had been at the great trouble of examining the translation, so he resolved to run the venture of the impression, and took that expence upon himself."*

To the Editor of the Remembrancer.

Sir,

OF the sincerity of your Correspondent Cantabrigiensis's intentions to eulogize the British and Foreign Bible Society, I entertain no doubt; but by what consequence I am thence to infer the actual merit of this Society, I am at a loss to conceive; and if Cantabrigiensis has graduated in the University, I doubt not he is laughing in his sleeve at the inconsequential conclusion, which he has thus put off on your readers. Surely an eulogy *may* be misplaced.

With respect to his question, "Whether the Vulgate version of the Scriptures be not better than no version at all?" I do not feel myself called upon to make any reply. It has nothing to do with the point in debate, which was simply this, whether the Bible Society—a Protestant Society—a Society pledging themselves to distribute the Word of God in the utmost possible purity, have or have not done right in knowingly and avowedly circulating a corrupted version; for such the Vulgate is known to be, and such every Protestant believes it to be.

This I take to be the real point at issue; and if Cantabrigiensis cannot distinguish between what under certain circumstances may be very useful for one man to receive, and yet highly improper for another to give—if he cannot perceive that, though Papacy or any other form of Christianity, be better than Mahomedanism and Paganism, yet that it would be positively criminal in a Protestant under any circumstances, to preach Papacy, which is but carrying a little further his own reasoning respecting a Papal version of the Scriptures.—I fear, that any fresh arguments of mine would be altogether thrown away. I confess myself to have been brought up in that old-fashioned school with St. Paul at its head, who think that no man has a right under any plea, "*to do evil, that good may come*:" and I

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am happy on the present occasion to be able to support my own opinion by an authority, to which I am sure Cantabrigiensis will pay the utmost deference—the authority of the Rev. Mr. Owen himself. In his letter (p. 12. 55.) to the country Clergyman who had proposed the question to Lord Teignmouth, "*how is the purity even of the Holy Scriptures themselves to be secured?*" he makes this reply, "that the circulation within the kingdom is limited to the *authorized* versions; that the different Protestant Churches have authorized versions of their own, and there the line of proceeding is direct; but when the *Church of Rome*, or as she calls herself, the *Church* prevails, there," he remarks, "the country Clergyman would scarcely wish the rule for circulating the *authorized* version to be observed." And then, as if he felt that he had not expressed himself as strongly as he wished, he gives this farther pledge, that "there can be no danger of the Bible Society intrusting either the *translating* or *editing* the Holy Scriptures to Papists, as there is the *absolute certainty* that there would always be in the Committee a standing majority against them."

Mr. Owen's opinion, then, is clearly against Cantabrigiensis; for there is scarcely but little, if any, difference between employing Papists to translate and edit, and adopting a version already translated and edited by them. The former of these suppositions Mr. Owen not only condemns, but gives a pledge that the Society shall never—nay, *can* never, be guilty of it. It is not for me to reconcile the present conduct of the Society with this declaration of their former Secretary; it is enough that I have brought their own Secretary as a witness in my favour. I do therefore most solemnly renew my protest against the circulation by the *British and Foreign Bible Society of the Roman Vulgate*.

Cantabrigiensis proceeds to take

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in hand the case of the Turkish Version, with the obvious design of saying something that will appear to controvert my allegations. Thus he commences with denying a position which I never advanced, "That Version was not *executed* by Professor Keiffer." What I did say upon this point, I took from the Bible Society's XIVth REPORT, from which document I stated that the *preparation* of this Version was consigned to "Mr. Keiffer, Professor &c. with the advice in all doubtful questions, of the learned Orientalist, Baron Sylvestre de Sacy;" and I used the word "*preparation*" to express what the passage intimates, that the Professor was not to be a *mere Editor* of the Version without any discretionary powers, but was to exercise his judgment upon it, and to call in the judgment of another learned Orientalist when there were difficulties upon which he hesitated himself; and surely when, in announcing this great achievement in their XVIIth REPORT, the Committee speak of it as "completed through the *indefatigable attention* of Professor Keiffer, *aided by the advice* of Baron Sylvestre de Sacy," their communication imports, that all that talent had been bestowed upon the work, which they had before taken credit to themselves for having engaged upon it, and that it was as perfect as two such learned Orientalists could make it. And as the term "*executed*," in the estimation of Cantabrigiensis, appears to imply all this, and is that upon which he stands committed in his denial, I beg to tell him that, had I used it, I should have had full warrant for doing so from Professor Keiffer himself, for, in his speech in Freemasons' Hall (as reported by the Bible Society themselves in the 22nd number of their MONTHLY EXTRACTS), he describes the Turkish Testament as "the first fruits of a work with the *execution* of which you (the Bible Society) have been pleased to entrust me."

But the whole case, as stated by the Bible Society, is not yet before your readers. To complete their official representation their Xth REPORT must be referred to, where the discovery of this great treasure is proclaimed. There, "his Excellency Baron Von Diez Chancellor of Legation to his Prussian Majesty and formerly Ambassador at Constantinople," is ushered into notice, and "the Committee have the satisfaction" they say, "to add" to the information, before given, "that this venerable nobleman, who, with a knowledge and talents requisite for the task, unites a cordial zeal for the propagation of *Divine truth*, has most obligingly undertaken to *revise* the Version," having "already examined it sufficiently to pronounce the translation *accurate* and the style *most excellent*."

Now after all these splendid annunciations what is the result? The Society's advocate, Cantabrigiensis, shall tell his own tale—"many errors were *afterwards* detected"—that is, after Baron Von Diez's pronouncement of *accuracy* and *superlative excellence*—Professor Keiffer's "*indefatigable attention*"—and Baron Sylvestre de Sacy's "*advice*"—nay, "the errors," were so "*important*," that "the cancelling of *whole leaves*" was deemed necessary to remedy them; and after this cancelling still "*a table of Errata* prepared," which might well appear (as Cantabrigiensis describes it) "of a very *formidable* extent," as it occupies, according to my former statement, "seven pages, and comprizes 219 errata, many of them extending to whole sentences"—"*Bazaar or market-day*" instead of "*Lord's Day*," being amongst them (for I saw it there myself) tho' Cantabrigiensis seems to class it among the errata remedied by cancel.

The far greater part of these errata was, it is true, subsequently considered of too little importance to be expressly mentioned; and the table of errata was therefore reduced to

forty-nine, but still the whole remain unaltered in the version itself.

Now all these acknowledgments come but with an ill grace after the pompous manner in which the version had been introduced to the public. It cannot but throw a suspicion on all future annunciations of the Society; and ought surely to create some little apprehension, some small hesitation, not to say distrust, in the minds of its members.

But Cantabrigiensis has afforded your readers much more interesting information; he has divulged the cause of these many and important errors. "Professor Keiffer, he says, though his intimate acquaintance with the Turkish language will be disputed by no man at all conversant with this department of literature, unhappily conceived himself bound to adhere strictly to the Version as given by Hali Bey, without introducing much improvement of his own;" that is, (to place the case fully before your readers) after it had been formally reported that Baron Von Diez had most obligingly undertaken to revise the Version; and after Professor Keiffer himself had attended in London, to confer with the Committee, and of course had received the most ample instructions from that body, for whose discretion Mr. Owen had officially pledged himself—after all this we are told that Professor Keiffer *conceived himself bound to adhere strictly to the version as given by Hali Bey*: but who is this Hali Bey, the author of the Version, that his "celebrated" name, as Cantabrigiensis designates it, should have such a restraining influence upon Professor Keiffer as to bind him to adhere strictly to his Version? Dr. Pinkerton, the discoverer of the manuscript, shall answer this question (whose magnificent description your readers will find more at length in the Appendix to the Bible Society's XITH REPORT, p. 4.) He was a Pole by birth, stolen while a

youth by the Tartars and sold to the Turks, educated at Constantinople in the *Mahomedan Faith*, and when grown up advanced to be first Dragoman to Mahomet the IVth. He made this translation in 1666, when it was sent ready for the press to Leyden to be printed, in the library of which University it has lain ever since. Is there any thing in this description to bind Professor Keiffer to his "strict adherence?" Is there not, on the contrary, every thing to lay the Professor under an opposite bondage, to bind him to scan every sentence and compare every sentence with the original to ascertain its integrity? Is not the circumstance of its being sent to Leyden ready for the press to be printed there and suppressed, one which ought to have excited the greatest vigilance? Is not the author's being a *Mahometan* (whatever may have been his unexecuted intentions towards Christianity) another binding circumstance for the exercise of great jealousy in editing his Version? But Professor Keiffer, we are told, felt bound the other way—and so a Volume is put forth purporting to be the New Testament in Turkish, but being actually a Turkish "*improved Version*," the interpolations, omissions, &c. of which I spoke in my last Letter, and which have made so many cancels necessary, (besides the seven pages of Errata) being many of them such as disparaged the *divine character of our Lord*, and so accommodated the Text to Turkish readers. This latter statement, (to adopt Cantabrigiensis's cautionary phrase), is to "the best of my information" which however I pledge myself to the reader comes from a very authentic source—as authentic I venture to pronounce, as that which Cantabrigiensis has resorted to.

I now come to the circulation of this Version with all its corruptions incorporated in it. Professor Keiffer distinctly states on the platform at Freemasons' Tavern, "that several thousand copies are already on the

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point of being despatched (i. e. from Paris) to various parts of Europe," and this statement of his is published *a month afterwards* by the Managing Committee in London. What then does Cantabrigiensis mean by saying it is not true that thousands of copies had been issued before the suspension, scarcely any having then gone forth to the world? Thus far however I can speak from my own experience, that I found no difficulty in procuring a Copy from the only Bookseller I applied to: my Copy had the seven pages of errata; I heard also of others having been sold at the Book Auctions in the course of the Spring; and of one in the possession of a gentleman, in which the errata had not been inserted, and all this without any particularity of enquiry. I perceive moreover in the Society's own account of distribution in the Appendix to their xvth REPORT, (the very report which announces the completion of the work), an entry of 500 Turkish Testaments sent to the Malta Bible Society, which therefore must have been sent without any correction; and in the Appendix to xvth REPORT, another entry of 100 Ditto sent to Smyrna, whether accompanied or not by the *moveable* table of errata, I do not presume to say.

There is one point which Cantabrigiensis does not touch upon, and I own his silence surprises me; I mean the controversy which this Turkish Testament has excited between Drs. Pinkerton and Henderson: for the Managing Committee have been placed as it were between two fires, Dr. Henderson having been very decided for the suppression of the Edition, and Dr. Pinkerton for the circulation of it. The Committee, if my information is correct, first listened to Dr. Henderson, but Dr. Pinkerton could not brook the disparagement of a Version which he had brought to light and so greatly magnified, and the issue I have reason to believe has been, that

Dr. Henderson has renounced his connection with the English Bible Society and is now in the service of its Russian ally, and that this rupture is of near two years standing, though it may probably be but little known to the great body of the Committee's Constituents.

The facts of this case have carried me to so great a length that I have not time to follow Cantabrigiensis through the several touching particulars of his pathetic conclusion, and must therefore subscribe myself

Yours, &c.

SCRUTATOR.

ON 1 COR. v. 9, 10, 11.

To the Editor of the Remembrancer.

Sir,

It has been doubted whether St. Paul, in the 9th verse of this chapter, is speaking of the Epistle which he was then writing, or of some other Epistle which no longer exists.

Our translators evidently suppose that he is referring to a letter previously addressed to the Corinthian Christians: and though the words of our translation, *in an Epistle*, do not exactly answer to the original words, *ἐν τῇ ἐπιστολῇ*, they represent them as nearly as the different idioms of the Greek and English languages would allow without a periphrasis.

On the other hand, many eminent commentators, both ancient and modern, have maintained that the Apostle is speaking of the same Epistle which he was then writing: and this opinion has found an able and ingenious advocate in Mr. Rennell, in his late valuable publication on the *Proofs of Inspiration*.

It is, however, a strong first-sight objection to this interpretation, that it is not the result of the plain and natural construction of the passage, but depends entirely on a theological hypothesis.

The literal and correct rendering

of the words is, I wrote (or I have written) to you *in the Epistle*; which obviously means, the letter which I lately sent you: the article, in accordance with common usage, denoting something familiar to the minds of the persons addressed.—The passage likewise naturally suggests to the reader a distinction and opposition between the Epistle to which he refers in the 9th verse, (ἐγγραφα ὑμῖν ἐν τῇ ἐπιστολῇ) and the Epistle which he was then writing, (νυνὶ δὲ ἐγγραφα ὑμῖν.)

It is said, indeed, that the words ἐγγραφα ὑμῖν ἐν τῇ ἐπιστολῇ are incorrectly rendered, and ought rather to be translated, *I have written to you in this Epistle*.

Whether the word ἐγγραφα ought to be rendered into the same words in the 9th and 11th verses, must depend entirely on the view which the translator takes of the scope and meaning of the passage. For the Greek Aorist expresses both these times, *I wrote*, *I have written*, or *I have been writing*, and must be interpreted according to the exigencies of the case. Our translators, therefore, who evidently thought that St. Paul was speaking of two Epistles, have with great propriety rendered the word differently in the 9th and 11th verses, suiting the English phrase to the diversity of time expressed, as they conceived, in the original. Entertaining this view of the Apostle's meaning, had they translated it *I have written* in both paragraphs, their version would have been erroneous and inaccurate.

The words τῇ ἐπιστολῇ cannot, I apprehend, be translated *this Epistle*, without the intervention of an ellipsis; nor can such an ellipsis be admitted, unless the sense of the passage points it out and necessarily requires it. For the article itself is never, properly speaking, demonstrative, but is always employed to define, limit, and circumscribe the word to which it is prefixed. It answers pretty nearly to our *the*,

though it is used in some cases where the idiom of the English language does not admit the use of the corresponding article. But whenever the Greek article may be rendered *this*, an ellipsis must be assumed, usually that of the demonstrative pronominal adjective οὗτος.

The advocates of the interpretation to which I am adverting, have, however, produced three passages out of St. Paul's writings, in which the article, prefixed to the word ἐπιστολή, is used in this sense. But in those passages the context itself, and the peculiar position of the words in question, necessarily lead us to the elliptical construction. For they occur at the conclusion of the respective Epistles, and so obviously refer to those very Epistles, that it is impossible to put any other explanation upon them. In Romans xvi. 22. Tertius the amanuensis says in his own person, *I Tertius*, ὁ γράψας τὴν ἐπιστολήν, (that is, ταυτὴν τὴν ἐπιστολήν, the Epistle which I have been writing at St. Paul's dictation) *salute you in the Lord*.

In Colossians iv. 16. St. Paul gives directions to the Colossians to communicate his Epistle to the Church at Laodicea. *When this Epistle*, ἡ ἐπιστολή, (i. e. αὐτὴ ἡ ἐπιστολή, the letter which I am now on the point of dispatching to you) *is read among you, cause that it be read also in the Church of the Laodiceans*.

In 1 Thessalonians v. 27. he charges the persons to whom his letter was specially forwarded, to take care that it should be read to all the brethren. *I charge you by the Lord that this Epistle* (τὴν ἐπιστολήν, i. e. ταυτὴν τὴν ἐπιστολήν, the letter which he was just finishing) *be read to all the holy brethren*.

But in the passage before us the words are introduced in the very heart of the Epistle, without any clue from analogy or the necessity of the case to lead us to put a similar construction on them. On the other hand, a passage parallel to this in phraseology and position

occurs 2 Cor. vii. 8. where no doubt can be entertained that the Apostle is not speaking of the letter which he was then writing, but referring to *our* first Epistle. Unless, therefore, a case of necessity can be made out, the analogy between these passages, the common and natural usage of the Greek article, and the opposition which St. Paul *apparently* makes between what he *was then writing* and what he *had formerly written*, will lead us to conclude that he is referring to a prior communication, which we no longer possess.

Indeed, it is not easy to suppose that the Apostle would have embarrassed his discourse by the introduction of words so superfluous and perplexing, and so contrary to every rule of clear and natural expression, (*ἐν τῇ ἐπιστολῇ*, in *the*, or in *this letter*) had he been referring to the paragraphs *immediately* preceding this 9th verse. Let any man, divesting himself of the influence of hypothesis, consider how such a way of speaking would sound in a letter of his own, and then judge whether it is probable that St. Paul would have made use of it. At least, let him produce something parallel to it in his Epistles, or in the works of some other writer of authority.

But, without adverting farther to questions of taste, or of grammatical construction, the context itself, and the train of the Apostle's argument appear to require that explanation of the passage which our translators have adopted.

In the letter which St. Paul had previously sent to the Corinthian Christians, (if we follow the opinion of our translators) he had given them, as it would seem, some general cautions against any familiar intercourse with fornicators, idolators, and other persons of bad character, not thinking it necessary to state that this prohibition comprehended professing Christians as well as unbelievers. They had, however, so far mistaken

the spirit of his instructions as to pass over, without censure, an aggravated instance of criminal conduct in one of their own brethren. In the present Epistle he reproves them for this behaviour, and charges them not only to refrain from all familiar intercourse with Christians who should be guilty of such offences, but not even to eat with them; a civility from which, as appears in the course of this Epistle, he does not debar them in their intercourse with their heathen neighbours. In one case they were to abstain from such familiar dealings with the Idolators and fornicators of the world, as might endanger their faith and morals. In the other they were forbidden any appearance of friendly intercourse with the offender, not only on account of the greater risk which they ran of moral contamination, but in vindication of the purity and innocence of the Christian character.

We find, therefore, that every thing which he has said on this subject in the foregoing part of this fifth chapter relates *exclusively* to Christians. He says, that it is *commonly reported that there is fornication among you*, (*ἐν ὑμῖν*, in your own number, in your society) *and such fornication as is not so much as named among the Gentiles*, (v. 1.) He gives them directions in what way they were to proceed against the offender, (v. 3, 4, 5.) after reproving them for being *puffed up*, notwithstanding this grievous scandal, (v. 2.) And then, in a figure borrowed from the Mosaic economy, points out to them the danger they were incurring of moral contagion, and the necessity of excommunicating the offending member, that they might become, what their Christian profession implied, *a new lump*, a society uncontaminated by vicious principles and practices, (v. 6, 7, 8.) It was morally impossible that they could misapprehend his meaning, or suppose that any thing which he had said

related to their intercourse with their heathen neighbours. In the view which our translators have taken of the verses in question, the passage is plain and pertinent, and contains a just reproof, and a necessary comment upon his former instructions. According to the other interpretation, I confess myself at a loss to discover its cogency and pertinency.

It is contended however that if St. Paul had written to the Corinthians previously to our first Epistle, this Epistle would have contained many references to the former in the same manner that the second frequently refers to the first. But experience may teach us that references to preceding letters depend entirely on the nature of the correspondence. If our letters relate principally to the same *particular* subjects, the references will probably be frequent: if they are independent and unconnected, or speak only of *general* topics, few or no such references will occur. Our second Epistle arose out of the first, and is in a great measure the continuation of a correspondence on the same *particular* subjects. It is therefore quite natural that the references to it should be frequent. But supposing a former letter to have existed, we need not conceive that it contained any thing, with the exception of the passage in debate, to which the Apostle had now occasion to allude.

We have however a test to which we may bring this doctrine of necessary references. There is a second Epistle of St. Paul to the Thessalonians, written not long after the first. In the 2d verse of c. ii. *nor by letter as by us*, he may, *perhaps*, be speaking of some misconstruction which had been put on iv. 17. of his first Epistle. But the Epistle contains no other reference to the former. There is a second Epistle to Timothy which contains no reference whatever to the first. There is a second Epistle of Saint

Peter, written to the same persons as the first, and probably after no great interval of time. But the only passage, which implies any reference to his former letter, is that in which he calls what he was then writing a *Second Epistle*. (iii. 1.)

Mr. Rennell, however, seems to think that such references would have been especially necessary, had St. Paul addressed a former letter to the Corinthians, because we must then suppose that the offence against which he had forewarned them had been repeated, whereas it plainly appears that he had recently heard of this accusation against one of their body from common report. But this supposition appears not only unnecessary, but inconsistent with the tenor of the Apostle's language. For in the former letter, (supposing such a letter to have existed,) he had in all probability merely given them a general caution against any intimate acquaintance with fornicators. In the present, he reproaches them with having so far mistaken the import and extent of that caution, as to pass over the gross criminality of one of their own brethren (which it is agreed on all hands had just come to his knowledge) without excommunication or censure.

But as the grammatical construction, and the obvious sense and connection of this passage lead to the conclusion that the Apostle in the ninth verse is referring to a letter which no longer exists, so I can attach no importance to the hypothesis, on which the other explanation of the words in question depends. That hypothesis is, that nothing written by any of the inspired Apostles has been lost. I firmly believe that no writing of theirs has perished of importance to faith and doctrine, which would have added materially to our comfort and edification, or was designed by God's providence to be a perpetual treasure in the Church; and, consequently, that we possess all their

Epistles that came into general circulation, and were received sooner or later into the Canon of the Scriptures. But it is difficult to conceive that a man of such warm and affectionate feelings as Saint Paul should have written no other letters to his numerous converts during the long course of his ministry, than those which are contained in our Canon. The other letters were probably not of such a nature as required them to be copied and circulated and communicated generally to the Churches—letters perhaps of recommendation and kind enquiry or merely of local interest. At all events we may be assured that whatever they contained of doctrinal or practical instruction is more fully and particularly expressed in the Epistles which have come down to us. The multiplication of copies, and the eventual reception of the Epistles into the Canon of Scripture would not, I apprehend, depend merely on the name and character of the writers, but upon the contents of the Epistles themselves. For it appears to have been the intention of Providence not merely to furnish us with inspired Scriptures, as the records of our religion, and the standard rules of belief and practice, but to bring them within a small compass. And to have preserved all the letters which the Apostles, as we may reasonably suppose, must have addressed in their public character to their numerous converts, would have been inconsistent with this plan, and incompatible, as it would seem, with the general benefit and edification of the Church.

The Gospels contain only a few portions and epitomes of our Saviour's discourses. But we are satisfied that they contain all which was necessary to be recorded, and deem the loss of a large part of his public and private speeches no drawback from the perfection of Scripture as a record, nor from our own edification. We possess only a few remains of the acts, conver-

sations, and sermons of his Apostles. But we are persuaded that these remains are sufficient for all purposes of life and godliness. The analogy may be applied with safety to their Epistles. We may believe that many written communications passed between them and their absent disciples, of which no records are preserved, without supposing that any thing has been lost to the sufficiency and utility of Scripture, and to that code of instruction which God designed for the perpetual use and benefit of his Church.

We have however, as I conceive, a case in point which directly militates against this hypothesis. St. John in the ninth verse of his third Epistle evidently refers to a letter of his own writing, which we no longer possess. *I wrote to the Church: but Diotrephes, who loveth to have the pre-eminence among them receiveth us not.* This was without doubt a letter of recommendation (*ἐπιστολή συστάτικη*) which had failed of its effect. *Beloved,* says the Apostle to Gaius, *thou doest faithfully whatsoever thou doest to the brethren, and to STRANGERS: which have borne witness of thy charity before the Church, whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the Church, recommending these strangers to notice and attention, but Diotrephes, who loveth to have the pre-eminence receiveth us not: does not pay the respect which is due to my apostolical authority and recommendation, does not himself entertain, nor permit others to entertain, these godly strangers with that courteousness and liberality which they have a right to expect. It may be said indeed that Diotrephes whose presumption and fondness for power led him to underrate St. John's name and authority, sup-*

pressed this letter and prevented it from coming into circulation. But had God's providence been concerned in preserving every writing of an inspired Apostle, as this hypothesis assumes, had the loss of any such writing detracted from the integrity and perfection of Scripture, his attempts to suppress this Epistle would doubtless have proved ineffectual.

Upon the whole I feel a thorough persuasion that St. Paul in this ninth verse is speaking of an Epistle, of which we know nothing more than a single caution to which he refers. Yet I am thoroughly satisfied that the volume of the New Testament is complete in all its parts, and contains every thing which it was the intention of God's providence to preserve: and that if we had possessed those speeches and writings of inspired men which have not come down to us, many inconveniences might have arisen from the increased bulk of Holy Writ, whilst nothing would have been added to the necessary stock of religious knowledge and instruction. I consider the

Scriptures which have been thus preserved by the care and providence of the Almighty as *that entire word of God, to which nothing has been added and from which nothing has been taken away*: and I cannot sympathize with the learned and able advocates of the hypothesis to which I have adverted, in that painful sense of imperfection which would attach in their esteem to the New Testament as a whole, if any letter written by an inspired Apostle had disappeared.

Another passage may be added to those already quoted in which the Article prefixed to *ἐπιστολή* may be rendered, *this Epistle*. 2 Thess. iii. 14. *If any man obey not our word by this Epistle* διὰ τῆς ἐπιστολῆς *note that man*. But here not only do the words occur in the same position as in the other examples (i. e. at the close of the letter) but there is an implied opposition between the *word* delivered by the Apostle in person, and the *word* now communicated by this Epistle.

X.

SACRED POETRY.

For we have not a High Priest which cannot be touched by the feeling of our infirmities, but was in all respects tempted like as we are, yet without sin."—Heb. iv. 15.

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who not in vain
Experienc'd every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.
If aught should tempt my soul to stray
From heavenly virtue's narrow way,
To fly from good I would pursue,
And do the sin I would not do,
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.
If wounded love my bosom swell,
Deceiv'd by those I prized too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betray'd, denied, or fled,
By all who shar'd his daily bread.
When vexing thoughts within me rise,
And sore dismay'd, my spirit dies,

Yet He, who once vouchsaf'd to hear
 The sickening anguish of despair,
 Shall sweetly soothe, shall gently dry
 The throbbing heart, the streaming eye.
 When sorrowing o'er some stone I bend,
 That covers all that was a friend,
 And from his voice, his hand, his smile,
 Divides me for a little while,
 Thou, Saviour, seest the tears I shed,
 For thou didst weep o'er Lazarus dead—
 And oh! when I have safely past,
 Through every conflict but the last,
 Still, still unchanging, watch beside
 My painful bed—for thou hast died!
 Then point to realms of cloudless day,
 And wipe the latest tear away.

R. G.

THE DEAD TWINS.

'Twas summer, and a sabbath eve,
 And balmy was the air,
 I saw a sight that made me grieve,
 And yet the sight was fair:
 Within a little coffin lay,
 Two lifeless babes, as sweet as May.
 Like waxen dolls that infants dress,
 The little bodies were,
 A look of placid happiness
 Did on each face appear:
 And in the coffin, short and wide,
 They lay together, side by side.
 A rose-bud nearly closed I found,
 Each little hand within,
 And many a pink was strew'd around,
 With sprigs of jessamine:
 And yet the flowers that round them lay,
 Were not to me more fair than they.
 Their Mother, as a lily pale,
 Sat by them on a bed,
 And bending o'er them told her tale,
 And many a tear she shed:
 Yet oft she cried, amidst her pain,
 My babes and I shall meet again.

W.

REVIEW OF NEW PUBLICATIONS.

A Sermon, preached at the Parish Church of Yatety, Hants, Aug. 3, 1823, in consequence of his Majesty's Letter in Behalf of the National Schools. By the Rev. R. Lewin, Perpetual Curate of Yatety, and late of Emanuel Col-

lege, Cambridge. pp. 28. Rivingtons. 1823.

WE have noticed this Sermon, from a wish of-correcting an error into which Mr. Lewin and others appear already to have fallen. The intention of the King's Letter is not to

enable the National Society to contribute towards the further support of schools *already* established on the national plan, and *already* provided with able and intelligent instructors, but to extend the benefit of religious education to places where schools and instructors are *still* wanted. These are, unhappily, but too numerous.

At the time of the Reformation, when the religious houses were dissolved throughout the kingdom, their funds, which Crammer and Ridley, in their piety and wisdom, would have applied to the erection of hospitals^{*} and schools, were diverted into other channels. Few, if any, parochial schools were founded, though the Fathers of our Church, by enjoining the duty of catechising on the Clergy, and providing a suitable Catechism for the purpose, did all in their power to supply the deficiency. Still the deficiency has been felt and deplored down to the present time. Here and there we have had splendid instances of individuals stepping forwards to supply a remedy in their own immediate neighbourhoods; but nothing had ever been attempted, until the establishment of the National Society, on any extended scale. No accredited body of men had stepped forwards, as the stewards of the public benevolence, to effect that which ought to have been the care of past ages, but which nothing but the enlarged resources of public bounty could effect. In the way of the Government's taking any active measures there were many obstacles; and it is among the peculiar and honourable characteristics of this Country, to prefer the achievement of its greatest undertakings rather through the voluntary asso-

ciations of active and public spirited individuals. Such an association was the National Society; and the effect of its zealous and judicious exertions has already been so great, that more than 350,000 children are enjoying the benefits that result from a suitable and religious education. Still thousands, who have equal claims on our Christian charity, yet remain uneducated. Many are the cases where parishes are able and willing to support a school, but have not the means of erecting houses, or supplying proper and efficient instructors to have the care of the children. Here then it is that the assistance of the Society is so valuable. On an application from any Minister, stating the wants and abilities of his parish, pecuniary aid is immediately granted, and the blessing of a religious education thereby permanently and effectually secured to that parish.

The Society does not confine its exertions to any one portion of the kingdom. It is, as its name denotes, a *National* Society, in which all have an equal interest. Wherever assistance is wanted, there its aiding hand is ready to be stretched forth; neither can it cease to act, or to be required, until every parish throughout the country shall have been furnished with its school, and that school have been placed in full and efficient operation. Most devoutly do we pray that we may live to behold the time; and to hasten it, is the object of the King's letter. The Society present themselves before the public, and solicit through this authorized channel to be made the almoners of their bounty for the furtherance, and, under the divine blessing, the completion of a design, which, whether regarded in a Christian, or a merely political view, is of vital and incalculable importance. For the faithful and judicious distribution of what they shall receive, they may confidently appeal to their past stewardship; and rely for the farther suc-

* We employ the term as it was then employed, to denote an asylum, not only for the cure of the sick, the diseased, and the maimed, but for the education of the young, the protection of the aged and infirm, and the correction of the idle and disorderly.

cess of their appeal on the acknowledged goodness of their cause.

With a view of exhibiting the National System in full and actual operation before the public, and providing a place where masters and mistresses may be regularly trained for the *general* benefit, a school has from the first been established, on a sufficient scale, in the very heart of the metropolis; and adjoining to this, a house for the transaction of the business of the Society; but for the maintenance of both these, and other incidental expenses, the annual subscriptions, where they should occasionally fall short, would always be rendered sufficient by the additional bounty of individual subscribers. The charity of the public is not solicited, through the King's Letter, for the support of these. No part of the money that may be collected, will be expended on these, or on any of the National Schools already established in the kingdom. The whole will be proportionably applied, as applications shall be made, towards "*the multiplying and extending schools, and lending aids for procuring sites, and erecting school-houses,*" in those parts that are unhappily still without them.

We are satisfied that the object of the King's Letter requires only to be thus clearly stated to ensure for the Society the most favourable consideration of the Public.

On the benefits of education, when conducted on fixed religious principles, and the baneful effects which may result where these principles are overlooked, the remarks of Mr. Lewin, in the Sermon before us, are just and forcible; but we must confess, that in the professed view which he has taken of the conduct of our blessed Lord, and therein of our holy religion, we could have wished to have seen the distinctive and fundamental doctrines of our religion more fully unfolded and enforced. We are far from im-

plying that they have been altogether suppressed: but we think that they might have been brought more prominently forward. The doctrines of the Trinity in Unity, of our Lord's divinity, of the sacrifice of his death, of the sanctification of the Spirit, and the corruption of our nature through the fall of Adam, are truths, that not only lie at the very bottom of our religion, but present the strongest motives to deter the sinner from offending, to assure the penitent of his pardon, to encourage the righteous to persevere in well-doing, and to induce in every man an unceasing watchfulness over his heart and conduct.

Lest this remark, however, should be thought to intend more than it really does, we subjoin the opening pages of the discourse, with their application to the National Schools: or rather as we should have said on the present occasion, to the great object for which the National Society was at first established, and which they are still anxious to promote to the utmost extent of the means which the bounty of the Public may place in their hands.

"The precept contained in the words of the text, (Matt. xxviii. 19.) was delivered by our Saviour to his disciples, immediately before his ascension. It is expressed in language, so clear and conclusive, that no doubt can exist as to its meaning, and as to the obligation which it imposes upon all Christians, to observe and regard it.

"The injunction which it conveys, is in strict connection with the whole spirit and scope of the Christian dispensation; and the natural force of it is very much increased, by a reference to the interesting moment at which it was delivered. Our Saviour's ministry upon earth was accomplished, he had finished the work, which his heavenly Father sent him to perform; and, in conformity with the predictions of ancient prophecy, he now retired from the earthly scene in which he had been engaged, and in the words of the text, made it his parting, his solemn charge to his followers, that they 'should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and enjoining them, to observe all things whatsoever he had commanded.'

"When we consider the occasion of

our Saviour's assuming the form of man, and review the actions of his life upon earth, we shall instantly perceive, the consistency of the above precept, with the object which he had in view.

• "A strict observance of his laws, was a fundamental feature of his doctrines, and he ever enforced their authority, by the invariable concurrence of his personal example.

"It was 'his meat and drink to do his father's will' and in subservience to this principle, he neglected no means, and omitted no opportunity, of teaching and enjoining, repentance and renovation of life; he required that purification of the heart, and that change in the conversation and conduct of men, which, through faith in his declarations, and obedience to the divine will, could alone lead to their eternal salvation.

"His exhortations were of a character, eminently calculated to attract universal attention, and they were delivered in a manner so simple and engaging, that they were equally adapted to affect the heart, and to persuade the understanding. They were mild, tender, encouraging, and they possessed that great addition of force and influence, which always accrue, from a corresponding example.

"Every precept that he delivered, every principle that he inculcated, all his discourses, every incident of his behaviour, was sealed and sanctified, by the unvarying support which they derived from his own conduct.

"He required nothing of his followers, which their own interest did not also require; he enjoined the practice of no virtue, of which his own conduct did not exhibit a pattern.

"His exertions had not only the good and salvation of men for their end, but they proceeded upon the highest authority, were directed by the most benevolent spirit, and were accompanied with all those arguments, evidences, and circumstances, which were calculated to enhance their interest, and powerfully to recommend them, to all impartial and rightly disposed minds.

"Our Saviour did not come to offer an unconditional, unrestricted salvation to mankind; he did not come to sanction iniquity, and allow licentiousness, to offer an asylum to vice, and a shield to intemperance; he came for a different, a higher and a nobler end; he was the patron of virtue,—the Son of God,—and the author of eternal salvation, to those *only*, who believe in his name, and obey his commandments.

"He made the practice of morality, the pursuit of holiness, the fear and love of God, faith in himself, repentance for our past sins, and serious and effectual resolutions of amendment, indispensable conditions of the blessings which he came to offer.

"He enjoined a sacred reverence of the divine majesty, a thorough change of heart, an uniform observance of the precepts of Scripture, and an undeviating attention and submission, to the spirit and tenets of the Christian religion.

"To enforce his lessons, and to shew the practicability of them, he embraced the various occasions which his intercourse with the world supplied, to exhibit their influence, both on his temper and behaviour; he made the incidents of common life, and the obvious appearances of nature, channels for the conveyance of the sublimest truths, and the most salutary rules of conduct. His discourses were always interesting and ever important—he did not consume his own time and that of his hearers, with fruitless conjectures, upon matters of no real consequence, but he drew off their attention from these trivial and contemptible things, to the greatest and noblest objects, that could engage the notice, or interest the heart of man.

"He taught the existence, of one supreme omnipotent Being, the Creator, Preserver, and Governor of the Universe. To this great Being, he taught men how to pray—to worship him, in spirit and in truth, in holiness and purity of life.

"The morality which he taught, was the purest, the most perfect, the most rational, that had ever occurred to the imagination, or proceeded from the mouth of man. And the invariable tendency of all his doctrines and all his precepts, was to make the whole human race virtuous and happy; to compose them, into resignation and contentment, to inspire them with feelings of justice, moderation, charity, and compassion towards each other, and to fill them with a firm hope and confidence in God, for pardon of their sins, upon most just and merciful terms, and to assure them of the assistance of his heavenly Spirit, to guide and controul their future conduct. And to impart irresistible force to his commands, he added the most awful and impressive sanctions—the doctrines of a future resurrection, a day of judgment and of retribution, a promise of eternal rewards to the righteous, and a denunciation of the most tremendous punishments to the wicked.

"His conduct was full of coherence and consistency; every sentiment that he ut-

tered, every act that he performed, supplied a living illustration, of his reverence and respect, for the doctrines and precepts which he delivered. And, to the influence of example, he added the authority of a divine teacher,—he spoke in the name of God,—‘the things which my Father hath commanded, them I do;’ ‘he that sent me is true; and I speak to the world those things which I have heard of him.’ He declared himself to be the Son of God, and his conduct constantly supported, the sanctity and exaltation, of that high character. He was in truth and reality, in the very strictest sense of the terms, ‘the light of the world;’ he came ‘to seek and to save that which was lost.’ He suffered for our sins, leaving us an example, that we should follow his steps; and he has allured us to the imitation of it, by the strongest motives that can operate upon the human heart;—he has promised eternal life and happiness to those, who ‘exercise themselves in the law of the Lord,’ and denounced eternal punishment to the ‘workers of iniquity.’

“Every precept of Scripture claims the deepest regard, and most universal obedience, and there certainly cannot be any injunction, which in its circumstances, time of delivery, character, and tendency, is rendered more interesting, and more obligatory upon us, than that, which commands us to promulgate the doctrines and precepts of that Gospel, which was given, by ‘the grace of God,’ for the guidance and salvation of fallen man.

“The National Schools were established for this express purpose, and their exertions have been unremittingly devoted to this great end—to the cultivation of the principles of ‘religious faith and of moral duty’—their labours are consecrated and directed by the clear injunctions of Holy Writ; and they are, independently of that high and all-sufficient sanction, crowned and encouraged, by the great practical benefits, which, under the blessing of God, have resulted from them.

“It appears, from authentic accounts of their progress and operation, that they have essentially contributed to the *diminution* of public crime, to the *advancement* of public virtue, and to the extension of public happiness. These are objects highly meriting the public regard, and fairly appealing, for the support of their interests, to the public assistance.” P. 1.

*of the Hindoos is considered as Impracticable. To which is added, a Vindication of the Hindoos, Male and Female, in Answer to a severe Attack made upon both, by the Reverend * * * * By the Abbé J. A. Dubois, Missionary in Mysore, Author of the Description of the People of India. London. 1823.*

“If any of the several modes of christian worship were calculated to make an impression and gain ground in the country, it is no doubt the catholic form which you protestants call an idolatry in disguise: it has a *Pooga* or sacrifice; (the mass is termed by the Hindoos *Pooga*, literally sacrifice;) it has processions, images, statues, *tirtan* or holy-water, fasts, *tittys* or feasts, and prayers for the dead, invocation of saints, &c., all which practices bear more or less resemblance to those in use among the Hindoos. Now, if even such a mode of worship is become so objectionable to the natives, can it be reasonably expected that any one of the simple protestant sects will ever prosper among them?” P. 18.

This is in a short compass, and in the Abbe's own words, the great argument that pervades the whole of his Letters. We shall not stop to expose its inconclusiveness; there is really no parallel whatever between the exertions made by the Abbé and his brethren, and those now making by our own Church. On the one hand, there was presented to the natives a form of Christianity so corrupted and brought down to the prejudices and superstitions of the natives, as actually to call for the authoritative interference of the Roman Pontiff: on the other, we have the Gospel preached in all its original purity; exhibited under a regular polity, with all the reasonable accompaniments of outward splendour; professed by the Government of the country; and propagated under the effective superintendence of a resident bishop by a daily improving and increasing body of Clergy, who will know how to temper zeal with knowledge, and to be prudent without guile. Surely

on such men, and on their labours we may confidently look for the divine blessing.

That we have not painted the conduct of the Jesuit missionaries in too strong colours the following extract will abundantly shew.

“The christian religion of the catholic persuasion was introduced into India a little more than three hundred years ago; at the epoch of the Portuguese invasions. One of the first missionaries was the famous St. Francis Xavier, a Spanish jesuit of the greatest merit, and animated with a truly apostolical zeal, and still known under the appellation of the *Apostle of India*. He traversed several provinces of India, and is said to have made many thousand converts, at a period when the prejudices of the natives against the christian religion were far from reaching the height they have since attained. The cast of fishermen at Cape Comorin, who are all christians, still pride themselves in being the offspring of the first proselytes made by that apostle.

“Xavier soon discovered in the manners and prejudices of the natives an insurmountable bar to the progress of christianity among them, as appears from the printed letters still extant, which he wrote to St. Ignatius de Loyola, his superior, and the founder of the order of the jesuits.

“At last Francis Xavier, entirely disheartened by the invincible obstacles he every where met in his apostolic career, and by the apparent impossibility of making real converts, left the country in disgust, after a stay in it of only two or three years; and he embarked for Japan, where his spiritual labours were crowned with far greater success, and laid the foundation of those once numerous and flourishing congregations of Japanese christians, who, within a period of less than a century, amounted to more than a million of souls. At this time their daily-increasing numbers threatening to supplant the religion of the country, awakened the jealousy and alarm of the Bonzes and other directors of the popular faith, and gave rise to one of the severest persecutions ever recorded in the annals of christianity, and which ended in the total extermination of the christians. After an interval of nearly two hundred years, this spirit of intolerance and persecution is still continued, as appears from the conduct observed to this day by the Japanese government towards the Europeans trading to their shores, and from some other circumstances.

“The disappointment and want of suc-

cess of Xavier ought to have been sufficient to damp the most fervent zeal of the persons disposed to enter the same career. When a man of his talents, talents, and virtues, had been baffled in all his endeavours to introduce christianity into India, his successors could scarcely flatter themselves with the hope of being more fortunate. However, this was not the case. His jesuit brethren in Europe were not to be deterred by difficulties or contradictions in undertaking, where the cause of religion was at stake. In consequence, jesuits were sent from every catholic country to India, to forward the interests of the gospel.

“By degrees those missionaries introduced themselves into the inland country. They saw that in order to fix the attention of these people, gain their confidence, and get a hearing, it was indispensably necessary to respect their prejudices, and even to conform to their dress, their manner of living, and forms of society; in short, scrupulously to adopt the costumes and practices of the country.

“With this persuasion, they at their first outset announced themselves as European Brahmins come from a distance of five thousand leagues from the western parts of the *Djamboody*, for the double purpose of imparting and receiving knowledge from their brother Brahmins in India. Almost all these first missionaries were more or less acquainted with astronomy or medicine; the two sciences best calculated to ingratiate them with the natives of every description.

“After announcing themselves as Brahmins, they made it their study to imitate that tribe: they put on a Hindoo dress of cavy, or yellow colour, the same as that used by the Indian religious teachers and penitents, they made frequent ablutions; whenever they showed themselves in public they applied to their forehead paste, made of sandal wood, as used by the Brahmins. They scrupulously abstained from every kind of animal food, as well as from intoxicating liquors, entirely faring like Brahmins on vegetables and milk; in a word, after the example of St. Paul (1 Cor. ix. 20. 21.) ‘Unto the Jews, they became as Jews, that they might gain the Jews; to them that were without law, as without law. They were made all things to all men, that they might by all means save some.’ It was by such a life of almost incredible privations and restraints, that they insinuated themselves among these people.

“Fully aware of the unalterable attachment of the natives to their own usages and practices, they made it their principal

study not to hurt their feelings, by attacking all at once the superstitions with which most of their customs are infested: they judged it more prudent at the beginning to overlook many of them, and wait for a more favourable time, to put the converts right on the subject. Their colour, their talents, their virtues, above all, their perfect disinterestedness, rendered them acceptable even to the Hindoo princes, who, astonished at the novelty and singularity of the circumstance, bestowed their protection on these extraordinary men, and gave them full freedom to preach their religion, and make proselytes to it.

"The jesuits began their work under these favourable auspices, and made a great number of converts among all castes of Hindoos, in those countries where they were allowed the free exercise of their religious functions. It appears from authentic lists, made up about seventy years ago, which I have seen, that the number of native christians in these countries was as follows, viz. in the Marawa about 30,000, in the Madura above 100,000, in the Carnatic 80,000, in Mysore 35,000. At the present time hardly a third of this number is to be found in these districts respectively. I have heard that the number of converts was still much more considerable on the other coast, from Goa to Cape Comorin; but of these I never saw authentic lists.

"Things were carrying on in this promising manner by the jesuit missionaries, when severe complaints were preferred against them from several parts to the Holy See at Rome. The accusers were chiefly friars of other religious orders, settled at Goa and Pondicherry, who accused the jesuits of the most culpable indulgence, in tolerating and winking at all kinds of idolatrous superstitions among their proselytes, and with having themselves rather become converts to the idolatrous worship of the Hindoo, by conforming to many of their practices and superstitions, than making Indians converts to the christian religion.

"The charges had some degree of foundation, though not to the extent set forth by the accusers, whose representations seem, on the whole, to have proceeded rather from motives of envy and jealousy against the Jesuits, than from a true disinterested zeal for the cause of religion.

"Those often-repeated accusations gave rise to a long and warm correspondence between the parties concerned, in which the jesuits, in giving an account of their conduct to the Holy See, did not conceal

that, from motives of prudence, and not to risk the revolt of the converts, and prejudice the pagans more and more against the new religion, they had been under the very unpleasant necessity of overlooking many reprehensible practices, waiting for fitter circumstances to suppress them gradually. At the same time they exposed the dangers which could not fail to ensue, "if the feelings of the Hindoos were all at once hurt on this extremely delicate point, and the practices justly complained of, openly opposed and reprobated, before the christian religion had gained a solid footing in the country. They endeavoured to give weight to their assertions, and excuse their conduct, by the example of the apostles themselves, who at the beginning of their apostolic career judged it prudent from regard to the prejudices of the Jews, and in order to encourage their conversion, to tolerate *circumcision* among them, as well as their abstaining from blood, and from strangled things, and the observance of many other judaical customs.

"All these and many other like reasons appeared to the Holy See futile and merely evasive; and the jesuits were peremptorily ordered to preach the catholic religion in all its purity, and altogether suppress the superstitious practices, till then tolerated among the Neophytes.

"The jesuits, seeing that their following such directions would not only put a stop to all further conversions, but also occasion the apostacy of a great many proselytes, before they gave up their point, sent deputations to Rome, in order to enlighten the Holy See on the subject. This disgusting contest, which was carried on in several instances with much acrimony, lasted more than forty years before it came to an end.

"At length the reigning Pope, wishing to finish the business, sent Cardinal de Tournon to India with the title of apostolic legate, to make personal enquiries on the subject, and report all the details to the Holy See. The cardinal landed at Pondicherry about a century ago, and on his arrival sent for some of the principal missionaries, living in the inland country, had all matters minutely investigated, and made his report to the Pope. After some further delay, the famous and very learned Benedict XIV. having been raised to the papal chair, and wishing to put at once a stop to this scandalous contest, issued a very rigorous bull or decree in several articles, by which he formally and expressly condemned and reprobated all the superstitious practices (a list of which was contained in the instrument,) till then tolerated by the mis-

sionaries,' and required that the whole of them, of whatever order or dignity they might be, should bind themselves by a solemn oath taken before a bishop, to conform themselves without any tergiversation whatever to the spirit and letter of the decree; it was moreover ordered, that the decree should be read and published every Sunday in all churches and chapels in the presence of the congregation, and a promise of submission to it be required from all converts.

"These orders were reluctantly complied with: but what the jesuits had foreseen happened:—a great number of proselytes preferred renouncing the new religion to abandoning their practices. A stop was put to conversions; and the christian religion began to become odious to the Hindoos on account of its intolerance.

"At that very time happened the European invasion, and the bloody contests for dominion between the English and French. The Europeans, till then almost entirely unknown to the natives in the interior, introduced themselves in several ways and under various denominations into every part of the country. The Hindoos soon found that those missionaries, whom their colour, their talents, and other qualities, had induced them to regard as such extraordinary beings, as men coming from another world, were in fact nothing else but disguised *Fringy* (Europeans;)* and that their country, their religion, and original education, were the same with those of the vile, contemptible *Fringy*, who had of late invaded their country. This event proved the last blow to the interests of the christian religion. No more conversions were made; apostacy became almost general in several quarters; and christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos.

"Not only at that period the suppression of the order of the jesuits took place in Europe, but their being no longer a sufficient number of missionaries, a national black clergy was formed, and the attendance on the remaining congregations entrusted to their care. Those native missionaries not having the advantage of a proper education, and many amongst them shewing themselves more attached to their own interests than to those of religion, enjoy but

little consideration even among their flocks, and none among the natives of any other description." P. 2.

No member of our Church on reading these proceedings of the Jesuit missionaries can be surprised at their want of success, or be disheartened at the strong opinion which the Abbé has expressed of the utter impracticability of converting the Hindoos. It should in justice, however, be added, that the Letter from which the preceding extract was made, was written in the year 1815, when our episcopal establishment was yet in its infancy; and the piety, and zeal, and learning, and judgment of Bishop Middleton were little known or felt in the East.

The remarks of the Abbé are confined to the Romish, Lutheran, Moravian, and Baptist missionaries, and to the Nestorians in Travancore; and a most melancholy picture he has drawn of the fruits of their missionary labours up to the time at which he was writing.

"Behold the Lutheran mission established in India more than a century ago! Interrogate its missionaries, ask them what were their successes during so long a period, and through what means were gained over the few proselytes they made? Ask them whether the interests of their sect are improving, or whether they are gaining ground, or whether their small numbers are not rather dwindling away?

"Behold the truly industrious, the unaffected and unassuming Moravian brethren! Ask them how many converts they have made in India during a stay of about seventy years by preaching the gospel in all its naked simplicity? They will candidly answer, 'Not one! not a single man!'

"Behold the Nestorians in Travancore! Interrogate them; ask them for an account of their success in the work of proselytism in these modern times? Ask them whether they are gaining ground, and whether the interests of their ancient mode of worship is improving? They will reply, that so far from this being the case, their congregations once so flourishing, and amounting (according to Gibbon's account) to 200,000 souls, are now reduced to less than an eighth of this number, and are daily diminishing.

* *Fringy*, is the appellation under which the Europeans are designated by the natives of India; it is derived from the term Frank, and has been introduced by the Mahometans."

"Behold the Baptist missionaries at Serampore! Inquire what are their spiritual successes on the shores of the Ganges? Ask them whether they have really the well-founded hope that their indefatigable labours in endeavouring to get the holy scriptures translated into all the idioms of India will increase their successes? Ask them whether those extremely incorrect versions, already obtained at an immense expence, have produced the sincere conversion of a single pagan? And I am persuaded, that if they are asked an answer upon their honour and conscience, they will all reply in the negative." P. 25.

Thus much then we may gather from this statement*; that up to the year 1816 nothing material whatever had in the Abbé's opinion been effected; and consequently, if any great advance has since been made, it must, under God, be attributed to the measures adopted since that period, and detailed in our last number. That much, very much has since been done, we have the most undoubted authority for asserting. Of course, where we have to deal with a nation so deeply rooted in their prejudices as that of

*"His notions on the subject are derived from an experience of thirty-two years of confidential and quite unrestrained intercourse among the natives of India, of all castes, religions, and ranks; during which, in order to win their confidence, and remove suspicion, as far as possible, he has constantly lived like them, embracing their manners, customs, and most of their prejudices, in his dress, his diet, their rules of civility, and good-breeding, and their mode of intercourse in the world. But the restraints under which he has lived during so long a period of his life, have proved of no advantage to him in promoting the sacred cause in which he was engaged as a religious teacher. During that time he has vainly, in his exertions to promote the cause of Christianity, watered the soil of India with his sweats, and many times with his tears, at the sight of the quite insurmountable obduracy of the people he had to deal with: ready to water it with his blood, if his doing so had been able to overcome the invincible resistance he had to encounter every where, in his endeavours to disseminate some gleams of the evangelical light. Every where the seeds sown by him have fallen upon a naked sock, and have instantly dried away." P. vi.

the Hindoos, the less that is openly said, the better: we must be content to forego the pleasure and pride of announcing our spiritual victories, though at the expence of that popular applause which is deemed at the present day so precious, and is even essential to the very existence of many a modern society. We must be satisfied with a calm review in our own closet of the strength of that foundation which a Middleton has laid, and on which a Heber is gone forth to build: we must weigh within ourselves the probable benefit of an established episcopate, a resident bishop, and a body of zealous, intelligent, and active Clergy; we must calculate in secret on the certain influence under the Divine blessing of the Holy Scriptures as they shall be gradually and carefully translated into the native tongues, and explained and enforced by the resident clergy: we must look to what the Committees of the Society for Promoting Christian Knowledge, at the several Presidencies, have already done, and are doing, and quietly, as we may justly anticipate the result: and lastly, we must watch as we may with an eye of peculiar fondness and anxiety the gradual and unobtrusive progress of those schools, which are happily arising in every direction for the education of the native youth. The greatest obstacles to the conversion of the adult Hindoo are his prejudices; and these from every account appear, humanly speaking, to be insurmountable: our course, therefore, is plain; it is, in one word, to get the start of his prejudices; to begin the work of Christian education before his prejudices are formed: it may be that we may act through the child on the parent; that what we teach the child may be reflected back on the parent: but this is clear, that our chief prospect of success is in the religious instruction of the rising generation. This, however, as every other attempt for converting the Hindoos, must be proceeded in with

the utmost caution: it is difficult for us in this country to estimate the degree of caution, that is necessary: and it is in this light that these Letters of the Abbé are peculiarly valuable, and deserve to be carefully read. It is not every man that has zeal that is fit for a missionary; nor are disappointed men *at home* the most eligible to send *abroad*. A rare union of piety, zeal, talent, discretion, and a heart wholly and disinterestedly devoted to the cause, are necessary to constitute an efficient, and even a safe missionary. Every person sent and every step taken should be the subject of long and careful examination: for it is not merely that an improper person or a false step will do no good, but either may effect very great harm. A prejudice, imprudently treated, may raise an unextinguishable flame; and it was from this conviction that we ventured in our last Number to express the wish that the several bodies of missionaries could be induced to pursue one and the same steady plan, and range themselves under the earthly guidance of one zealous and judicious head. If, however, we shall but have succeeded in impressing the public mind and the several missionary societies with the necessity of uniting discretion to their zeal, we shall have attained a great point. There is something dazzling and delightful in being told that, whilst we are sitting quietly in our own little island, we are yet, by the munificence of our charity, sending forth missionaries to every quarter of the habitable globe, and translating the Scriptures into all the known languages of the earth; but if these missionaries are not men fitted for the work; if their conversions, where they are most numerous, are more nominal than real; if by their immorality, their ignorance, or their indiscretion they are retarding instead of advancing the propagation of the Gospel; and if the translations which have been

made at an enormous expence, are, version after version, discovered to be hastily and incorrectly performed, we may be dazzled and delighted as much as we please at the glorious and charitable work in which we fancy ourselves to be engaged; but every sober and rational person will only pronounce our delusion the greater. It is no mark of wisdom to close our eyes and pronounce every missionary a Paul, and every mis-named version of the Scriptures the Word of God. If we express ourselves thus strongly, it is because we feel the subject deeply. We are the last that from any feelings whatever would discourage any exertions that hold out but a probable hope of success; but we cannot tamely stand by and behold the pittance of the poor, and the wealthy superfluities of the great, annually sent forth out of the country, and the good people of England but too often repayed only with pompous declamations that every judicious traveller confutes, and notices of new versions, which are no sooner examined, but are found to be grossly incorrect.

"I was not a little surprised," says the abbé, "when I saw, a few years ago, announced with much emphasis in all the newspapers by the missionaries at Serampore, the design of undertaking the translation of the whole Bible into eighteen or twenty Asiatic languages, the Chinese not excepted. To persons unacquainted with the difficulty, not to say impossibility of such a task being faithfully and accurately performed, the project must have appeared dazzling, and worthy to be encouraged: for my part, I could not conceive how a small society of five or six individuals (every allowance for their talents and learning being made,) should seriously think of compromising themselves with the public by so herculean a labour; which, to be fairly and properly executed, would occupy for half a century all the learned to be found in India.

"It is a well known fact, that when England separated herself from the church of Rome, not finding the version of the *Vulgate*, till then used, sufficiently exact, the first care of her reformers was to procure a translation of the whole Bible, from

the original Hebrew into English. In consequence, one was produced with great trouble, in the reign of the young king Edward the Sixth; but this version, on a close investigation, proving abundant in errors, was finally laid aside, and a second undertaken in the reign of queen Elizabeth. This also could not withstand criticism, and was found, on the whole, very incorrect and defective; a third version was therefore begun in the reign of James the First, which (if I am not mistaken) is that now used and approved by the established church. In order to render this as exact and correct as it was possible, the best scholars to be found in the kingdom were employed in the execution of it, and it is well known that this version, carried on by the joint labours of so many learned persons, took up a period of about sixteen years, for its completion: and yet modern criticism has found many errors and mistakes in it; although obtained by so much trouble and care.

"Now, if even in Europe, with all the assistance that learned translators were enabled to obtain, from enlightened criticism, &c. it proved so difficult, and required such great labours to obtain a genuine version of this work, what are we to think of the project of five or six individuals, who, without the assistance of any criticism whatever, suppose themselves able to execute genuine translations into intricate languages, with which they, after all, can possess only an imperfect acquaint-

* Since writing these pages, I have learned, with some surprise, that the missionaries at Serampore have surpassed the most sanguine expectations of the public, by translating the Scriptures, within the short period of nine or ten years, into no less than twenty-four Asiatic languages. This brilliant success has not in the least dazzled me, nor altered my opinion, or diminished my scepticism on the entire inadequacy of such means to enlighten the pagans, and gain them over to Christianity, and I would not certainly dare to warrant, that these twenty spurious versions, with some of which I am acquainted, will, after the lapse of the same number of years, have operated the conversion of twenty-four pagans. I have, on the contrary, every reason for apprehending that these low translations, if the natives could be prevailed upon to peruse them, (which in my opinion will never be the case,) will, by exposing the Christian religion and its followers to the ridicule of the public, soon stagger the wavering faith of many hundreds of those now professing Christianity,

"It is on all hands admitted, that before a translation from one language into another be undertaken, it is absolutely necessary to possess an entire and thoroughly grammatical acquaintance with both. Now, where are the Europeans who possess so perfect a knowledge of the idioms of India? and again, where are the natives who possess the same advantage with respect to the European dialects? if persons of this description are to be found any where in this country, they are in very small numbers indeed.

"Some partial translations of the Scriptures are, it is true, to be found in the country; but in my humble opinion they have entirely missed their object. I have by me a copy of the New Testament, translated into Tamul, executed by the Lutheran missionaries; but the translators, by endeavouring to make it literal, have generally used such low, trivial, and, in many instances, ludicrous expressions, and the style is, besides, so different from that of the Hindoos, that persons unaccustomed to it, cannot (as I have witnessed in repeated instances) read over four verses without laughing at the manner in which the work is executed.

"In my last journey to the coast, I saw a letter on the subject, from a missionary in Travancore, to a person of the same description at Pondicherry, in which were the following expressions:—

"Many hundred sets of the New Testament, translated into the *Malayan* dialect, have been sent to us (without our asking for them,) to be circulated among our Christians. I have perused this performance: the translation is truly piteous, and only worthy of contempt: one cannot peruse four verses without shugging up the shoulders. This large collection of New Testaments now in our hands places us in a very awkward situation: if we leave them to rot in our apartments, we fear to expose ourselves to the displeasure of those who supplied us with them, who appear anxious to have them circulated, and if we follow their instructions on the subject, we cover ourselves with ridicule."

"I remember an instance of the kind, which will not appear foreign to my subject. About twenty-five years ago, the French missionaries, in the province of Sutchuen in China, were earnestly requested by the congregation *De Propaganda Fide* at Rome to translate the Gospel into Chinese, and send a copy to them. The missionaries answered, that as

hasten the epoch of their apostacy, and accelerate the downfall of the tottering edifice of Christianity in India."

the Chinese language did not admit of a literal translation, they had, a long time before, compiled a work in Chinese, containing the history and moral of the Gospel, for the use of their congregations, and that nothing more could be satisfactorily executed on the subject; yet, as the request was urgent, they prepared, with the assistance of their best informed proselytes, a translation of the gospel of St. Matthew, a copy of which they sent to Rome, informing, at the same time, the congregation *De Propaganda*, that the translation of this gospel alone, obtained with the assistance of many well-educated natives, had cost them considerable labour and trouble; adding, that this literal translation differed so widely from the Chinese style, that even their converts would hardly refrain from laughing in perusing it.

"Now, it is not a little curious to observe that what European missionaries, who had passed the greatest part of their lives in China, judged next to impossible to execute even with the assistance of many well-educated natives, an unassisted Armenian, of the name of *Lassar* at Serampore, should imagine himself able to perform, and it is not only the translation of a single gospel he has undertaken,—the whole Bible literally translated by this individual has been emphatically promised by the missionaries to the curiosity of the public." P. 35.

God forbid that we should be thought to discourage the translation of the Scriptures: would that every nation and people of the earth had its version as we have ours: but still let us not forget that when we enter on the work of translation, it is the Word of God that we are undertaking to translate; that Word of which it is written, that *if any shall add thereto, or take from, God shall take away his part out of the book of life*. The most imperfect version may not be without its benefit to the Hindoo; but what may be beneficial for him to receive, may not become the Protestant to give. We may not intend to give an imperfect version; but if we do not take the preparatory steps to secure its perfection, as far as a human work can be perfect, we are scarcely less guilty than if we had so intended. We throw out these considerations out of a real desire

for the advancement of truth. We wish every man success who has truth only in his view, and pursues it by pious, judicious, and truly Christian means: where any others are used, we shall not spare them: no end, however good, can sanctify the use of improper means.

We beg in conclusion again to call the attention of our readers to these Letters of the Abbé Dubois: as Protestants, and still more as members of our pure and Apostolical Church they will be little disposed to admit his conclusions, or be disheartened by his presages; but they will find in them much to awaken their zeal, and excite their Christian interest for the benighted Hindoo; much at the same time to impress them with the necessity of the utmost caution in their work of evangelizing the East; and much to sanction the most pleasing anticipation of success in the adoption of recent measures, which have plainly supplied those deficiencies under which all former missionaries were labouring, and hold forth facilities, which, under the Divine blessing, cannot fail, if steadily pursued, and duly supported, to lead to ultimate success.

Sermons doctrinal and practical.
By the Rev. James Aspinall, A.B.
Curate of Rochdale. 8vo. pp. 320.
Rivingtons. 1823.

The Lord's Prayer considered as a Rule of Conduct, in a Course of Practical Sermons, Preached to a Country Congregation. By the Rev. Alexander Dallas, Curate of Highclere. Author of "*The Country Curate's Offering to his Parishioners.*" 12mo. 262 pp. 4s. 6d. Baldwin & Co. 1823.

Nine Sermons, preached on Several Occasions. By Hugh Wade-Gery, M.A. Rector of Thurning, in the County of Huntingdon, and formerly Fellow of Emmanuel College, Cambridge. 8vo. Pp. 14. 6s. Rivingtons. 1823.

It cannot surely be laid to the

charge of the Clergy of the present day that they are at all backward in writing or publishing sermons. Volume after volume pours forth from the press in rapid succession, adapted to the taste of every reader—to the high and the low, the rich and the poor, the learned and the unlearned. Sometimes we are fearful that their authors will receive no other reward than what the consciousness of having endeavoured to be useful will afford them; at other times we are encouraged at seeing a second, and a third, and yet a fourth edition impressed on the volumes of a Pott or a Berens.

We have now on our table several sets of sermons, which have appeared within a few days of each other. Their merits are different; but we have read none that do not do credit to their authors, and show that our parochial Clergy are alive at their posts, anxious to impress on their flocks the doctrines of our holy religion, and to build on them the superstructure of a pious, and holy, and charitable life.

Mr. Aspinall's volume consists of twenty-one sermons. The most prominent, probably, are those on the character and conduct of Daniel, on the barren fig-tree, on the indissoluble connection between faith and good works, on the doctrine of the ever-blessed Trinity in Unity, and on the history of our Lord from his incarnation to his resurrection. The style is throughout animated, and though somewhat too high for the generality of hearers, yet adapted, we doubt not, to the congregation for whose use the sermons were composed. We select, as a specimen, the following recapitulation of Daniel's character.

"We have now gone through the whole of this beautiful chapter, which for sublimity of description, spirit of narration, variety of incident, and matter of instruction, is, if not unequalled, at all events not surpassed in any history, sacred or profane. We see a man, a stranger in a foreign land nay, a captive in the hands of enemies, rise to the highest offices of the state. Amidst the shock of hostile nations, where-

in the country which had adopted as her own the Jewish prophet, fell before superior power, we find him still, survivor of the wreck, advanced to higher honours, and placed above all the princes and nobles of the land. Mark his example, for it speaks more forcibly to the heart than ten thousand precepts. By merit he had attained his elevated situation, and held it by integrity alone. Though he had gained all the *sweets* of power; (so they would call them, who walk ambition's path;) though he had arrived at that giddy height of grandeur, which has turned so many mortal heads, and worked their speedy fall, yet he remained the same. He did not, because he possessed his prince's favour, abuse that favour, or pervert it to the prejudice of others; but his rectitude was such, that 'the king thought to set him over the whole realm.' He did not in the hurry of business neglect, or in the splendour of prosperity, (as is too often the case,) forget Him, who 'is the author and giver of every good gift,' but regularly offered up prayers and thanksgiving to that God, to whom prayer and thanksgiving are due. In short, neither his duty towards God, nor his duty towards man went unperformed.

"This is the character now held up to imitation. It is true that very few have any probable or possible chance of advancing themselves in the same way as the instance before us, however excellent their conduct, eminent their virtue, or sound their integrity; but all have it in their power by these good qualities to shine in a happier, though more quiet and humble sphere,—to secure the love and esteem of their fellow-men, and what is more, to gain the favour of their God. Though they cannot always acquire the confidence of princes 'by the excellent spirit which is in them,' they may shelter themselves under the protection of the Kings of kings, and through him obtain admission into the realms of joy.

"But it is the piety of the prophet I would particularly set before you,—this piety in prosperity, which is so rarely to be found. When adversity frowns upon us, we all, like the the prodigal, flock to our Father's house and ask forgiveness. It is in *prosperity* that we are put to the severest trial. This is the test,—the touchstone of real virtue; and he, who has stood the proof without corruption, may pass in safety through every other danger, and trust in God, that when the evil hour, which comes on all, shall come, the arm of heaven will interpose and snatch him, like Daniel from the lions' den, uninjured by misfortune's iron grasp." *Aspinall*, 1: 26.

In the course of this sermon Mr. Aspinall draws a comparison between Daniel and Naaman to the disparagement of the latter, which, considering the peculiarity and difference of circumstances in which Naaman was placed, and the parting assurance of the prophet, we think might have been spared.

In those just and forcible exhortations to the full and conscientious discharge of every moral duty, with which Mr. Aspinall concludes his sermons, we could have wished too to have found a more express reference to the great source of our spiritual strength, without whom, in the scriptural language of our Liturgy, "nothing is strong, nothing is holy." In the conclusion of his eighth sermon, however, Mr. Aspinall leaves us nothing to wish on this head.

One other observation we would wish to offer to Mr. Aspinall's consideration. Having mentioned, in p. 277. the retiring of Joseph to Nazareth, he remarks justly,

"Neither had this circumstance escaped the inspired writers by whom it had been said of Samson, in this respect a type of our Lord, 'The child shall be a Nazarene unto God from the womb.'" *Aspinall*, P. 277.

Might not some short explanation of the word Nazar, from which, as their common origin, the votive person separated off from the world to the service of God, and the *remote* village of Nazareth seem to have derived their appellation, be here added with effect? The connection, as the passage now stands, is not sufficiently obvious to the common hearer.

The great recommendation of Mr. Dallas's Sermons is their plainness and simplicity: the style is easy and elegant, and with all its plainness never degenerates into homeliness. The Writer is evidently in earnest: he feels strongly, and is anxious to express himself fully and forcibly. In some instances he has been betrayed into an inaccuracy of expression which we are satisfied that he will thank us for pointing out. Thus he speaks, in p. 28, of God's having purchased us even with the sacri-

fice of *that mysterious portion of his own Divine Spirit*, his only begotten Son Jesus Christ; and in p. 252, of the Holy Spirit's *saving us from the punishment of sin*. In p. 46 there would seem to be some little confusion in the application of the term hallowed to God's essential holiness: "In the first of these senses"—in which *hallowed* signifies to make any thing holy, "God is, ever was, and ever will be hallowed, being sacred and holy in all eternity." God is not in this sense said to be hallowed or made holy: he *is* holy. In p. 147 we twice meet with *pendant*, instead of *dependent*: this is an error almost too trifling to be mentioned; but in adding them we have exhausted our whole quiver of criticism, and gladly present our readers with the following specimen of Mr. Dallas's style, and the manner in which he treats his subject.

"Luke xi. 2.

"Thy will be done, as in heaven, so in earth.

"AFTER having prayed that God's kingdom of grace might be extended in this world, and that his kingdom of glory after this world might be hastened, we beseech God that his will may be done on earth, as it is in heaven. In order properly to understand for what it is we pray in repeating this petition, and what are the exertions which will be necessary to prove that we pray sincerely, we must first endeavour clearly to comprehend what is meant by the will of God.

"The will of God is two fold. It is first contained in his commandments, written by his own finger and delivered to Moses, afterwards made binding to all Christians from the application of them by our Saviour Christ to the rules of his gospel. It is contained also throughout that gospel, clearly expressed in various parts of it, as the different subjects treated draw forth the different explanations of God's will. This is the *revealed* will of God, and is that which is meant in such texts of Scripture as these: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the *will of my Father* which is in heaven *." "If any man be a worshipper of God, and doeth *his will*, him he heareth †." "Be not conformed to this world, but be ye transformed by the renewing of your

* Matt. vii. 21.

† John ix. 31.

mind, that ye may prove what is that good, and acceptable, and perfect will of God †." "This is the will of God, even your sanctification §;" "that ye no longer should live the rest of your time in the flesh, to the lusts of men, but to the will of God ||."

"Secondly, there is a *disposing* will of God, a will of his counsel or providence, which includes his designs and purposes concerning us and all the world; a will by which He orders or permits every thing that happens in heaven or earth. This will of God is variously expressed in Scripture; it is called "the thoughts of his heart," and "his counsel," and "his pleasure," as well as his will; as when our Saviour prayed in Gethsemane, "O, my Father, if this cup may not pass away from me except I drink it, *thy will* be done ¶." So also David means the same will of God when he says, "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations *." Again: Whatsoever the Lord pleased, that did He in heaven and earth ††." So Solomon: "Whatever devices there are in the heart of man, the counsel of the Lord, *that* shall stand ‡." And the disciples, when Paul would go to Jerusalem in spite of the predictions of Agabus, ceased to persuade him, saying, "The will of the Lord be done §§."

"These two kinds of God's will are different in their nature, my brethren; but the petition in my text is equally applicable to, and includes them both. To the first kind, the positively commanded will of God, we must all be *obedient*; and in saying, therefore, in the Lord's Prayer, "Thy will be done," we pray that God Almighty would enlighten our understandings, that we and all mankind may know his will (because unless we know it we cannot perform it), and that knowing it, he would give us grace that we may all obediently and willingly do it. To the second kind, the disposing will of God's counsel or providence, we must be *resigned*; and in saying, therefore, in the Lord's Prayer, "Thy will be done," we pray that we and all mankind, being placed here in a state of trial to prepare us for another life, and being fully convinced that nothing can happen to us without the command or the permission of God, may be fully resigned to whatever circumstance of affliction or distress it may please him to try us with.

"In praying, however, that God's will

may be done on earth with obedience, and may be borne with resignation, our Saviour has added instructions for a certain kind of obedience and resignation. We not only pray that we may obey and be resigned to the will of God, but that *we* may do so after the manner of the angels which surround the throne of God: "Thy will be done, as in heaven, so on earth." We cannot indeed hope to be able to obey and be resigned to the will of God in the same degree as the pure and holy inhabitants of heaven, so long as the taint of corruption clings to our souls along with this fleshy covering. The word *as* in this petition means *likeness*, not *equality*. The inspired psalmist says, "The angels do God's commands, hearkening unto the voice of his word;" that they are "the ministers of God, that do his pleasure *." But although we cannot hope to equal the obedience and resignation of the angels in heaven, yet Christ has desired us to pray that we might possess these virtues after the same manner as those heavenly beings; and we therefore propose their perfect obedience and complete resignation to the will of God as the pattern by which we would have ours formed.

"To reduce this explanation to a few words, which I beseech you, my brethren, to attend to particularly, and to remember as often as you repeat the Lord's Prayer, when we come to that petition, "Thy will be done on earth, as it is in heaven," we mean to ask of God that we ourselves and all mankind may understand his commands as revealed to us in Scripture, and may perform these commands so that we may do nothing to displease Him; and also that we ourselves and all mankind may readily submit to whatever he may choose to put upon us, however apparently afflicting; that we may fully trust in his providence and be resigned to his decrees, so that nothing He does may displease us; and we pray to be thus obedient and resigned in as great a degree as is possible to our human nature, that we may, as much as we can, imitate the obedience and resignation of the angels in heaven." P. 99.

Four out of Mr. Wade-Gery's nine are Assize Sermons; one was preached at Huntingdon at the Archdeacon's Visitation, and the remaining four before the University of Cambridge.

The Visitation Sermon is on Mark xvi. 16. "He that believeth and is baptized, shall be saved; but he that

† Rom. xii. 2.

§ 1 Thess. iv. 3.

|| 1 Pet. iv. 2.

¶ Matt. xxvi. 42.

** Psalm xxxiii. 11.

†† Psalm cxxxv. 6.

‡ Prov. xix. 21.

§§ Acts xxi. 41

* Psalm ciii. 20, 21.

believeth not, shall be damned ;" and Mr. Wade-Gery places this solemn declaration of our Lord in a very just light.

" — " Baptism is that federal compact into which we enter with Christ, when being admitted, upon repentance, into his kingdom, we publicly profess our belief of his doctrine, and our obedience to his precepts, and whence in return, we acquire the privilege of that salvation which is promised in the text.

" The efficacy of Baptism consists in its being a rite ordained by Christ himself as a means whereby we receive *that inward and spiritual grace*, which enables us to die unto sin and rise again unto righteousness. In the times of the Apostles, the celebration of this ordinance was followed by the visible effusion of the Holy Spirit. These extraordinary manifestations have indeed long ceased, but the ordinary and internal influence of that Spirit is yet vouchsafed.

" When man, placed in this world of probation, has performed his utmost, he must, after all acknowledge himself an unprofitable servant. How then if his best actions entitle him to no reward, can he escape the punishment of his wickedness, the chastisement of his weaknesses? By the promise of the text. When judgment should be pronounced against him, he can claim no indulgence from the performance of his own good works : for in his best actions, he can have done no more than his duty, and his evil deeds still call for punishment ; but through the merits and sufferings of Christ, he prays for mercy, nay, he receives it, for we have the promise of One who cannot lie, that he shall be saved. And this salvation consists not merely in the exemption from punishment, but is accompanied by a reward exceeding great, surpassing even the comprehension of man in this his mortal state.

" Such then are the advantages of the Christian. Let us now turn to the other side, and we shall see that even the unbeliever must acknowledge the justice of his doom. *He that believeth not, shall be damned.*

" It may not, however, be superfluous to observe, that they to whom the Gospel is unknown, are not included in this latter clause of the sentence, for, *he that believeth not*, can only be applied to him who has had the evidence proposed to him, and rejected it, and cannot be intended to comprehend those persons, who never heard the name of the Lord Jesus. For *how shall they believe in him of whom they*

*have not heard? And how shall they hear without a preacher?** We may conclude, therefore, from the inherent justice and mercy of God, that those virtuous heathens, who making the best use of that light which nature and reason afforded, were a *law unto themselves*, will be accepted unto salvation. For when St. John assures us, that *if any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins ;* he adds, *and not for ours only, but also for the sins of the whole world†.*

" Those righteous men, therefore, to whom Christ has not been preached, though not included in the promise vouchsafed in the former part, do not come under the condemnation denominated in the latter part of the text, from which they also shall be saved by the death of Christ, through *grace*, and not as of *debt*. But the Christian has a more *sure word of prophecy*‡, the covenant of faith contained in the words, *He that believeth and is baptized, shall be saved.*

" But if any one should hesitate to admit the interpretation for which I contend, the word in the original must put the matter out of all doubt ; for it is not *ὁ δὲ μὴ πιστεύσας*, *he that believeth not*, but *ὁ δὲ ἀπιστήσας*, *he who disbelieveth*, comprehending only those, who having had the Gospel preached to them, reject the terms of salvation there offered, refuse to enter into the covenant to which they are invited, and neglect to avail themselves of the benefits of Christ's precious blood-shedding.

" And this interpretation is further confirmed by remarking, that although the former clause declares, that *he who believeth and is baptized, shall be saved*, yet the latter does not in parallel terms denounce that *he who believeth not, and is not baptized, shall be damned* : so that notwithstanding baptism is a federal condition of salvation, yet the unavoidable want of it does not incur the sentence of condemnation ; nor will the justice of God suffer the omission of this rite, either through the negligence of parents, where the faith of Christ is established, or the incapacity of the party to perform it, where the Gospel has not been preached, to operate in so grievous a manner ; however destitute such persons may be of some of those benefits, which the professed and godly Christian enjoys." *Gery, P. 57.*

* " Rom. x. 14." " † Rom. ii. 14."

" † 1 John ii. 1, 2." " § 2 Pet. i. 19."

4 C

MONTHLY REGISTER.

Society for Promoting the Enlargement and Building of Churches and Chapels.

At the Annual General Meeting, held at No. 32, Lincoln's-inn-fields, (by Adjournment) on Thursday, the 22d of May, 1823, his Grace the Archbishop of Canterbury, in the Chair; the following REPORT was made:—

FIFTH ANNUAL REPORT.

The Committee, at the fifth Annual General Meeting of the Society, lay before the Subscribers, a brief statement of their proceedings during the last year.

They have received seventy-one applications for assistance in that period, to many of which the Committee have not yet given a final answer, being desirous of

further information. Grants have been made in forty-six cases, amounting to 9,489*l.*; and by the aid of that sum, an increase of Church accommodation is provided for 13,797 persons. The number of free and unappropriated sittings is 11,114.

A statement of the transactions of the Society, under different heads, since its first institution, will serve to shew the beneficial results of its operation.

Statement of Contributions to this Day.

Donations £61,282 9 10
Annual Subscriptions.. 630 14 0

The whole amount received has been invested in the Public Funds, and the unexpended part of it is still bearing interest. The sum at the disposal of the Society, has been affected and is subject to alteration from the fluctuation in the price of stocks.

VALUATION OF THE PROPERTY NOW BELONGING TO THE SOCIETY.

Invested in £46,498 5*s.* 2*d.* 3 per cent. Stock, at 75 per cent. £. s. d.

Cash £. s. d. 34,873 13 10

Balance in the hands of the Trustees 708 14

Donations unpaid 429 10 0

1,138 4 7

36,011 18 5

Deduct, to meet Grants paid, for which Warrants have been }
issued to the Treasurer }

1,835 0 0

34,176 18

Grants remaining unpaid

28,605 0

Disposable Balance.

5,571 18

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	4th Report, 1822.	5th Report, 1823.	TOTAL.
	No.	No.	No.	No.	No.	
Applications received	96	74	68	71	454	
	No.	No.	No.	No.	No.	
Not within Rules	2	2	1	6	19	
Grants	64	43	54	46	254	
Withdrawn				6	66	

SPECIFIC HEADS

Under which the Grants were made :	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	4th Report, 1822.	5th Report, 1823.	TOTAL
	No.	No.	No.	No.	No.	No.
Enlarging Parish Church	15		19	12	16	84
Rebuilding, do. with enlargement....	6		3	4		23
Building Chapels	9		3	6		27
Rebuilding do. with enlargement....	3		2	3		12
Enlarging Chapels	5	5	6	7	5	28
Enlarged accommodation from new } Pewing, &c. &c. }		22	9	20	14	74
Building additional Church		2	1	2	1	
	47	64	43	54	46	254

Additions to former Grants, in consequence of further accommodation obtained

13

27

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	4th Report, 1822.	5th Report, 1823.	TOTAL.
	£.	£.	£.	£.	£.	£.
Amount of Grants	13,807	15,540	10,735	13,551	9,489	63,122
Increased Accommodation for Persons	No. 17,700	No. 18,857	No. 13,281	No. 16,891	No. 13,797	No. 80,526
Of which there are Free Sitings	13,459	12,877	10,296	12,764	11,114	60,510

It appears from this statement, that the whole number of applications received, is 454; that 251 grants have been made; that in 27 cases, the Committee have been induced, by offers of increased accommodation, to increase the sums previously voted; and that the total of grants amounts to 63,122*l*. The amount of money actually disbursed on account of grants, is 34,517*l*.; and the remainder of the sum will be paid, as the Committee receive from time to time certificates of the satisfactory completion of the works in which they have been called upon to co-operate.

The Grants in the last year, as well as those made in preceding years, have been of very different magnitudes, varying from 1000*l*. to 30*l*. This circumstance is, in the opinion of the Committee, one among other proofs of the good effects of the institution; for it thus appears, that the Society gives a stimulus both to small and to great undertakings, and affords them proportionate aid.

From those cases in which larger sums have been granted, where works of greater magnitude were to be executed, that of the parish of St. Clement, in the city of Worcester, with an increasing population, may be properly selected. Upon the receipt of this application, the Committee did not hesitate to make a Grant of 1000*l*.; and instead of a small dilapidated fabric, exposed to frequent overflowsings of the Severn, which held only 250 people, and had no suitable accommodation for the poor, the parish has now a spacious Church, built on a healthy site, capable of containing above 800 persons, and with more than one half of its accommodation free. The Rector and the Building Committee attribute the "*accomplishment of this work, under the Divine blessing, to the liberal Grant made by the Society, in aid of the undertaking.*"

The Committee are persuaded that the General Meeting will fully approve the

large grants which have been made in this and other instances, and that they will pronounce them to be a judicious and legitimate application of the funds intrusted to their management.

The Committee are well aware, however, that by such liberal Grants, though they may not waste, they yet must soon exhaust the funds of the Society; but they are also aware, that unless they pursue this system, the objects for which it was instituted will be very inadequately promoted. When they shall have expended the whole amount of the contributions received (which will be at no distant period, probably before the next annual General Meeting,) and when the Committee must either terminate their labours, or make an appeal to the Public for further aid, they feel confident that those, who think the Society has, during its existence, done good service to the country, in proportion to its means, will enable it to continue its beneficial exertions. It has already been instrumental in providing increased accommodation for 80,526 persons, and of this number, the free sittings amount to 60,510. Will not every friend of the Church of England readily acknowledge the utility of such exertions? And can it be supposed that they are no longer necessary, and that all the good proposed at the first institution of the Society has been now accomplished? That which has been done, bears but a small proportion to that which yet remains to be effected*, "for it is plainly deducible from the returns of the population made to Parliament, that to obtain an adequate supply of Church room, nearly a million of the people of England, still stand in need of the aid which it is the purpose of this Society to afford."

* Vide 1st Report.

List of the Parishes or Places to which assistance has been given, arranged according to the order of time in which the Grants were made.

PLACE.	Additional Accommodation.	Number Free.	Sum granted.	PLACE.	Additional Accommodation.	Number Free.	Sum granted.
	No.	No.	£.		No.	No.	£.
Rosliston.....	200	200	150	Nunney.....	400	350	250
Harleston.....	150	150	100	Isley Walton, Par. of }			
Peel.....	200	100	100	Kegworth.....	45	45	200
St. George's Pill, }				Wibsey, Par. of Bradford	500	300	250
Somerset.....	600	600	450	St. Giles, Colchester...	250	170	150
Brislington.....	265	140	200	Berkhamstead.....	600	455	350
Fenny Stratford.....	240	240	195	Clerkheaton, Par. of }			
Horsington.....	200	200	150	Birstall.....	500	300	450
St. Clements, Worcester	550	407	1,000	St. Mary's, Southampton	400	200	250
Bideford.....	230	115	200	Woore, Par. of Muxton,	80	80	10
Sandgate, Par. of }				West Chincock.....	152	84	50
Folkestone.....	600	200	150	Walsall.....	1,173	757	2,000
Wateringbury.....	200	200	140	Serk.....	333	168	400
Basford.....	212	212	200	Machynlleth.....	300	300	400
Uxbridge.....	300	300	200	Overton.....	281	166	200
Colyton.....	480	240	100	Kirkby Wharfe.....	86	43	20
Newton Poppleford.....	100	100	50	Cameley.....	38	38	30
Bonby.....	100	60	50	St. Gluvias Penryn...	140	140	85
Stapleton.....	700	574	500	Brewham.....	350	200	300
Burntwood, Lichfield...	250	140	350	Haverfordwest.....	150	150	50
Whitby.....	600	300	300	Dewsbury.....	310	230	330
Sowerby Bridge, Par. }				Frome (freechurch)...	188	100	175
of Halifax.....	536	268	800	Farnham.....	345	345	200
Rainsey, Isle of Man..	240	140	300	Hylton, Par. of Bp. }			
Hoddesdon.....	800	400	700	Wearmouth.....	427	227	500
Pontypool.....	600	450	350	Liversedge.....	350	350	350
Handsworth.....	450	250	500	Blakeney.....	500	364	110
Ridgemont.....	91	91	100	Swaffham Prior.....	50	50	15
Deal.....	300	300	500	Clipping Barnet.....	165	84	150
Blackpool, Par. of }				West End, Par. of }			
Bispham.....	452	232	200	Fewston.....	150	150	100
Rugeley.....	800	432	800	Church Coniston.....	230	120	125
St. Mary, in Barton- }				Wainfleet, All Saints...	610	400	400
on-Humber.....	406	348	125	Sherborne.....	100	100	50
Ripley, Par. of Pen- }				Loose.....	135	79	100
trich.....	600	400	375	Upper Bullingham.....	70	49	43
Quenington.....	64	64	60	Stoke.....	44	44	20
Dudleston, Par. of El- }				Yecovil.....	200	200	62
lesmere.....	180	180	200	Lower Gutting.....	102	56	60
North Nibley.....	60	60	50	Harwich.....	1,000	1,000	1,500
Worthing.....	200	154	150	Tewksbury.....	500	300	200
St. Michael's, Coventry	1,400	800	1,200	Tunbridge.....	427	308	550
Penley, Par. of Ellesmere	72	48	62	Spoutley.....	100	100	150
Cerne Abbas.....	300	300	150	Holmpton.....	65	65	30
Colford.....	720	400	600	Kettlewell.....	114	71	100
Littlehampton.....	342	174	350	Bethnal Green.....	600	600	350
Newport, St. Woolos, }				Bagshot.....	309	225	200
Monmouth.....	170	170	170	Swinford.....	100	100	50
Oldland, Par. of Bitton,	1,000	900	700	Manningtree.....	345	345	450
Darlaston.....	225	225	36	St. Albans.....	450	450	450
Mitcham.....	555	521	600	St. Botolph, Colchester,	1,200	600	1,000
Godshill, Isle of Wight,	160	160	50	St. Mary-le-Strand...	100	100	50
Blackley, Par. of }				Midhurst.....	133	133	50
Manchester.....	400	200	400	Holt.....	170	140	140
Hinckley.....	346	340	200	North Mundham.....	60	60	50
Waigrove.....	297	150	200	Shepscomb, Par. of }			
Southminster.....	360	250	400	Pauswick.....	60	60	60

PLACE.	Additional Accommodation.	Number Free.	Sum Granted	PLACE.	Additional Accommodation.	Number Free.	Sum Granted
	No.	No.	£		No.	No.	£.
Valdron	50	50	50	Oare.....	220	200	150
Stretford, Par. of }	67	49	75	Fazeley	120	120	60
Manchester				St. Agnes, Scilly.....	80	80	50
Windsor	750	600	750	Petworth	200	120	70
St. Mary-de-Crypt	250	150	100	Bishop Wearmouth.....	800	500	500
Forest of Dean, S. E. }	900	600	500	St. Giles, Reading	685	424	500
District				South Newton	54	48	50
Maresfield	57	50	35	Worth	120	120	50
Lexden	220	330	500	Atherstone	300	300	200
Kenwyn	100	60	50	Rawden	350	175	500
Bulkington	550	300	200	St. Mary's, Nottingham	300	300	500
Groombridge	100	100	100	Heston	256	193	200
Newport Pagnel	200	100	40	Slaughtenford	125	100	100
Whaplode Drove.....	200	130	200	Clare	450	400	100
Harston	50	27	50	Drypool	814	562	500
Christ Church (Hants),	200	100	100	Gildersome	143	143	200
Llangefni	300	150	250	Ecclestone	40	40	50
Merthyr Tydvil	344	282	150	Lund	42	26	50
St. John's, Sunderland,	500	500	200	Sowe.....	181	166	100
Kingsley	206	192	100	Warrington	288	198	100
St. Martin's, Scilly.....	100	100	200	Chapel Allerton	323	162	150
Frant	490	280	350	Lowdham	125	125	100
South Cerney	144	102	50	St. Michael, near }	123	80	150
Basingstoke	144	144	45	Winchester			
Ossett	300	300	300	Leafield	280	250	250
Skelmersdale, Par. of }	140	70	90	Thringstone and Swan-			
Ormskirk				nington.....	450	380	450
South Wixall.....	160	100	200	Hanbury	143	143	261
Buckingham	230	230	25	Littleborough	401	300	300
Calne	781	301	250	North Bradley	850	700	1,000
Southleigh	165	140	80	Crosscrake	70	70	10
Lane End	500	450	800	Cobham	200	134	100
Quinton	130	150	15	Mosley, Par. of }	362	247	250
Caerphilly	50	50	100	Bromsgrove			
Weymouth	800	400	800	Norton	433	333	350
East Teignmouth	400	200	500	Stonnal, Par. of Shen-			
Blagdon	250	250	500	stone	314	178	200
Hemel Hempstead	392	322	150	Fylingdales, Par. of }	142	112	150
Selattyn	100	100	60	Whitby			
Radford	250	125	250	St. Peter's Chapel, }	130	130	30
Buckland Newton	120	120	50	Sudbury			
St. Peter's, Nottingham,	330	264	800	Alston and Dilworth }	509	237	240
St. Mary, Reading	210	110	60	(Longridge Chapel) }			
Ruddington	394	350	500	Bream, Par. of Newland	120	83	100
Wilnecote	482	450	300	Hythe, Par. of Fawley,	459	246	300
Heworth, Par. of Jan- }	800	620	500	Sidmouth	260	160	200
row				Pateley Bridge	365	200	500
Firbeck	114	114	120	Hawkwell	60	60	30
Widcombe	680	370	500	Brierley Hill	700	356	700
Wombidge	300	295	270	Blackford.....	300	200	200
Allendale	401	381	125	Romsey	800	700	450
Deal, St. George's Chapel	201	172	400	Little Wenlock.....	500	500	200
Wrexham	1,550	900	200	Loxwood	137	88	120
Moreton	47	47	50	Lacey Green, Par. of }	444	420	400
Aberford	500	300	150	Princes Risboro' .. }			
Rochester	330	270	250	Heptonstall, Par. of }	1,031	733	1,000
Peppard	100	96	100	Halifax.....			
Jesus Chapel, St. Mary }	222	135	100	Malmsbury Abbey	216	216	350
extra Southampton }				Milton Lilburne	69	69	25
Kingsbury	150	100	100	Farlington	70	70	60
Bryhar, Scilly Is.	94	94	250	Roche	100	100	70
Fishbourn	16	31	50	St. Clement, Ipswich ..	440	350	100

PLACE.	Additional Accom- moda- tion.	Number Free.	Sum granted.	PLACE.	Additional Accom- moda- tion.	Number Free.	Sum granted.
	No.	No.	£.		No.	No.	£.
Natland	160	120	100	St. Mary de Lode, } Gloucester	80	80	50
Ruthin	60	60	50	Padham	229	229	150
Shefford	150	150	150	Holy Trinity, Dor- } chester	217	130	180
King's Stanley	250	125	150	Aston in Edmond ..	160	150	100
Burscough & Latham, } Par. of Ormskirk.. }	1,000	600	500	Bembridge, in the Par. } of Brading	330	290	100
Redcar	700	350	400	Horsham	130	66	50
Huyton	100	100	100	Pembury	60	60	30
Cirencester	250	250	60	Great Ouseburn	120	60	60
Low Harrowgate	400	292	400	Selby	422	322	300
Huntley	105	105	30	River	175	135	120
Charlton King's	220	160	200	Rothwell	804	614	800
Bitton	206	206	300	St. Chad's, Stafford ..	100	100	50
Winkesley	220	195	150	Southend, Par. of } Lewisham	160	80	200
Beddington	92	60	30	Longborough	190	172	90
Walcot, Bath	2,100	1,800	1,000	Burnside	130	70	100
Harrogate	140	85	50	Frimley	450	450	400
Randwick	140	100	100	St. Margaret near Ro- } chester	267	267	200
Milborne Port	400	356	200	Little Hallingbury	50	50	20
Longwood, Par. of } Huddersfield }	500	500	500				
St. Nicholas, Leicester,	1,317	1,317	1,000				
Stockland	100	80	50				
Newchurch	300	180	200				
Nockholt	35	34	34				
				TOTAL	80,526	60,510	63,122

At a SPECIAL MEETING of the General COMMITTEE, held on Thurs-
day, the 22d day of May, 1823,

Ordered,

That the Report made at the GENERAL MEETING of the Society,
be printed; and a Copy thereof, signed by the Secretaries, sent to each
Subscriber.

GEO. BRAMWELL,

Honorary Secretary.

W. JOHNSON RODBER,

Sub-Secretary.

N. B.—Communications from the Country to be addressed, under
cover, to “*Francis Freeling, Esq. General Post-office, London,*” with the
words “*Churches and Chapels*” written in the corner.

ECCLESIASTICAL PREFERMENTS.

- Adamson**, Sandford John Cyril, to the perpetual curacy of *St. Leonard's Padham, Lancashire*; patron, **THE LORD CHANCELLOR**, *ex parte* **LE GENDRE PIERCE STARKIE**, of *Huntroyde, Esq.*
- Barnett**, M. to the rectory of *Ludford Parva, Lincolnshire*; patron, **A. Boucherett, Esq.**
- Barnes**, James, Incumbent Minister of *Silverdale*, to the vicarage of *Warton*, near *Lancaster*; patrons, **DEAN AND CHAPTER OF WORCESTER**
- Barnes**, W. to the rectory of *Richmond, Yorkshire*.
- Barrow**, F. M.A. of *Wadham college, Oxford*, to the vicarage of *St. Mary*, in *Sandwich*; patron, **THE HON. AND VEN. THE ARCHDEACON OF CANTERBURY**.
- Bathurst**, R. M.A. to be Commissary of the archdeaconry of *Sudbury*; patron, **THE LORD BISHOP OF NORWICH**; also, to be Official of the archdeaconry of *Suffolk*; patron, **ARCHDEACON BERNERS**.
- Bedford**, F. M.A. rector of *Belchford*, to the living of *South Ormsby*, with *Ketsby, Calceby* and *Driby* annexed, *Lincoln*; patron, **C. B. MASSINGBERD, Esq.**
- Belcher**, P. M.A. chaplain to Lord Ravensworth, to the rectory of *Heather, Leicestershire*.
- Bromfield**, T. R. M.A. vicar of *Nayton*, to the prebend of *Gaua Major* in *Lichfield* cathedral.
- Brown**, J. to the rectory of *Kiddington, Oxfordshire*; patron, **THE RIGHT HON. LORD DILLON**.
- Coleridge**, G. M. B.A. of *Christ Church, Oxford*, and curate of *Shobrooke*, in the diocese of *Exeter*, to the Prebendal Stall of *Whitchurch*, in the cathedral church of *Wells*; patron, **THE LORD BISHOP**.
- Davis**, J. B.A. scholar of *University college, Oxford*, to the vicarage of *Chepstow*, in the county of *Monmouth*; patroness, **MRS. DAVIS**.
- Eden**, Hon. and Rev. W. M.A. of *Christ Church, Oxford*, to be one of the six preachers in *Canterbury* cathedral; patron, **THE ARCHBISHOP**.
- Edwards**, E. M.A. to the prebend or canonry of *Leighton Bromswold*, in the cathedral church of *Lincoln*; patron, **THE LORD BISHOP**.
- Glover**, G. M.A. to the archdeaconry of *Sudbury*; patron, **THE LORD BISHOP OF NORWICH**.
- Greenall**, G. H. M.A. of *Christ college, Cambridge*, to the rectory of *Moulton, Suffolk*; patrons, **THE MASTER AND FELLOWS OF THAT SOCIETY**.
- Gurney**, Warwick Oben, to the rectory of *Ashton Bottrell, Salop*; patron, **THE RIGHT HON. THE EARL OF DARLINGTON**.
- Hale**, W. H. M.A. of *Oriel College, Oxford*, to be Preacher of the *Charter House*; patrons, **THE GOVERNORS**.
- Jones**, Robert, D.D. to the vicarage of *Bedfont, Middlesex*; patron, **THE LORD BISHOP**.
- Knatchbull**, W. B.D. Fellow of *All Souls' college, Oxford*, to the rectory of *Aldington cum Smeeth*; patron, **THE ARCHBISHOP OF CANTERBURY**.
- Lam**, J. B.A. to the vicarage of *Broed-worthy*, otherwise *Bradfordisworthy*, with the chapel of *St. Pancras, Devon*.
- Mildmay**, C. W. St. John, M.A. Fellow of *Merton college, Oxford*, to the perpetual curacy of *Holwell*, in that city; patrons, **THE WARDEN AND FELLOWS OF THAT SOCIETY**.
- Molineux**, W. M.A. and Perpetual Incumbent of the curacies of *Acton* and *Bednall, Staffordshire*, to the vicarage of *Sheriff Hales, Salop*; patron, **THE MOST NOBLE THE MARQUIS OF STAFFORD**.
- Parry**, F. to the perpetual curacy of *Threapwood*, near *Worthingbury, Flintshire*.
- Robinson**, W. B. M.A. to the rectory of *Littington, Sussex*; patron, **F. F. BEAN, Esq.**
- Rose**, F. M.A. curate of *Bulkington*, and assistant minister of *Bedworth, Warwickshire*, to the rectory of *Woughton, Bucks*, ON HIS OWN PETITION.
- Rycroft**, H. M.A. to the vicarage of *Mumby, Lincolnshire*; patron, **THE LORD BISHOP OF LINCOLN**.
- Sadler**, S. S.C.L. of *Baliol college, Oxford*, to the rectory of *Sutton-under-Brailes, Gloucestershire*; patron, **THE LORD BISHOP OF LONDON**.
- Symonds**, J. to the rectory of *Walcot, Wilts*; patroness, **MISS WROUGHTON**.
- Taylor**, G. perpetual curate of *Stoke by*

Clare, to the head-mastership of *Dedham Grammar School*.

Twisleton, F. S.C.L. and Fellow of *New college, Oxford*, to be one of the domestic chaplains to the BISHOP OF **HEREFORD**.

Unedale, R. M.A. vicar of *Fotherby*, to the vicarage of *Hogsthorpe, Lincolnshire*; patron, **THE LORD CHANCELLOR**.

Vaughan, T. M.A. and chaplain to the Right Hon the Countess of *Antrim*, to the rectory of *Billingsley, Salop*; patron, **THE EARL OF DARLINGTON**.

Wood, J. D.D. to the rectory of *Freshwater*, in the *Isle of Wight*; patron, **JOHN DAMPIER, Esq.**, for this turn only.

Wood, J. P. LL.B. of *Trinity college, Cambridge*, to be one of the chaplains to his ROYAL HIGHNESS **THE DUKE OF SUSSEX**.

UNIVERSITY OF OXFORD.

August 2.

G. Tyndall, Esq. of *Christ Church*, and **B. H. Bridges** and **G. Tierney, Esqrs.** of *Oriel college*, were elected Probationary Fellows of *Merton college*.

August 4.

At the Annual Visitation of *Abingdon School*, **Mr. E. Hawkins** was elected a Scholar of *Pembroke college*, on the Foundation of *Richard Wightwick, S.T.B.*; and **Mr. H. W. Hawkins** was elected a Scholar of the same College, on the Foundation of *Thomas Tesdale, Esq.* as Founder's Kin.

August 19.

Mr. W. R. Williams, B.A. Scholar on **Mr. Michel's Foundation, Queen's college**, was elected Fellow of the same Society.

The annual Welsh Prizes, at *Jesus college*, were this year adjudged as follows:—For the best translation of an English Sermon into Welsh, 10*l.* **Mr. Edward Jones**.—For the best Welsh Reader, 6*l.* **Mr. Robert Williams Ellis**.—For the second best, 4*l.* **Mr. J. James**.

Success of the Wiccannists this Year.—One has gained the University Prize for Latin Prose; six were classed, (viz. three in the senior, two in the second, and one in the junior class;) two gained prizes at *Trinity college, Dublin*; and a tenth got the head prize at the *East India college*, at *Hertford*.

UNIVERSITY OF CAMBRIDGE.

August 12.

The birth-day of our most gracious Sovereign, being appointed for laying

the first stone of the new quadrangle at *Trinity college*, the ceremony took place, attended by all those circumstances of pomp and splendour which belong to so interesting an occasion. His Majesty had previously been graciously pleased to signify to the College, in his capacity of visitor, his royal sanction to this important undertaking, and to accompany that sanction by a munificent donation of *One Thousand Pounds* in aid of the funds for carrying on this grand design, and to appoint the Speaker as his proxy, to represent his royal person in laying the first stone. The ceremony took place at two o'clock, when the academic body, in full costume, proceeded to the ground, and the Speaker having first addressed the Master of *Trinity* on the occasion, stated that the work in question was commenced in consequence of the present edifices of the University being inadequate and insufficient for the reception of the numerous students, who come from every part of the kingdom, with an anxious desire to be received within its walls. The stone was then laid, after which the Master and Fellows gave a sumptuous dinner to about 150 noblemen and gentlemen.

The New Quadrangle is to be called the *King's Court*, by his Majesty's gracious permission.

ORDINATIONS.

July 25.

By the RIGHT REV. THE LORD BISHOP OF WORCESTER, in the Chapel of *Hartlebury Castle*.

DEACONS.—**R. Meredith, B.A.** *Edmund Hall*; **C. Whitcombe, B.A.** and **Adolphus Hopkins, B.A.** *Oriel college, Oxford*.

PRIESTS.—**G. St John, B.A.** and **G. Gilbert, B.A.** *Wadham college, Oxford*; the Hon. **J. Eden, M.A.** **E. Faulkner, B.A.** **J. Furnival, B.A.** and **C. Tookey, B.A.**

July 27.

By THE LORD BISHOP OF SALISBURY.

DEACONS.—**G. W. Jordan, B.A.** *Pembroke hall*; **J. T. P. Coffin, B.A.** *Cains college*; **G. W. P. Paley, St. Peter's college; **M. Devenish, B.A.** *Jesus college*; and **G. R. Gray, B.A.** *Gonville and Caius college, Cambridge*; **R. Messiter, B.A.** *Corpus Christi college, Oxford*; and **G. Attwood, M.A.** *Pembroke college, Cambridge*.**

PRIESTS.—**F. E. Pegus, B.A.** *St John's college, Oxford*; **H. T. Burne, B.A.** and **C. S. Bird, B.A.** *Trinity college, Cambridge*; **A. Macpherson, M.A.** *Marischal college, Aberdeen*; **W. Erle, St. Mary's hall**, and **J. A. Prowse, S.C.L.** *Magdalen*

hall, Oxford; T. Forster, B.A. *Emmanuel college*; H. Good, S.C.L. *Trinity hall*; and M. West, *Emmanuel college, Cambridge*; John Matthew, B.A. *Balioi college, Oxford*; J. Wollen, B.A. *St. John's college*; G. Norris, *Christ's college*; and G. M. Jukes, B.A. *Trinity college, Cambridge*.

• August 10.

In the Church of St. Nicholas, Hereford.

DEACONS.—R. Young, B.A. *New college, Oxford*; C. Neville, B.A. *S. Backler, B.A. and J. Jones, B.A. St. John's college, Cambridge*; W. Lee, B.A. *Brasenose college, Oxford*; W. H. Hill, B.A. *Emmanuel college, Cambridge*; J. Davis, B.A. *University college*; and T. Proctor, B.A. *Jesus college, Oxford*.

PRIESTS.—Hon. J. S. Cocks, M.A. *Brasenose college*; F. B. Twisleton, *New college*; and H. Perceval, M.A. *Brasenose college, Oxford*; H. Hanington, B.A. *King's college, Cambridge*; R. Burn, B.A. *St. Edmund hall*; and A. Jones, B.A. *St. John's college, Oxford*; T. Lavie, B.A. *Magdalen college*; R. Battersby, B.A. and R. Thursfield, B.A. *St. John's college, Cambridge*; and H. I. Lewis, B.A. *Worcester college, Oxford*.

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—At *Newbury*, the rev. G. Mantell, of *Swindon*, to Mrs. Gray.

Died.—The rev. H. Blenkinsop, one of the Minor Canons of *Windsor*, and minister of *Fulmer*.

ESSEX.

Died.—At *Epping*, the rev. J. Currey, B.D. rector of *Thurning, Norfolk*, and formerly fellow and tutor of *Corpus Christi college, Cambridge*. The rectory is in the patronage of the Master and Fellows of that Society.

GLOUCESTERSHIRE.

Died.—At *Stratton*, near *Cirencester*, the rev. T. Boys, D.D. late fellow of *New college, Oxford*, from which Society he held the living of *Radclyffe cum Chagmore, Bucks*.

HAMPSHIRE.

Married.—At *Hambleton*, the rev. W. A. Norton, B.A. of *Alderton, Suffolk*, to Eleanor Douglas, daughter of the late J. Fox, Esq. of *London*.

At *Christ Church*, the rev. R. Waddy, M.A. to Isabella, youngest daughter of the rev. W. Greenwood, B.A. rector of *Culworth, Northamptonshire*.

At *Broxbourne*, the rev. H. Harvey, M.A. of *Christ Church Oxford*, and of

Baling, to Johanna Maria, youngest daughter of the late rev. J. Auber, of *Blaidsdon, Gloucestershire*.

KENT.

Married.—The rev. E. Mannerling, of *Plumsted*, to Mary, eldest daughter of Mr. John Hill, of *Whitechapel*.

LANCASHIRE.

Married.—At *Giggleswick, Craven*, the rev. W. Calcroft, of *Bolton-le-Moors*, to Alice, only daughter of Mr. R. Bagot, of *Lancaster*.

MIDDLESEX.

Married.—At *St. Andrew's Holborn*, the rev. J. Hewlett, B.D. rector of *Hilgay, Norfolk*, to Caroline, third daughter of the late B. Price, Esq. of *Elstree, Herts*.

At *St. Paul's Covent Garden*, by the rev. W. Dolafite, the rev. T. Clare, M.A. Fellow of *St. John's college, Oxford*, and vicar of *Great Staughton, Huntingdonshire*, to Mary Anne, eldest daughter of Mr. Lee, of *King-street, Covent-garden*.

The rev. J. Brooksbank, of *Winkworth's Buildings, City Road*, to Catharine, widow of the late William Ball, Esq. of *High Wycombe*.

Died.—At *Chiswick*, aged 34, the rev. C. Neale, M.A. late Fellow of *St. John's college, Cambridge*.

In *Welbeck-street*, aged 75, the rev. J. F. Browning, D.D. rector of *Titchwell and Summerfield, in Norfolk*, and prebend of *Salisbury*.

NOTTINGHAMSHIRE.

Died.—At *Holme Pierrepont*, aged 79, the rev. J. Cleaver, D.D. rector of *Slingsby*, and vicar of *Crambe, Yorkshire*.

OXFORDSHIRE.

Married.—At *Hambleton*, by the rev. T. R. Welsh, M.A. the rev. P. N. Shuttleworth, D.D. Warden of *New college*, to Emma Martha, second daughter of the late G. Welsh, Esq. of *Hugh Leck, Lancaster*.

At *Warminster*, by the rev. W. B. Cosens, of *Winsley, G. H. Goodwin, Esq. of Queen's college*, to Emily, second daughter of the rev. Dr. Rowlandson, vicar of *Warminster*.

The rev. Francis Orton, of *St. Mary hall*, to Ann, daughter of the late T. Teasdale, Esq. of *Coventry*.

Died.—Near *Leamington*, the rev. C. L. Atterbury, M.A. of *Christ Church*. His death was occasioned by the upsetting of the Sovereign post coach, near that place.

SHROPSHIRE.

Died.—At *Ludlow*, aged 78, the rev. A. Wyldc, formerly curate of *Onibury*.

SOMERSETSHIRE.

Married.—The rev. J. Rclph, rector of *Enford*, to Miss Dixon, of *Everton*, *Lancashire*.

SURREY.

Married.—The rev. J. J. W. Turner, of *Littlehampton*, eldest son of Dr. Turner, of *Chiswick*, to Miss Hawes, of the same place.

SUSSEX.

Married.—The rev. T. Richards, vicar of *Ichlesham*, to Miss Corbette, of *Winchelsea*.

WARWICKSHIRE.

Married.—The rev. W. P. Bagshaw, of *Foleshill*, near *Coventry*, to Anne, daughter of the late rev. J. Sutton, vicar of *Weekley*, *Northamptonshire*.

Died.—At *West Bromwich*, near *Birmingham*, the rev. T. Klyne, B.A. of *St. Edmund hall*, *Oxford*.

WILTSHIRE.

Married.—At *Salisbury*, the rev. H. P. Wyndham, rector of *Little Sampford*, *Essex*, to Catharine Mary, eldest daughter of the late T. Tatum, Esq.

At *Amesbury*, by the rev. F. W. Fowle, the rev. Richard Webb, M.A. of *Queen's college*, *Oxford*, to Mary, youngest daughter of Mr. Selfe, of *Amesbury*.

Died.—At *Little Cheverell*, aged 63, the rev. W. Richards, 28 years rector of that parish.

WORCESTERSHIRE.

Married.—At *Worcester*, the rev. W.

W. B. Yeomans, D.D. Fellow of *New college*, *Oxford*, rector of *Bucknell*, in this county, and of *Warndon*, *Worcestershire*, to Anne, second daughter of the late J. Clifton, Esq. of *Worcester*.

YORKSHIRE.

Died.—In his 81st year, the rev. W. Moorhouse—for more than half a century he had discharged the duties of a Christian Pastor to the Church at *Hughfield*, *Huddersfield*.

At *Malton*, in his 58th year, the rev. W. Smith, M.A. rector of *Brindwell* and *Bransby*.

WALES.

Married.—At *Newport*, *Pembrokeshire*, the rev. T. Davies, Rector of *Sherrington*, *Wilts*, to Miss Pugh, daughter of the rev. Dr. Pugh, late rector of *Newport*.

SCOTLAND.

Died.—The rev. R. Boog, D.D. Senior Minister of the Abbey Church of *Paisley*, aged 78.

IRELAND.

Married.—The hon. and rev. G. Goree, Dean of *Killala*, and rector of *Raheny*, to Maria Bunbury Isaac, widow of the late T. B. Isaac, Esq. of *Hollywood-house*, in the county of *Dorn*.

Died.—At his house, in *York-street*, *Dublin*, at the advanced age of 84 years, the rev. Dr. E. Ledwich, Author of the "Antiquities of Ireland," and other Literary Works, and Member of many of the learned Societies in Europe.

SIERRA LEONE.

Died.—Of the Yellow Fever, after a few days illness, the rev. Harry Palmer, second Chaplain to the Colony.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event is asserted and vindicated. By the Rev. Geo. Holden, M.A. 8vo. 10. 6d.

The Churchman's Manual of Family Devotion; or, a Selection of entire Prayers from the Liturgy, arranged for every Day in the Week on the Model of the Daily Sacrifice of the United Church of England and Ireland: with a Provision for the Optional Use of Responses, and for the daily Recurrence of the Proper Collects throughout the Year. By John Hutchinson, M.A. Curate of *Trentham* and *Blurton*,

Staffordshire. 3s. or on a common Paper 1s. 6d.

The Divine Authority and Political Expediency of Ecclesiastical Establishments: a Sermon preached at the Visitation of the Very Rev. the Archdeacon of *Middlesex*, in the Parish Church of *Ware*, June 3, 1823. By the Rev. J. H. Brown, M.A. of *Emanuel College*, *Cambridge*. 8vo. 1s. 6d.

A Charge, delivered to the Clergy of the Diocese of *Limerick*, at the Primary Visitation, in the Cathedral Church of *St. Mary*, on the 19th of June, 1823. By J. Cobb, D.D. Bishop of *Limerick*, *Ardlort* and *Agadoo*. 8vo. 2s. 6d.

Christ's Presence, a Source of Consolation and Courage; a Sermon preached on Trinity Monday, May 26, 1823, before the Corporation of the Trinity-House, in St. Nicholas' Church, Deptford. By the Very Rev. T. Calvert, B.D. Warden of Manchester, and Norrisian Professor of Divinity in the University of Cambridge. 4to. 1s. 6d. •

A Country Parson's Third Offering to his Mother Church; in Nine Pastoral Sermons. 12mo. 4s.

Seven Sermons on the Course of Christian Life. 1. Human Nature. 2. Youth. 3. Conversion. 4. The Lord's Supper. 5. Sickness. 6. Old Age. 7. Death. 2s. 6d.

Short Lectures on the Baptismal Vow, Creed, and Commandments, intended for the Use of Charity Schools. By a Lady. 6d.

A Sermon preached at the Parish Church of Yately, Hants, August 3, 1823, in Consequence of his Majesty's Letter in behalf of the National Schools. By the Rev. R. Lewin, Perpetual Curate of Yately, and late of Emanuel College, Cambridge. 1s. 6d.^{6d}

A Sermon, preached August 17, 1823, in the Church and Chapel of an extended Parish in the Diocese of Lincoln, in Behalf of the National Society, for the Education of the Poor in the Principles of the Church of England. By a Minister of the Establishment. 1s.

The Character and Obligation of Christian Ministers, a Sermon, preached at the Primary Visitation of the Venerable the Archdeacon of Bedford, in the Parish Church of St. Paul, Bedford, April 8, 1823. Published at the Request of the Archdeacon and the Clergy present. By Thomas Barber, B.D. Rector of Hongton Conquest, Beds; and late Fellow of St. John's College, Cambridge. 1s. 6d.

MISCELLANIES.

Enigmas and Charades, never before printed, with a Preface by the Author, illustrative of the Advantages derivable by the Minds of Youth, from Compositions of such like Character, under proper Regulation and Observance. 12mo. 2s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Miss Benger's Memoirs of Mary Queen of Scots, with Anecdotes of the Court of Henry the Second, during her Residence in France. A new Edition.

Horæ Momenta Cravenæ, or the Craven Dialect, exemplified in Two Dialogues, between Farmer Giles and his Neighbour Bridget: to which is annexed, a copious Glossary of the Dialect of Craven, in the West Riding of Yorkshire.

Seneca's Tragedies, in continuation of the "Regent's Pocket Classics." Edited by Dr. Carey.

The Continuation of Mr. Booth's Analy-

tical Dictionary of the English Language is now in the Press, and the several Parts will be published, successively, at short Intervals. The printing of the Second Part was necessarily delayed for the Purpose of calculating, with some degree of probability, the Number of Copies that would be required.

Preparing for Publication, a Critical Analysis of the Rev. E. Iving's Orations and Arguments, &c. interspersed with Remarks on the Composition of a Sermon by Philonous. Dedicated to the Right Rev. the Lord Bishop of London.

POLITICAL RETROSPECT.

WE are still anxious to defer, to another Number, our notice of the late "Act for amending the laws respecting the solemnization of marriage in England."

In its stead, we beg to present our readers with the following interesting correspondence, which has just appeared in two of the public journals.

Extract from a Letter which has been addressed to the Editor of the Glasgow Journal, by the Rev. Mr. Menzies, respecting Mr. Owen.

Sir,
In reply to the personal and illiberal abuse of which Mr. Owen, of New Lanark, has made my character and conduct the subject, in a

speech delivered at a meeting held in the City of London Tavern, 2nd August, I beg leave to submit to the public the following observations.

With regard to the question at issue between the Presbytery of Lanark and Mr. Owen and his co-adjutors, concerning his prohibition of the use of the Scriptures, I need not say much, as I consider it to be completely and finally settled by the publication of an official statement by the Presbytery. I may, however, take this opportunity of stating, that it is my perfect conviction that the prohibitory order was issued by Mr. Owen—a conviction which has not been at all affected either by the denial of that gentleman at the London meeting, or the feeble and disingenuous attempt to explain the fact away, made by three of the teachers, in a letter published in the *Star* newspaper. Let it be considered, that Mr. Owen took no steps to correct the misunderstanding into which it seems the teachers had fallen, for more than six months after the prohibitory order was issued; and that it was not until his partners, from London, having examined the school, and ascertained the deficiency of the religious instruction given to the children, expressed strong disapprobation; and, it is confidently said, threatened to withdraw from the concern unless he condescended to relinquish the superintendence of the school. It was not until then that Mr. Owen conceived the idea of disowning his order, and shifting the blame from himself to the teachers. What will doubtless appear to the public as not a little strange, and not more strange than important in determining the point in question, is the fact that, a few days before Mr. Owen had recourse to this notable expedient for divesting himself of justly-merited blame, I called upon him at his house, and expostulated with him on the interdiction of the Scriptures; on which occasion, so far from denying, or endeavouring

to explain it away, by alleging misapprehension on the part of the teachers, he justified his conduct, and affirmed that the Bible was a very improper school book.

It has often appeared to me a very extraordinary thing that men whose characters stand so high in the religious world as Mr. Owen's partners, should for so long a time have committed the superintendence of the education of hundreds of young persons, in whom they are interested, to an avowed infidel. With regard to the superior information which Mr. Owen affirms to be possessed by the children, I conceive it to be a mere gratuitous assumption. I know it was the opinion of those who examined the New Lanark school in October last, that there was a great falling off, the children reading and spelling worse than they had formerly done. Except in the acquisition of a few showy things, very well calculated to render them dissatisfied with the station which PROVIDENCE may assign them, there is no school in this neighbourhood where the children are not better taught the principles of religion, and equally well the common branches of reading, writing, and arithmetic. At New Lanark School, as at all the schools in this part of the country, the Scriptures were read every day, without any objections being made, until nine or ten years after Mr. Owen's connection with the establishment. Previously he paid no attention whatever to the school; but about this period he began to show his great aversion to the Bible, affirming that it was one of the worst books that could be put into the hands of children; and endeavouring to make it the subject of ridicule and contempt, he then frittered away the time that was wont to be devoted to the reading of it, and at last prohibited it altogether.

Mr. Owen charges me with feelings of hostility towards him; and the excitement of these feelings he

connects with his gratuitous distribution of wages to the cotton-spinners, during a temporary suspension of the manufacture—the establishment of a store for the supply of cheaper provisions—the cessation of the usual demand in the common market—the loss of trade to shopkeepers—the cure of habits of drunkenness by shutting up ale-houses—and his improvement of the world by circumstances, and not by precepts. I have no feelings of hostility towards the man; but from the time (1st January, 1817) that he declared, on the opening of his scheme, in a speech delivered to the cotton-spinners and others, that the Christian, and all other systems of religion, were false, and that the BEING who formed him had sent him to enlighten mankind, I must confess that I have considered him as a very dangerous member of society.

I have been Minister of Lanark these thirty years, and should be as well qualified as Mr. Owen to judge of the religious and moral character of the people of New Lanark, compared with that of the other inhabitants of the parish; my official situation bringing me into contact with both portions of the population. I do not hold the author of the New View of Society to be a proper judge of the amount of virtue or vice among any assemblage of people; and yet I suspect he has been too successful in imposing on the unthinking by his constant and confident assertions concerning the state of religion and morality at New Lanark. He is perpetually referring to his cotton-mills as exhibiting a complete specimen of the success of his scheme, and wishes this boasted success to be considered as resulting from the adoption of his principles. This is a gross deception. I rejoice to think that there are there many exemplary Christians, whose principles and hopes are too well fixed to be influenced by any thing which Mr. Owen can say or

write. But fears may be justly entertained lest the younger part of the people should imbibe his loose and accommodating principles. I trust, however, that I shall experience the co-operation of parents and guardians, instructors of youth, and other teachers, in counteracting the influence of his pernicious opinions. His views and schemes I conceive to be a mere bubble, blown up by unbounded vanity, elevated and supported by the breath of a few admirers and adherents—and the sooner it is hurst the better for himself, his friends, and the world.

I remain, Sir,
your most obedient servant,
WM. MENZIES.

Lanark, 18th Aug. 1823.

*Copy of a Letter from Miss Howell
to the Rev. Mr. Menzies.*

Lanark, Oct. 26, 1822.

Rev. and Dear Sir,

In regard to the report of Mr. Owen's having prohibited the Holy Scriptures, during the week days, in his school, I can only simply state the circumstance as it occurred: previously taking leave to observe that, when in London, Mr. Owen invited me to his establishment at New Lanark. I stipulated with him that I was to have the unreserved use of the Bible, as in all other institutions which had been consigned to my care.

Shortly after my coming here, however, Mr. Owen expressed his disapprobation of my practice of directing the children to commit portions of Scripture to memory; and, with regard to the junior class, he insisted upon the removal of books containing passages of Scripture; remarking, that it was wrong and unjust to pre-occupy the attention and other faculties of *children* with subjects which were beyond their comprehension, and that they would be better employed in merely spelling.

In the early part of March, Mr. Owen had some conference with the

male teachers, relative to their discontinuing to teach the Assemblies' Catechism in future, except Sabbath days; and also confining the use of the Scriptures to the same periods of time. Shortly after Mr. Owen's departure for England, the head-master (Mendell) finding me occupied, as usual, in giving biblical instruction to my senior class, he informed me that I was trespassing a rule laid down by the Proprietor before he left home, prohibiting the use of the Bible except on Sabbath-days, there being no time for it in the week, since the introduction of lessons on natural history. I replied, in the hearing of all the class, that what I was engaged in was matter of conscience; that I would not desist in obedience to any human authority; and that if Mr. Owen forfeited his promise to me, and forbade my teaching the Bible, I would at once quit the situation, deeming *that* no safe place for Christians, from which the "Word of God" was expelled!

After the dismissal of the children, the other male teachers corroborated what the head-master had communicated to me; and I learned farther that one of them *had* actually discontinued letting his class read the Bible, and himself and brother had ceased to use the Catechism, except on Sabbath-days.

I remonstrated strongly with them on the subject, stated the course I had resolved to pursue, intreated them to consider how peculiarly they were bound to be faithful to the duty of religious instruction, since it was, beyond all other means, to its reputation for piety that their country owed its good name and prosperity as a nation, and the individual success of its sons wherever they had emigrated.

The reader who had put way the Bible after this applied to Mr. Clegg for permission to let the boys read the Bible, once or twice a-week, as usual, which permission was immediately granted. But no attempt

has been made to teach the Catechism again, except in the Sabbath Schools.

The report of the children being partially deprived of the use of the Sacred Volume having excited a great deal of uneasiness, Mr. Owen was in consequence much displeased; insinuating that it was a fabrication of some persons, with intent to counteract his plans, by exciting popular discontent against him. So, as his order had been communicated to three persons before it reached me, I requested that they might be summoned and examined, when they distinctly recapitulated the facts relative to what had occurred, respecting Mr. Owen's having told them that "after the commencement of the lessons on natural history, the children would not have time for Bible and Catechetical instruction, which must therefore (if the teacher chooses to teach them) be confined to the Sabbath-days."

I have thus, dear Sir, endeavoured to give you as explicit a statement as I could furnish, consistent with brevity.

I remain, with due respect,

Rev. and dear Sir,

Your most obedient servant,
HARRIET HOWELL.

MINUTE OF THE PRESBYTERY OF LANARK.

*Extracted from the Records of the
Presbytery of Lanark.*

Lanark, August 14.

Which day the Presbytery of Lanark proceeded to consider the propriety of taking notice of the calumnious accusations brought against their official characters and conduct by Robert Owen, Esq. at a meeting held in the City of London Tavern, 29th July and 1st August; and also by Mr. Owen, jun. in a letter published in the *Edinburgh Star*, 10th June last.

The Presbytery are fully aware of the fluctuating and flexible nature of what Mr. Owen designates the *science of circumstances*, and of the

facility experienced by its adepts of extricating themselves from difficulties, by bold averments, or denials, though these should not be quite accordant with facts.

The countenance and co-operation which he experiences in England, at public meetings and public dinners—the subscription of liberal sums for enabling him to make experiments in building parallelograms; and particularly the reported speech of a shrewd and sagacious lawyer in the House of Commons, (alas! very much at variance with the real state of things at New Lanark) indicate the existence of much deception and much delusion.

The Presbytery of Lanark takes the opportunity of expressing its astonishment and regret, that he should have been so successful in imposing upon gentlemen of rank, talents, learning, and worth, both in England and Ireland, by his constant appeals to the state of the population at New Lanark, in point of comfort and moral conduct.

That several good regulations are established for the management of the concern, for increasing the comforts of the people, for preventing them from dissipating their earnings by acquiring habits of drunkenness, for supplying them with wholesome vires, and other necessities, though at prices more than sufficient to remunerate the proprietors, cannot be denied. That there are at New Lanark many good Christians totally unacquainted with, and uninfluenced by the demoralizing principles openly avowed and disseminated by Mr. Owen, is also readily granted. But, at the same time, the Presbytery must take the liberty of expressing their further conviction, that, were a number of people to be selected at random from its eleven parishes, equal to the population of New Lanark, were their respective characters to be strictly scrutinized, and a fair comparison instituted, the amount of vice at

New Lanark, as well as at any other large manufacturing establishment, would greatly preponderate. There is one species of vice very prevalent, illicit intercourse between the sexes, as the parish records abundantly testify, which frequently comes under the cognizance of the Presbytery, but which is not recognized or checked as such by the principles of Mr. Owen.

The Presbytery have sufficient evidence for believing, that the moral state of the population of New Lanark at present, compared with what it was when the establishment was under the management and direction of the late excellent Mr. David Dale, has not received any improvement. Indeed this cannot be expected under the superintendence of Mr. Owen, who professes to be of no religion hitherto embraced by the world, nor can the Presbytery be surprised that he should throw out abuse against them, who has so unceremoniously vilified the management of that pious and benevolent man, his late father-in-law.

If Mr. Owen had applied and confined his powers to devising and executing practicable plans for ameliorating the external condition of the working classes, whether employed in manufactories or otherwise, he would have deserved all the applause for disinterested benevolence which he seems eagerly to court, and which many seem willing to bestow. But after adopting and zealously propagating the wild dreams of Godwin concerning the perfectible and irresponsible nature of man, and a community of property, privileges, and enjoyments, and making *these* the basis of plans for apparently ameliorating, but in fact deteriorating the condition and character of the human race, it is high time for the wise and the worthy to withdraw their countenance and support from his chimerical plans and projects for recreating human society.

The Presbytery have no wish to obtrude advice where it is not asked, and where it is not likely to be received; otherwise they would counsel Mr. Owen to relinquish the study of the *science of circumstances*, and to engage in pursuits more suitable to his powers, and more useful to the world and himself.

In conclusion, it is proper that the world should be undeceived with regard to Mr. Owen's bold assertions, concerning the result of the experiment which he boasts of having made. No other experiment has been made upon the people there, than has been made upon the people of London by his harangues and publications. Much imposition has been practised upon the public by a perpetual reference to New Lanark mills, for a proof and illustration of the success of his schemes, and of the actual commencement of "New Society." A dangerous experiment indeed would have been made, but for seasonable interference, to suspend entirely religious and moral culture, and to give the children a smattering knowledge of some showy things, for the sake of display before strangers. It is needless to say how unfit children, educated in this way, would be for acting their part as useful members of "Old Society."

BIBLE SOCIETIES.

The following letter from the Bishop of Limerick was read at the meeting of the Kerry Auxiliary Bible Society, held at Tralee, on Thursday, 21st inst.

See House, Limerick, Aug. 18, 1823.

"Sir,

"I have had the honour to receive your letter of the 9th inst. conveying the desire of the Committee of the County Kerry Auxiliary Bible Society, that I would become their patron. I beg leave to say, that while I respect the motives which actuate the friends and supporters of the Bible Society, I have not hitherto been conscientiously able to become a member of it; and am, therefore, obliged to decline the honour of presiding in the Auxiliary Society of the county. I wish it, however, to be understood that in thus declining, I am not under the influence of any controversial or party spirit. There are questions on which honest men, having the same object ultimately in view, must differ; and the question of the Bible Society is, in my judgment, one of them.

I have the honour to be Sir,

Your very faithful and

obedient servant,

JOHN LIMERICK."

NOTICE TO CORRESPONDENTS.

We can assure our Correspondent "G," that the Letters (or rather the substance of the Letters) signed "*Redivivus*," were written neither by a Jesuit nor an Idolater, but by a plain Parish Priest of our own Church, long since gone to his reward—a man of great simplicity, piety, and learning, and much respected in his time. He published some Dissertations, now but little known; and it was from these, *on no common recommendation*, that the Letters in question were compiled.

We thank "S. M." for his communication, but would suggest his working it up into a Pamphlet, and publishing it on the spot, where the evil of which he complains, exists.

H. W. D. has been received.

THE
CHRISTIAN
REMEMBRANCER.

No. 58.]

OCTOBER, 1823.

[VOL. V.

RELIGION AND MORALS.

THE CHRISTIAN'S PROGRESS.

ST. LUKE i. 6.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

It is ever a strong inducement for us to become religious ourselves, when we behold the beauty of religion exemplified and shewn to be practicable in the conduct of others. The corruption of our nature, acting in a contrary direction, prevents this inducement from having its full force; yet it has its force, especially during the ingenuousness of youth; and we may justly calculate on, and avail ourselves of its beneficial effects in our public instructions. Scripture has done this very largely; and has recorded with extraordinary minuteness the conduct of Abraham, Joseph, Samuel, and David, and numerous other worthies under the Old Testament, not merely with a view of preserving the history of the times in which they lived, and tracing the progress of divine love towards effecting the gracious purpose of man's redemption, but of presenting for our imitation a succession of faithful and virtuous examples, that might come into the aid of precept, and stimulate us to the attainment of those graces with which these worthies were so eminently adorned. The same course is pursued in the New Testament. Our blessed Lord is presented to our view in all the endearing majesty of spotless innocence and

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unwearied goodness: He walks before us, that we may the more readily "follow his steps." His disciples were plainly men of unblemished character. To Nathaniel our Lord bore this high testimony, "Behold an Israelite indeed, in whom is no guile." St. Paul in the presence of the assembled multitude said of himself, "Men and brethren, I have lived in all good conscience before God unto this day." The forerunner of our Lord was "a burning and a shining light:" and of his aged parents it is carefully stated "that they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Example has a peculiar weight; and is often found to prevail, where precept has ceased to affect. In the hope therefore that under the divine blessing it may on the present occasion prevail with yourselves, I shall endeavour to lay before you a picture of habitual righteousness in the ordinary progress of a Christian, tracing his steps from the cradle to the grave, from the holy font of baptism to that everlasting happiness, which awaits him in heaven through the atoning merits of his Redeemer. I shall consider him to have been possessed from his early years, and to have availed himself through life of all those spiritual advantages which God has in his goodness provided for us.

Born of parents, themselves righteous before God and believers in

the effectual atonement of the Lord Jesus Christ, the Christian whom I am proposing to your imitation, comes into the world, and enters on his state of probation under circumstances for which he can never cease to be thankful. By nature he is still, as every other descendant of fallen Adam, "a child of wrath;" weak in choosing, and still weaker of himself in performing what is good; inclined to evil, and exposed to the power of the devil. Great therefore is his happiness in being naturally born of Christian parents in a Christian land; for they will avail themselves of the gracious provision of the Almighty, and bring him, whilst yet a babe, to the holy font of baptism, that he may be born a second time to a new and spiritual life; and through the inward grace therein bestowed, of which that baptism is the outward sign and means, may be spiritually washed from the impurity of sin, and made a child of God, and therefore restored to his favour; a member of Christ, and therefore possessed of every Christian privilege; and an inheritor of the kingdom of heaven, and therefore encouraged, as he grows up, to trust in, and obey the Lord his Redeemer. This his early dedication to God, under whose wings how can he but rest safely?—this his enrolment among the soldiers of the Lord Jesus Christ, and participation in the benefits of the Christian covenant, is to himself an earnest of those other blessings that are to mark his future course, and to his parents a matter of holy joy, and devout encouragement for them to persevere in their work of love. They leave the font, rejoicing in the thought that they have been made by God the instruments of adding another subject to the kingdom of the Redeemer; and fully resolving to watch over this tender plant of grace, that it may spring up and become a great tree, whose branch may reach to heaven. Under their

pious, judicious, and zealous care his early propensities are watched; his good feelings are tempered, cherished and improved; his evil inclinations are checked in the bud; his mind is formed, and strengthened, and fed with sound and wholesome instruction adapted to his years; and above all, the principles of that faith into which he has been baptized, and the substance of those duties that result from this faith, are plainly and fully, and deeply impressed on his heart.

It is in this point that parents too generally fail; and yet what can be more important? Does not the real happiness of the child depend upon it? Let the parent teach his child whatever else he pleases: let him unfold to his young and inquisitive mind the wonders of creation; let him strengthen his experience by the history of past ages; let him kindle his imagination by the warmth of poetry, or adorn his mind or his person with the most elegant accomplishments: let him fit him to bear his part in the common affairs of life, and understand thoroughly the business or profession, which he is hereafter to follow: all this is excellent; but still there is something far better remaining; and if the parent has neglected to inculcate with this the wholesome doctrines and practice of religion, the least that can be said is, that he has mistaken the real interests of his child; he may have made him, in common language, a good man of the world, but he has forgotten to make him, what is far better, a good Christian. "This ought he to have done, and not to have left the other undone."

The Christian, whose progress we are following, is supposed to have fallen into wiser and better hands. His are parents, who feel too deeply the value of religion to themselves as a guide and reward, not to be most studiously anxious to secure its blessings for their child. He grows up from his earliest years with a deep sense of the presence

of God, and his accountableness to Him for every thought, and word, and deed. He is regular in his prayers, at first kneeling at the feet of his parent till the pious habit has been formed, and subsequently by himself, morning and evening. He is unable to mention the time when he did not pray to God: it is sanctified among his earliest recollections; he may have often prayed thoughtlessly, often only formally, but still he has always prayed; prayer has ever ushered in, prayer has ever closed his day. The same is true of his sense of God's presence. He is unable to mention the time when he did not feel it. He may have thought not upon it, he may have acted against it, he may have presumptuously slighted it; but still the sense has ever remained, and remains too deeply impressed in his youth to be ever eradicated, and constantly reviving under the kind and faithful admonitions of the parent or the friend. When he has offended, he has been instructed to ask forgiveness at the moment; and at night he remembers this and every other transgression in his prayers, and begs the pardon of God, through Jesus Christ; for whose sake he is taught, and easily comes to feel that God will alone pardon him, or give him this or any other blessing. He attends his parents to Church, is taught to read and understand the word of God, and joins his family at their accustomed devotions; thus acquiring gradually with his increasing years, a settled reverence for the Sabbath, for the Scriptures, and the holy services of Religion, mixed up and associated with the attachment that he bears to his family.

In the discharge of the duties of childhood and youth, he is distinguished among his fellows for his exemplary conduct. He acts on those principles that have been carefully impressed on his mind. He is dutiful to his parents, for he thinks on the commands and promises of God; he

is kind, open-hearted, and generous to his companions, doing to others as he would have them do to himself; humble, attentive, and obedient to his superiors, sincere and honest in his dealings, full of emulation and industry in his studies, in his amusements ardent and delighted. In all this he has the admonition, the approbation, and example of his parents to check, reward, and encourage him. He beholds in their conduct those very precepts embodied and exemplified, which have been so diligently impressed on himself; nor, young as he is, does he fail to remark, in the respect which they receive from others, and the happiness which they appear to enjoy in themselves, that *verily in keeping of God's precepts there is great reward*. To please God and his parents, and advance himself in those pursuits, which their parental kindness and wisdom have chalked out for him, is his highest ambition and delight; and in this way his early youth is spent, not without its faults, not without its transgressions; who can be without these? yet in such a manner as clearly evinces in the general tenor of his conduct, in his sorrow when he has done wrong, and in his increased exertions afterwards, that a sense of duty is uppermost in his heart.

As he advances towards the years of discretion, care is taken to ground him more thoroughly in all the important points of religious doctrine and practice; the Catechism of his Church is duly explained; the Scriptures, in the parts which are most calculated to impress his mind, and be understood by him, are put into his hands, that he may read, learn, and digest their meaning; and more is taught him and more may generally be taught, of the highest and most mysterious truths of our holy religion, than parents are often inclined to allow, or on trial would find to be possible, and most beneficial. Shall we attribute this unwillingness on their part to a want of conviction in them-

selves of the necessity and importance of these truths; or to an ignorance of what these truths are, and on what grounds they rest? Certain it is, whatever be the cause, that the same parent, who would reply fully to his child on any subject of art or worldly science, will be yet silent altogether on these. But where is the difficulty of teaching the very child that God is angry whenever he sins; that he will not forgive him unless he is sincerely sorry for his fault, and resolves and really tries to amend; nor even then, but for the sake of a kind and gracious person, who is ever interceding for him, and for whose sake alone God does forgive him. That this person is the Son of God, who came down from heaven, and was born as a little child, and grew up, and became man, and died a wretched death on the cross, that God might not punish those who really endeavour to do their duty, are sorry where they have done wrong, and believe that the Son of God, even the Lord Jesus Christ, did die on the cross for their sakes; that to enable him thus to believe and thus to act, there is another kind and gracious person called in the Scriptures the Holy Spirit, or the Comforter, who is ever ready to put good thoughts into his heart, and to prevent him from going astray, and to make him really sorry for his faults, and to enable him to fear God and keep his Commandments; and that these three persons, who are thus kind and watchful over him, are that one great God, to whom he daily prays, whom he loves and fears, and with whom all good people shall live for ever in happiness hereafter—where, I say, is the difficulty of teaching a child this? he can comprehend what these several positions mean; he can comprehend the practical encouragements which may be drawn from them; and what more can the wisest amongst us attain unto?

To the Christian then, whose progress we are following, the whole

counsel of God is carefully unfolded, as it is revealed in the Scriptures of truth; and at a fit age he appears before the assembled Church, in the presence of the Bishop, and declares his unfeigned assent to all the truths of the Gospel, and his resolution by God's grace to live according to them, and die in the faith of them. He receives the benediction of God's minister, and departs in the humble assurance that God hath strengthened him, and will "daily increase in him the manifold gifts of his grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true holiness, and will fill him with the spirit of holy fear then and for ever." And having thus publicly declared himself to be a Christian, and taken upon himself his baptismal vows, he hastens, in obedience to the dying command of his Saviour, to kneel at his table, there to commemorate and shew forth his atoning death, and feed by faith on the flesh, and drink the blood of the Son of man.

Thus he stands, "having his loins girt about with truth, having on the breast-plate of righteousness, and his feet shod with the preparation of the Gospel of peace; bearing in his hand the shield of faith, and on his head the helmet of salvation; wielding the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Clad in this heavenly panoply of grace, he goes forth to the work whereunto he may be sent. Be his situation high or low, he labours diligently to discharge his duty therein, habituated from his earliest years to make a conscience of all his ways, and duly availing himself of all the appointed means of divine grace.

There are, that will here remind us of the necessity of a new birth, of conversion, of conviction of sin, of experience, and I know not what

other hard terms, in which men are pleased to wrap up the plainness of Christian duty. God forbid that I should withhold from you ought that the Scriptures require. A new-birth is necessary, and our Christian was spiritually and newly-born in his baptism. Conversion is necessary, if by this is to be understood a hearty and steady desire to turn from every sin, and fear and obey God; but this from his earliest years he has been taught, and has endeavoured, however imperfectly, still to do. Conviction of sin is necessary, if by this is meant a knowledge that sin is most hateful to God, and that its deserved punishment is so great, that nothing but the blood of the Son of the Most High God can make atonement for it; but sin has ever been presented to him in this light; he has ever thought upon it in this light; and it is this view of it that has been the ground of his bitter sorrow, whenever he has been betrayed into the commission of it. An inward experience is necessary, if by this is intended, a heartfelt sense of God's mercies towards him through Christ: but this is no more than what every good Christian must ever feel, and what he has felt, through his whole life, and rejoiced in with joy unspeakable, and full of hope. If more be intended, may we not justly fear that the user of the term has exceeded the bounds of sober and useful piety? Religion is not enthusiasm; it is a warm, practical, habitual disposition to fear God and keep his commandments; to trust in the atonement of the Lord Jesus Christ, and the assisting graces of the Spirit; and to look forward to the kingdom of heaven as the end of our earthly pilgrimage. Let a man feel this in soberness as strong as he pleases; but let him not make feelings, but practice, the test of true religion. "By their fruits ye shall know them." It is these fruits springing out of a pure heart, and a good conscience, and faith unfeigned, that the Christian in question

endeavours by the grace of God to bring forth.—He has done so,—he still continues to do so. Occasions may have arisen when he has felt these truths more forcibly than at other times; but still he has always felt them so as more or less to act upon them; and this, after all, is the true way in which to feel them. In the several relations of life, as a child towards his own parents, or as a parent towards his own children; as a husband, a friend, a neighbour, a subject, and a man, he considers what the duties are that attach to each relation; he searches the Scriptures for information, and then endeavours with God's grace to shape his course accordingly. In doing this, he thinks that he most comes up to the wishes of his divine Master, whose whole life was manifestly intended to make men better, as his death was to secure their everlasting happiness. In secret he strives to subject his will to the will of God: in public he lets his light so shine forth before men, that they may see his good works, and glorify his Father which is in heaven. "Wherever the ear heareth him, it blesseth him; and when the eye seeth him, it beareth witness unto him." His aged parents mark his burning and shining course; it gilds the evening of their days, and is a solace to their declining years.

And now his own life begins to wear apace, and draw towards its close. The end of his earthly labours is at hand. Behind, is the life that he has past; before, the kingdom of heaven seen through the valley of the shadow of death; through this valley he must pass, ere he can reach it; but Heaven's glorious portals are already seen with the eye of faith, and faith bids him humbly hope, that they will be opened for him through the merits of his Redeemer. His contemplation of the past, his prospect of the future, and his reflections on both, cannot be better expressed than in the words of one, whose life

was more harassed than what falls to the lot of most men, but whose conduct seems to have been the reality of what I have been attempting to describe.

"I have lived," said this true Christian, "to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men, yet if thou, Lord, be extreme to mark where I have done amiss, who can abide it? And therefore where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, O Lord, let it not be terrible, and then take thine own time. I submit to it. Let not mine, O Lord, but let thy will be done."

With such pious, holy, and humble thoughts as these, and with fervent prayers to Him that never for-

saketh his faithful servants, does our Christian support his soul in its last moments. He disposes of all his worldly affairs, and the world is gone from his thoughts. He bids adieu to the objects of his affection, and prays them so to live that they may meet together in heaven. He rests wholly, for his own entrance thither, on the atoning merits of his Redeemer. And the last words that tremble on his lips, are, "Lord Jesus, into thy hands I commend my spirit."

Such, under the divine blessing, may be the life and death of every man that has been baptized into the faith of Christ, educated in the nurture and admonition of the Lord, grounded well in the doctrines and precepts of the Gospel, encouraged by the piety of parental example, regular in his participation of the divine ordinance and careful by the grace of God to walk habitually in the commandments of the Lord. *Blameless* shall he be found in the day of the Lord; accepted as blameless, and justified in the sight of God through the atoning merits of the Lord his Redeemer.

C.

BIBLICAL ILLUSTRATIONS.

1 Sam. xviii. 6.

"ALL the large cities in Hindostan contain sets of musicians and dancing girls, under the care of their respective sharennas, who are always ready to attend for hire at weddings and other festivities; or to finish the evening entertainment of the Europeans and natives; and many of them accompany the Asiatic armies to the field. The singing-men and singing-women mentioned by the aged Barzilai, and the daughters of music that we read of in the sacred pages, as well as in the ancient poets, re-

sembled these characters in Hindostan. The women of Israel came out to meet David and Saul dancing to instruments of music, and complimenting. Saul with having slain his thousands, and David his ten thousands. The choristers of Palestine resembled those in India; who now celebrate a prince, or general, in the same manner at a festival." *Forbes's Oriental Memoirs.*

Gen. xlv. 22.—St. Matt. xxii. 11, 12.

"It is not so much the custom in India to present dresses ready made to the visitors, as to offer the materials, especially to Europeans: in

Turkey, Persia, and Arabia, it is generally the reverse. We find in Chardin that the kings of Persia had great wardrobes, where there were always many hundred habits, sorted, ready for presents; and that the intendant of the wardrobe sent them to those persons for whom they were designed by the Sovereign: more than forty dress-makers were always employed in this service. In Turkey they do not attend so much to the richness as to the number of dresses, giving more or fewer, according to the dignity of the persons to whom they are presented, or the marks of favour the prince would confer on his guests: thus in primeval times, Joseph gave to each of his brethren changes of raiment, but to his favourite Benjamin he gave three hundred pieces of silver, and five changes of raiment. Among the honourable distinctions conferred by a Persian monarch on Mordecai, he ordered him to be clothed in his own royal apparel: the same honour was granted by the king of Babylon to Daniel, who, for his excellent wisdom, was commanded to be clothed in scarlet, and to have a chain of gold about his neck." *The Same.*

Isaiah xlvii. 13.

"A troublesome set of people in that part of Gugerat, were the soothsayers and astrologers, who have very great influence over the minds of millions, who, more or less, believe in unlimited predestination. Such, no doubt, were the sorcerers mentioned by the prophet. "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from the things which shall come upon thee! They shall not deliver themselves; they shall wander every one to his quarter; none shall save thee!" Such persons abound in all parts of India," *The same.*

Ezek. xxxiii. 30.

"The Gate of Diamonds, or eastern portal at Dhuhoy, has been particularly described; as also the custom of the inhabitants, to repair thither to enjoy the fresh air, and verdant shades without the walls. There they met their friends every morning, and talked over the news of the day, a subject the Indians of all denominations are fond of: the same remark, by Pococke and Russell, illustrates this passage in Ezekiel "the children of thy people are talking concerning thee by the walls and at the doors." *The Same.*

ECCLESIASTICAL HISTORY.

No. 21.—*Henry the Third.*

(Continued.)

THE Preaching Friars have been already mentioned among the instruments by which the Papal power was established in England, and the treasures of this country transferred to Rome. The introduction of this new order of clergy, bears so remarkable a testimony to the state of that age, and produced such striking effects in future times, that it deserves to be more particularly considered.

When Augustin re-established Christianity in Great Britain, he and other Prelates, his companions and

successors, were the immediate dependents upon Rome, as well as the principal promoters of religion and knowledge. They were supported with all the influence of the Papal See; and the Clergy of the Cathedral Church became the established Clergy of the land. In process of time, the Prelates cast off their allegiance to the Pope, and ceased to serve in the more sacred cause to which they had been called. They resembled a body of ecclesiastical grandees in constant attendance upon their king, rather than parochial instructors of a Christian people, or Apostolical missionaries to a heathen land. The disciples of St.

Benedict succeeded with no great difficulty, to the place which had been forfeited by the Bishops. Monks became the favourite servants of Rome. The monasteries were filled with learning, zeal, ambition, and intrigue; and their tenants gradually usurped the duties, the power, and the possessions of the Episcopal and Parochial Priesthood. At the accession of Henry the Third, these Monks had fallen into disrepute. They no longer enjoyed the confidence of the Pope, the Prince, or the people. The two former oppressed them cruelly, and were resisted with some spirit, and much pertinacity. The latter had formed too correct an idea of their conduct, character, and instructions, to follow them any longer as infallible guides. In this state, the corruptions of the Church must have been speedily brought to light, and reformed, had they not been protected by a new and thicker veil. In civil affairs, the spirit of the age, if not popular, was, at least, anti-despotic and aristocratical. In religion, the *Albigenses* appeared, from time to time, in various parts of Europe, and proved that popery had not engrossed all hearts. The Emperor Frederick the Second, made head successfully against the whole power of Rome. And had he been supported on this side of the water by a William, a Henry, or an Elizabeth, had the Pope relied exclusively upon his standing troops, had not a new ally appeared in the person of St. Francis of Assize, our forefathers might have escaped three centuries of ignorance and superstition. In nothing more were the politics of Rome more admirably adapted to ensure success, than in the readiness with which she accommodated herself to every change. She never relied with romantic obstinacy upon worn out weapons; but seized each new implement as it presented itself to her acceptance. The Bishops, the Monks, the Friars, and the Jesuits, were by turns her instruments and

her dupes. Latterly she has wanted the opportunity or the skill to supply the place of these ancient supporters. If no opportunity has occurred, it is a proof that the world is grown wiser; if, as others think, Rome *might* avail herself of the assistance of modern fanaticism, her abstinence is an unequivocal symptom of weakness, apathy, and ruin.

The writers who speak least favourably of the Minorites and other Friars, admit the great merit of their founder St. Francis of Assize. Of noble birth, and ample fortune, well grounded in theology, and general literature, he renounced all the pleasures and honors of the world, assumed the cowl and hair shirt, and devoted himself to a voluntary and perpetual poverty, went bare-foot, mortified the flesh by continued watching and fasting, and preached on every Sabbath and festival, and on all other convenient occasions to the people. The Pope, after some delay, confirmed the new order, which St. Francis had formed, approved of his rule, and authorised him to preach wherever he pleased. After a short resistance upon the part of a wicked generation, the authority of St. Francis took firm root in Italy; but whether it originated, as the historians assure us, in a certain miraculous congregation of crows, and other birds, who listened attentively to his discourses for the space of three days, and by so doing, excited the emulation of the inhabitants of Rome, or whether it was produced by the ardour and talents of the Friar, seconded by the ignorance and consequent superstition of his human hearers, is a point which moderns will easily decide. His order spread rapidly over Italy and Europe. His followers went out in bodies from the cities and principal towns, preaching the word of life to the ignorant rustics and villagers, and many of them joining the crusaders, and endeavouring to convert the Saracens, obtained,

without difficulty, the crown of martyrdom.

The Pope's instructions to his new servants, are remarkable for their wisdom and even piety; and it is to be lamented that he did not continue to furnish similar instructions. They were exhorted to promote an increase of religion, not to supplant its present ministers; to teach by decent and lowly deportment, rather than by railing and harshness; not to despise or upbraid those that lived more sumptuously, and wore better apparel than themselves; judgment against such persons was to be left to Him that knoweth the heart; and the preachers were to be contented with a strict observance of their own voluntary poverty. Excessive humility, clothing itself in high-sounding language, was to be considered a certain symptom of secret pride. They were forbidden to preach against individuals, or to reveal confessions. It was their first duty to preserve and cement the peace of the Church. They were to conduct their enquiries into the crimes of the people in such a manner, as might not conduce to their extension. It was not their duty to cast sinners into the pit of despair; but rather to raise them to spiritual hope. Affording a constant example of humility and lowliness, they were neither to extol their own rule, nor to vilify and disparage that of the other religious orders. They were not to aspire to privileges and dignities to the detriment of other men; nor were they to preach without being invited, or give advice where it was not relished or desired. These were the primary conditions imposed upon St. Francis. They were embodied in his Rule, and solemnly ratified by the Pope. It was to a short and partial observance of them that the Friars were indebted for their success. It was a long continued and total neglect of the objects of their original incorporation, which has brought down upon them universal condemnation.

REMEMBRANCE, No. 58.

The first unjustifiable step which the Minorites are accused of taking in England, was the fraudulent erection of an altar, and the secret celebration of mass. They proceeded to hear confessions, and give absolutions without the consent of the parish priest. They pretended that it was a special object of their order, recognised and approved by the Pope, to confess and absolve those persons who might blush to reveal their sins to their own pastor, or might fear the severity with which he would punish them. This irregular proceeding was connived at by the Pope. The people were assured, that no order was holy or estimable, except that of the Minorite Friars. The more ancient Monks were forced gradually to give way. The *Franciscans* became the counsellors and ambassadors of princes, and the secretaries of "our Lord the Pope." Their subdivisions and quarrels afforded ample proof of the reality of their high-flown pretensions. The *Preachers* claimed a higher rank than the *Minorites*, and founded the claim upon their own dignified title, and upon the humble designation of their competitors. The *Minorites* appealed from this play upon words to their stricter, and therefore more holy rule, and the contest carried on with learning, zeal, and bitterness, did not fail to scandalise the general herd of spectators, and appeared especially improper to the eclipsed and dispirited Benedictines. They revenged themselves in the person of Matthew Paris, by the following description of Minorite offences. In his account of the transactions of the year 1243, he observes, that during the three or four hundred years, that Monckery has existed among us, there has been no such headlong degeneracy and corruption, as the order of the Minorites exhibits. Twenty years have barely elapsed, since they built their first houses in England, and now they emulate royal magnificence. Sumptuous and

daily increasing edifices, exhibit their incalculable wealth. The poverty professed in their Rule is at an end. The great and the rich are never permitted to die without receiving their most sedulous attentions, and the consequence is highly injurious to the regular Priesthood. They extort confessions and secret testaments, and recommend themselves, and none besides. Devout persons think they cannot be saved, unless they place themselves under the direction of *Preachers* and *Minorites*. New privileges are incessantly sought after. In the courts of kings and statesmen they are counsellors, companions, treasurers, and match-makers. They execute all Papal exactions. In preaching they either flatter or revile: in confessing they either reveal the secrets entrusted to their confidence, or harshly and improperly condemn the penitent. The *regular* orders established by the Fathers, the orders, for instance, of St. Benedict and St. Augustin, they despise and depreciate. Even the *Cistercians* they pronounce uncultivated, ignorant, and *semi-laic*; the Black Monks they hesitate not to call gluttons and worldlings.

This is the declamation of a Bene-

dictine Monk; and some allowance must be made for the prejudices of his order; but it is impossible to escape from two conclusions, hostile alike to the antient and the modern votaries of the convent. The Minorites owed their triumph to the irregularities and inefficiency of the primitive Monks, and lost no time in imitating their example. Matthew Paris did not perceive that the events which he relates could never have come to pass, while the Benedictines and Cistercians did their duty. The weapons of the Franciscans were learning and eloquence. They roused and pleased a people which had been long deprived of spiritual instruction and religious reproof. The novelty of preaching was its irresistible charm. And to say that the power thus acquired, was abused, is no sufficient answer or apology on the part of those by whose neglect it was obtained. The Friars filled a very important post, which the heedlessness or folly of their predecessors had left unoccupied; it was a post which commanded the whole religious arena, and the shame of forsaking it, which they too speedily incurred, is not less than that of having permitted them to obtain it without a struggle.

LIVES AND ANECDOTES.

The Life of Thomas Morton, Bishop of Durcsmo.*

If the birth places of most noble and victorious Princes, or the cities where they put off their princely ornaments, submit-

* Compiled from "The life of Dr. Thomas Morton and late Bishop of Durham, begun by R. Baddeley, Secretary to his Lordship &c.;" 1669: and from a Summary Account of his holy Life and happy Death." By John Barwick, D.D. 1660.

ting their mortal bodies to the earth, their common mother, may be accounted an honour to such places; then may this observation justly add some reputation unto him, whose life I undertake to publish: for he was born in York, that ancient city, on Tuesday, the seventeenth day of March, in the year of our Lord 1564, and was the sixth child of nineteen, born of one wife unto Mr. Richard Morton, a religious, wise, and well-governed gentleman (mercator and alderman of that city) in the most happy and prosperous

reign of Queen Elizabeth, of famous and never-dying memory. His mother also, whose maiden name was Elizabeth Leedale, was a gentlewoman of very good family, descended from the Valvasours, on her mother's side.

He was put to school to learn the English elements, in the same city, (so soon as his tender age permitted) And after a small time was sent to the free school of Halifax, in that county, under one Mr. Maud, then schoolmaster there; and after a competent time he was found fit for the University, and was accordingly placed a student in St. John's College, in Cambridge, whereof then was master that incomparably learned Dr. William Whittakers* (whom but to name is enough,) unto whom, in a short time, he became known, and by him was encouraged in his studies. He had two learned tutors successively, Mr. Anthony Higgons, long after Dean of the Collegiate Church, of Rippon, in Yorkshire, and Mr. Henry Nelson, afterwards rector of Hougham, an unwearied preacher of God's word there, where he lived to see this his pupil to be Bishop of Duresme.

Now, after he had sufficiently performed such acts and exercises, as by the statutes of the house were required, he orderly took the degrees, first of bachelor, next of master of arts in the University, and was after that elected fellow of the college, Dr. Whittakers being his worthy fautor and promoter, and not long after he became logic lecturer of the University, which office he discharged to his exceeding commendation.

Being now of mature years (his own inclination being promoted by the Holy Spirit of God) he was admitted unto the sacred order of deacon, and the next year of priest, by the right Reverend Father Richard Howland, Bishop of Peterborough, in the year of our Lord 1592 and 1593. And having continued in the University about five years longer, he was, by God's all-seeing Providence, called into

his native country, for his provident father had at that time sought out and procured a good parsonage for him, called Long Marston, where he spent his time, as a good pastor, in the diligent preaching of God's word, unto his parishioners there, and sometimes in other neighbouring places, especially where they most stood in need of spiritual comfort and instruction.

In which place, whilst he was incumbent, he brought thither two learned and hopeful scholars, Mr. John Price, and after him Mr. Matthew Levet, sometimes his pupils in St. John's; the latter afterwards Prebendary and Sub-Dean of the Collegiate Church of Ripon, a most painful and learned preacher, and a careful overseer of that Church and flock committed to his charge and government, upon whom afterwards he collated a good prebend in the Church of Durham, when afterwards bishop there.

At this time, viz. 1598, Mr. Morton was called upon to take the degree of Bachelor in Divinity in St. John's College, in Cambridge, when both by preaching and disputing in the schools (*pro gradu*) he performed his task so learnedly, to his great commendation, that he was not only held worthy of that degree, but of an higher, which in due time followed.

In the year 1602, he was made choice of by the right Hon. Ralph Lord-Eure, (who by Queen Elizabeth was selected lord ambassador to the Emperor, and King of Denmark,) to attend on him for one of his chaplains, Mr. Richard Crakanthorp, that exquisite divine, was the other, who long afterwards proceeded Professor of Divinity in Oxford, and among other learned books which he published, the last was his *Vere Cygnus Cautio*, that laborious and elaborate answer to the Archbishop of Spalato, then a renegade in religion, his *Constium Reditus*, which he indigitated *Defensio Ecclesie Anglicanae*. In this travail, Mr. Morton having leave to pass further into high Germany, there he saw and saluted some of the Jesuits' colleges; and amongst sundry others, that of Mentz, and had conference together in certain points of religion.

In this voyage, and chiefly at Frankfort upon the Moene, he furnished himself with such variety of learned books (whereof many were Pontifical writers) as upon his return home became very useful to him for his study, and in the exaration of such learned works, in controversies agitated betwixt us and the Papists, which in succeeding time he wrote and published, even almost during life,

* Bishop Hall thus speaks of him in one of his letters. "Next unto Fulke, followed that honour of our schools, and angel of our Church, learned Whittakers, than whom our age saw nothing more memorable: what clearness of judgment, what sweetness of style, what gravity of person, what grace of carriage was in that man! Who ever saw him without reverence, or heard him without wonder?"—*Bishop Hall's Letter to Mr. William Bedell, Dec. 1. Ep. 7.*

Being returned into England, he became chaplain to the right honourable and noble Lord Roger Earl of Rutland, on whom he sometimes attended at Belvoir Castle.

In the year 1603, fell that great and funebrious sickness of the plague at York, whereof some thousands died, but the poorer sort of the infected were turned out of the city, and had booths erected for them on Hobmoor, near unto the city; for whose comfort and relief, in that fatal extremity, Mr. Morton often repaired unto them from Marston, to preach unto them the word of God, and to minister consolation to their languishing souls, having withal provisions of meat carried with him in sacks, to relieve the poorest sort withal. But, as often as he went thither, he suffered not any servant to attend him, but himself saddled and unsaddled his horse, and had a private door-stead made through the wall of his study (being the utmost part of the house) for prevention, lest he might bring the contagion with him, and endanger his whole family. This was one of the works of mercy and charity.

About this time he was made choice of by the right honourable the Lord Sheffield, then Lord President of York, to confer and dispute, in points of religion, with one Mr. Young, a Popish priest, then prisoner in York castle, and one Mr. Stillington, a gentleman of that persuasion, which conference was held before his honour, and the learned counsel, in the manor-house of York, where were also present many of the knights and gentry in the county. The main point which was controverted and disputed of was, *The Pope's Infallibility of judging*; in the handling whereof his adversaries were so gravelled and confounded, that Mr. Morton won the reputation of an able divine, and acute disputant. This disputation was never hitherto published, but is in their hands who may let it see the light now, especially that both parties are defunct.

In the year 1604, he took his journey to London, where, by the encouragement of the right reverend and vigilant Bishop of London, Dr. Bancroft, who about this time was translated thence to the Archbishopric of Canterbury, he published his first labour, entitled, *Apologia Catholica*, Part I. and dedicated it to the said Archbishop his noble patron: and about this time the most reverend Father in God, *Toby Matthew**, Lord Archbishop of York,

that famous preacher, conferred on him a good prebend in that metropolitical Church, for his greater advancement and furtherance in divine studies.

And now intending to go forward with the second Part of his *Apologia*, he was for a time constrained to supersede; for in the nick of this time fell out that most horrible and execrable Gunpowder Treason, which yet, by the mercy of Almighty God, was even miraculously quashed, and overthrown. Whereupon Mr. Morton published a little tract, which he entitled, *Dangerous Positions and Practices for Rebellion*; proving, out of the Jesuits, and other Pontifical authors, that they forged and maintained those positions of the now Church of Rome, which were the grand work of treason, and rebellion against all princes of sovereign powers, who had renounced and shaken off the Romish yoke.

This being past, he published the second Part of his *Apologia Catholica*, anno 1606, dedicating the same to King James, of ever happy memory, a Prince of incomparable knowledge in all kind of good learning. But having now raised a nest of pernicious hornets about his ears, by the publishing of this tract, who manifested their pernicious malice and gall against our Church, by those violent and stinging pamphlets which they thrust out and dispersed, this caused Mr. Morton, not long after, to write and publish his *Full satisfaction concerning a double Romish Iniquity, viz. Heinous Rebellion, and more than Heathenish Equivocation*: which book was written in answer to their *Moderate Answer*, as they called it, whereof Mr. Robert Parsons, the Jesuit, was the supposed author. And this book likewise Mr. Morton dedicated unto King James.

In the year 1606, he took the degree of Doctor in Divinity in Cambridge, where then disputed against him in the Schools, that learned, mellifluous, and dexterous disputant, Dr. Thomas Playfer*, the

facundiâ, et docendi assiduitate reverendis-
simum." He died in 1628.

* A celebrated preacher in his time, several of whose sermons were printed between the years 1616 and 1621, and nearly related to John Plaifer, B.D. author of a valuable work entitled, "Appello Evangelium for the true doctrine of the divine Predestination concord with the orthodox doctrine of God's free grace, and man's free will," republished in the Churchman's Remembrancer, vol. i.

* Camden speaks of him as a man,
"Virtutum et pietatis ornamentis, eruditâ

Lady Margaret's Professor in that famous University, till 1609, where Dr. Morton so learnedly and worthily carried and demeaned himself in that disputation, that the Professor perorated in his just praise these words—*Laudent te Libri in portis, &c.* In this commencement Dr. Morton preached in St. Mary's (*pro gradu*) upon that place of Holy Scripture, Gen. iv. 16. *Then Cain went out from the presence of the Lord, &c.* At the same time Dr. John Overall *, the reverend Dean of St. Paul's, London, the King's Professor of Divinity, adorned him with the scarlet habit and ring, which are used on those solemnities, for completing the degree of Doctor in Divinity.

Not long after the deanery of Gloucester fell void by death, which, upon Archbishop Bancroft's commendation to the King, was conferred upon Dr. Morton. About which season, travelling towards Gloucester, by Oxford, the act there being then kept, he was welcomed and highly esteemed by that thrice learned and famous Dr. John Reynolds †, President of Corpus Christi College, and with much academical honour, incorporated Doctor in that famous University, where he was likewise much honoured by many other learned Doctors there, as Dr. John King ‡, Dean of Christ Church, that most powerful

preacher, his ancient friend, afterwards the most worthy Bishop of London; Dr. Ayrey, the learned Provost of Queen's College; Dr. Aiglonbée, Head of Hart's Hall, and with many other learned and religious Doctors.

At which time there disputed (*pro gradu magistri*) that hopeful scholar Mr. Daniel Featley, Fellow of Corpus Christi College, who carried himself so quickly and learnedly in his disputing, that he was very much admired and applauded, among others, by Dr. Morton, for his singular ability in the performance of that exercise, as he most justly deserved. And indeed afterwards he became a most able divine, and singular disputant, as was well known to many that were able to judge; yea, and Dr. Smith (who, by the Pope's negative bounty, was afterwards made the titular Bishop of Chalcedon,) felt the weight of his arm, and of those great abilities wherewith God had enabled him, when as Dr. Featley, being chaplain to Sir Thomas Edmonds, knight, his Majesty's ambassador legier to Henry IV. the French king, he disputed in Paris before a select company of English, and divers others, with the said Dr. Smith, in sundry points of religion, to the overthrow and confusion of his adversary. This Dr. Featley was ever after in high favour and esteem with Dr. Morton, who was his great benefactor. But since, alas! is dead that learned divine; but when, and where, posterity may with just grief record *. Yet in testimony of his singular love, and the reverend affection which he bare to Dr. Morton, he wrote and published, among many other elaborate pieces, a learned book, which he dedicated to Dr. Morton, then Bishop of Durham.

Whilst Dr. Morton was Dean of Gloucester, it pleased the Right Hon. the Lord Eure, Lord President of Wales, to nominate and assume him to be one of his Ma-

* Afterwards Bishop of Norwich; author of the "Convocation Book, concerning government, in opposition to the principles laid down in the famous book of Parsons the Jesuit, published under the name of 'Dollman;'" (Bishop Burnet's History of his own Times, vol. ii. p. 212.) one of the translators of the Bible, and the writer of that part of our Church Catechism, which treats of the Sacraments. Born 1559, died 1619.

† "Dr. Reynolds is the last not in worth, but in the time of his loss; he alone was a well-furnished library, full of all faculties, of all studies, of all learning. The memory, the reading of that man were near to a miracle."—*Bishop Hall, ut supra.*

‡ James I. used to style him "the King of preachers," and Lord Chief Justice Coke often declared, that he was the best speaker in the Star-Chamber, in his time. He was so constant in preaching after he was a Bishop, that he never missed a Sunday, when his health permitted. He was made Bishop of London in 1611, and died in 1621.—"A man," says Walton, "famous in his generation."

* For notwithstanding his true and known worth, he was exuted (in the late destructive times) of his ecclesiastical preferments, and amongst many others, imprisoned in the Lord Peter's house, in Aldersgate, London, where falling very sick, at last he had leave to take fresh air in the country, where, after a short time, he expired, April 17, 1645, on the very day when he was to have returned to his confinement at Peter-house. His family name was Fairclough, which he exchanged, for what reason is not known, to Featley.

jesty's council for the marshes of Wales; which dignity he enjoyed whilst dean there; in which deanery succeeded him that most learned divine and writer, and excellent man, Dr. Richard Field.

Now within three years, viz. 1609, was vacant the Deanery of Winton, by the preferment of Dr. George Abbot, afterwards Archbishop of Canterbury, from that deanery to the Bishopric of Coventry and Lichfield. To the which deanery he was designed by the king's most gracious favour, with the congratulation and furtherance of his best friends in court, especially of that incomparably learned prelate, Dr. Lancelot Andrewes, then Bishop of Ely, his Majesty's great almoner. And about this very season Dr. Sibrandus Lubbertus, professor of divinity at Francker, in West Friesland, wrote a learned tract in Latin against the Arnimian faction, then much prevailing in the Netherlands, which book he inscribed to Dr. Morton, Dean of Winton; for which honour the dean returned him many thanks in a Latin epistle, wherein he refuted those heterodox opinions which were then on foot.

About this time he wrote that elaborate and learned work which he intituled, *The Appeal*; and almost at the same time was vented, by Mr. Brierley, priest, his book called, *The Protestant's Apology*; but known it was that he had ploughed with Dean Morton's heifer (or book), then in the press at London; yet he was as quickly answered by the dean, at the same time, so much as especially concerned the doctrinal part thereof.

This task of writing this last book was imposed upon him by that vigilant prelate, Archbishop Bancroft; and the examination of the testimonies of the authors quoted in his *Appeal*, was committed unto Mr. Thomas James, that indefatigable and laborious keeper of the public and famous library in Oxford, and to sundry other learned divines of that university, but was afterwards finished in his private library in the deanery house of St. Paul's, London, where he then resided; Dr. Overall, his reverend friend, being dean there. At which time he was sought out and acquainted with that truly noble and bountiful knight, Sir George Morton, of Dorsetshire, his faithful friend and cousin, descended of the most venerable family of Archbishop Morton, who was in his time famous for the happy uniting of the two royal houses of York and Lancaster.

Near unto this year, 1609, Dr. Sutcliffe, the Dean of Exeter, began the

founding of a college near Chelsea, in Middlesex, which was to consist of a certain number of fellows to be employed, chiefly for the answering of such books as the popish priests should disperse, for the impugning of the orthodox and true religion established in the Church of England. Of which fellows the first named were, Dr. John Overall, Dean of St. Paul's, London; Dr. Thomas Morton, Dean of Winton; Dr. Richard Field, Dean of Gloucester, &c. with other learned and religious divines; which college was to be endowed by his Majesty with good lands in Chelsea, then in reversion, after a few years; and with four farms in Devon, which Dr. Sutcliffe gave, to the value of 300*l.* per annum, besides other endowments conferred thereupon by the said Dean Sutcliffe, for that religious use. Yet for the advancement of that pious work, it was further held necessary, to obtain his Majesty's gracious favour for the deriving and conducting of a stream of water forth of the river of Lea, unto the eastern parts of the city of London, for the behoof of the inhabitants there dwelling, and for the benefit and furtherance of that pious work. Whereupon those fellows agreed on Dr. Morton to make a Latin oration to his Majesty, which he performed at Theobalds, in the privy chamber there. Which speech being ended, to his Majesty's great content, he was graciously pleased to grant their most humble request; and rising up from his chair, he openly declared, *that that College should go forwards*, &c. such then was the judgment and resolution of that pious and judicious King.

Near unto this season, anno 1610, was held the Convocation at St. Paul's, London, of the chief divines in the province of Canterbury, where and where Dean Morton was chosen to preach the *Concio ad Clerum* in St. Paul's Church, whose text was Matt. xv. 13. *Vos estis sicut terra*; by the preaching whereof he obtained such favour and estimation, that the Prolocutor's place in the ensuing Synod, was by common suffrage cast upon him. But he modestly declined it, on purpose that a reverend friend of his might be adorned with that dignity.

And about the same time, there was a great fear fell upon the inhabitants dwelling under the south side of the Cathedral Church of St. Paul's, London, which was to be repaired *à fundamentis*; and that therefore, upon King James's command, all their houses were to be pulled down from the east unto the west end of the

said Church, which motion did so amaze and terrify the trunk-makers and other tradesmen, whose mere livelihood consisted in their trades and houses; that in that woful case, they repaired unto Dr. Morton, then lodging in the Deanery of St. Paul's, and earnestly besought him to take their lamentable condition into his Christian thoughts, and be a means unto his Majesty to reverse that woful doom. Whereupon the Dean took the boldness on him to address a letter to his sacred Majesty, wherein he most humbly beseeched him to take their miserable estates into his Majesty's most pious and princely consideration, who were the *living temples of the Holy Ghost*. What effect that letter took, I know not; this I am assured of, that those houses stood unmoved; yet the repairs of that Cathedral advanced, until the late irreparable fire, anno Dom. 1665, which destroyed and consumed that ancient city of London, together with that venerable pile, the Cathedral Church there.

A little before this time came out of France that lamp of learning, both divine and human, Monsieur Isaac Causabon, who at his first arrival was lodged in the Deanery of St. Paul's, where Dean Morton then sojourned, with whom was contracted that firm friendship and community of studies betwixt him and Dean Morton, which, during life, was never interrupted. This phoenix of learning being after deceased, his true friend Dr. Morton, being then Bishop of Duresme, did at his own charge, in memory of one so dear, learned, and loving a friend, erect that marble monument over his place of sepulture, in the south isle of St. Peter's Church, in Westminster, with verses thereon affixed on the tomb, which were composed by Dr. Thomas Goad, that most learned and famous divine.

And here I must make mention of Dr. Abrahamus Scultetus, who, anno dom. 1612, came into England, chaplain to the most illustrious Prince and Palsgrave, Frederick, Elector; and also Monsieur Deodati*, the learned Professor of Divi-

nity at Geneva, and Monsieur Peter du Mouline*, that famous preacher and writer, whom his Majesty made Canon of Canterbury, with sundry others, who much rejoiced in Dean Morton's acquaintance, bewixt whom was maintained a friendly

expecting that famous commonwealth would have shaken off the yoke of papal tyranny; then I say, as it is verily believed, Richard Deodati, to give his countrymen an insight of the darkness wherein they lived, and to win them, if possible, to embrace the protestant religion, began or hastened to finish up this great work, in polishing and perfecting which, in several editions, he hath laboured ever since. A man adapted to this weighty service, of great industry, as having written the Scriptures twice over with his own hand, as we are credibly informed. And considering his rare natural parts, his holy life and conversation, his continual and indefatigable pains in the study of divinity, what may not be expected from him to which nothing can be thought unattainable. His last Italian translation of the Bible, with Annotations therein, was printed in 1641, with many large additional notes; which copy I then translated and printed in 1642: and, in 1644, he began to print a French translation, with many thousands of additions in the annotations, and finished it in 1646, which copy I have carefully and exactly followed, and wholly inserted throughout the whole Bible in the second edition."—*Translator's Preface*.

* Born 1568, at Vexin, a great opposer of the Jesuits and the papacy, and a strenuous defender of the protestant faith. At twenty years of age he came to England, when he became a member of Christ's college, at Cambridge: after a residence of four years he went to Holland, and was chosen shortly after to fill the chair of philosophy at Leyden, where he had among his disciples Hugo Grotius. In 1599 he went to Paris, to be minister of Charenton, and chaplain to Catharine of Bourbon, the sister of Henry IV. where he stood between her and all the arts and arguments of the papists to convert her. In 1615 James I. invited him to England, and at his departure presented him with a prebend in the Cathedral Church of Canterbury. His frequent disputes with the Jesuits, and insensibility alike to their arguments or their promises, drew on him their hatred, and the respect of the protestant churches. He died in 1658, at the advanced age of ninety. He was the author of several works.

* Author of "Pious Annotations upon the Holy Bible, expounding the difficult places thereof, translated from the original Italian into English, by R. G. London. 1651." "These annotations were first written in Italian, by a reverend protestant divine of the Church of Geneva. They were begun about that time Pope Paul the fifth quarrelled with the Venetians, in the year 1606, all christendom then ex-

About this time, by King James's appointment, Dr. Morton answered a book which was written by Cardinal Bellarmine, dedicated to the Prince of Poland, and entitled, *De Officio Principis Christiani*, which answer Dean Morton dedicated to our most noble Prince Charles, entitled *Causa Regia*; and, for the Prince's use, it was consigned into the hands of Mr. Murray, his Highness's tutor, who promised that it should be the Prince's task, to read it over in the then ensuing progress.

During the time of his continuance in this Deanery of Winton, he was, amongst many others, most intimate with, and beloved of, Dr. Arthur Lake*, Master of St. Crosse, near Winchester, a reverend and religious divine, afterwards Bishop of Bath and Wells, Dr. John Harmar, the learned Warden of Winchester College, Dr. Nicholas Love, then schoolmaster, after Warden there, and other worthy divines.

At his coming from Winton, he preached a sermon in the Cathedral Church there, when he took his leave of that learned and pious assembly, upon those words of Samuel, 1 Sam. xii. 3. *Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken any bribe to blind mine eyes therewith?*

And having now continued about nine years Dean of Winton, it pleased his sacred Majesty to make choice of him to govern the See and Bishoprick of Chester, anno Dom. 1610, being at that time much infested by perverse non-conformist ministers. But this designation and nomination of him came by an ἀντιπρόταση (as he called it) in a letter which he wrote to one he then favoured, in these very words—*I see it hath pleased God by his providence, not to suffer me to remain in the dale, wherein I could willingly have spent my days (had there not been an ἀντιπρόταση in it) and to set me upon a*

hill, I pray God, as a true light for the good of souls, &c. For, as in his former dignities, he was most free from ambitious prolling and seeking; so was he as innocent from the touch of expecting, or so much as desiring those preferments which after followed, and which were most freely conferred on him by those two most gracious princes, King James and King Charles his son.

But when he stood designed Bishop of Chester, a great one, who shall here be nameless, cast an undeserved aspersion upon Dean Morton unto the King, viz. *that he was not fit to be a Bishop, for that he had spoiled one of the best Deaneries in England, &c.* Which false calumny was cast as a block in the way of his advancement to a bishopric; wherewith being made acquainted, he was of necessity to clear himself of so foul and undeserved an aspersion, which he did, by communicating the same unto his brethren of the Chapter of Winton, who unanimously testified under their hands and seals, that Dr. Morton had been the best Dean that ever had been in their times; and some of them were very old men, and had long enjoyed their dignities in that Cathedral Church, as Mr. Browne, Mr. Barlow, Mr. Harward, &c.

So then this black cloud of obloquy being dispelled, he was consecrated Bishop of Chester, at Lambeth, in the province of Canterbury, by delegation from the Archbishop of York, in whose province Chester is, wheré were present many noblemen and gentlemen of the Court; but chiefly, a nobleman of Poland, who had the education of Prince Rodzivil's son (this

a sentence for penance was pronounced, he did very warily or never allow of any commutation for the offence, but did usually see the sentence for penance executed, and then as usually preached a sermon of mortification and repentance, and did so apply them to the offender that then stood before him, as begot in them a devout contrition, and at least resolved to amend their lives; and having done that, he would take them, though ever so poor, to dine with him, and use them friendly, and dismiss them with his blessing and persuasions to a virtuous life, and beg them to believe him: and his humility and charity, and other Christian excellencies, were all like this; of all which the reader may inform himself in his life, truly written, and printed before his sermons.—*Walton's Life of Bp. Sanderson*, vol. ii. p. 156.

* "In this year, (1616) Dr. Arthur Lake, then warden of New College, was advanced to the bishopric of Bath and Wells, a man of whom I take myself bound in justice to say, that he made the great trust committed to his charge the chief care, and whole business of his life: and one testimony of this truth may be, that he sat usually with his chancellor in his consistory, and at least advised, if not assisted, in most sentences, for the punishing of such offenders as deserved church censures. And, it may be noted, that after

ther invited) who very much admired the solemnity of the ordination of the Bishops in England, and the receiving of the blessed sacrament, whereof they then were partakers, as it was administered according to the form of the Church of England.

And not long after, being recovered of a violent fever, which took him at Clayhall, in Essex, the house of that honourable Knight, Sir Christopher Hatton, his most loving and dear friend, he prepared for his journey into Cheshire, and advanced with his own retinue towards that country, but was encountered and met on the way to the city of Chester, by so grand a number of the best knights and gentlemen of that county palatine, with their attendants, and that multitude of Plebeians, thronging and rejoicing at the receipt of their new Bishop, that the like hath scarce been seen there, and perhaps in few places elsewhere.

After a small time of his settlement there, like a true Bishop, and one mindful of what he was sent for, he convened the non-conformist ministers, and called on them to shew the reasons of their dissenting from the orders and discipline of the Church, and told them, that his purpose was to confer with them publicly, to reduce them to conformity with the Church of England. At which time those ministers insisted on those three points; first, cross in baptism; secondly, kneeling at the receiving of the Lord's Supper; thirdly, the surplice, &c. In which conference he argued with them very zealously, and endeavoured by many arguments to reduce them to conformity with the Church of England, but in the end fell short of his pious expectation. Yet not prevailing with those refractory ministers, notwithstanding, he wrought a great work, by God's most gracious hand and assistance, yea, near the very same time, by reclaiming and reducing many of the Lancashire recusants, and in bringing them home to the true Church, through his industrious vigilance.

And not long after, he writ and published a relation of that conference, which was inscribed, *The three innocent Ceremonies*; which book long after (he being Bishop of Coventry and Lichfield) was impugned by one Mr. Ames, as was conceived, but most learnedly answered and defended by Dr. John Burges, parson, of Sutton Colfield, in Warwickshire, after that Dr. Morton had been many years Bishop of Coventry and Lichfield.

About this time, viz. anno 1617, the King's Majesty returned out of his progress from Scotland, and passed through

Lancashire, where he was petitioned by the Plebeians of that county, for recreation to be allowed on the Lord's day, which was accordingly graciously granted by his Majesty. Whereupon, they growing insolent, and being encouraged and heartened by some gentlemen who were Popish Recusants, they made ill use of the King's gracious clemency, and thereupon Bishop Morton made his humble address unto his Majesty, and acquainted him with sundry particulars of their abuse of his well meant gracious favour: whereupon it pleased his Majesty to command the Bishop to add what cautions and restrictions he thought fit to be inserted into his Majesty's declaration for that purpose, which was accordingly done, viz. that they should have no liberty for recreation till after evening prayer; that they should have no bear-baiting, nor any such unlawful sports; and that no recusant, who came not to morning and evening prayers, should be capable of such his royal indulgence at all, &c.

Having now resided towards three years in that bishopric, it pleased the royal Majesty of King James, to cause him to be translated to the See of Coventry and Lichfield, where he succeeded that profound Doctor, John Overall, who was newly removed thence to the Bishopric of Norwich, in the year of our Lord 1618.

And in the Bishopric of Chester succeeded him, Dr. John Bridgeman, one of the famous preachers of his time, the more to be honoured, because it pleased God to bless him with a son, Sir Orlando Bridgeman, Knt. now Lord Keeper of the Great Seal of England, which high place may he long enjoy for the good of this kingdom, and the honour of the married clergy.

In the time of his incumbence in the Bishopric of Coventry and Lichfield, he was acquainted with that grave and learned scholar, Marcus Antonius de Dominis, late Archbishop of Spalato, in Dalmatia, St. Hierome's countryman, as he often used to call himself, who had renounced Popery, and passed over into England, to draw the fresh and pure air of Christ's true religion, which yet some few years after he most wretchedly deserted in hope of higher preferment at Rome, upon the assurance which he built of his *quondam* schoolfellow's election to the Papacy, by the name of Gregory the Fifteenth. But this Pope was quickly rid out of the way, and another Pharaoh succeeded, who knew not this Joseph. But his change of religion was the more to be wondered at, for that by his Majesty's gracious bounty

he had been preferred to the Deanery of Windsor, and the Mastership of the Savoy, with the Rectory of Ilsworth, and was yearly presented, by many of the nobility and Bishops of this kingdom, with sundry rich gifts in plate, and other costly accoutrements; all which notwithstanding, in the end he deserted the Church of England: yet upon a specious pretence, forsooth (as he gave it out) of reconciling the Church of England with the Church of Rome.

Whereupon, about the same time, and on this very occasion, fell out the following passage betwixt him and Bishop Morton; for being asked by the said Bishop thus: *Domine, quid tibi in animo est convertere Papam? Etiam, Conclave Papale?—Spal. Quidni, an existimas eos esse Diabolos, ut non possint converti?—Episc. Coven. Minime Domine, nec puto Dominum Spalatensem esse Deum, qui hoc prestare possit. Nostine Domine, Canones istos Conc. Tridentini?—Spal. Imò novi, et ausus sum tibi dicere, Millies mille esse in Italia, qui fidem nullum huic Concilio adhibent* This passage is worth the translating—the Bishop of Lichfield asked him—*What, my Lord, is it your purpose to convert the Pope? yea, and the Papal Conclave too?—Spal. And why not? do you think them to be devils, that they cannot be converted?—Bishop Lichfield. No, my Lord; nor do I think my Lord of Spolato to be a God, who is able to perform so much. Do you know, my Lord, those Canons in the Council of Trent?—Spal. Yea, I know them well; and I dare boldly say, that there be many thousands of Italy who give no faith to this Council, &c.* However this passed, away he went, and since gone, he would be gone; he was formerly banished, and commanded away out of England by the King's strict command. But being arrived at Rome, the case was altered, the former Pope, his friend, being dead; and because he did not, or rather could not answer the books, or rather the authorities therein, quoted out of the ancient fathers, which he had published and printed at London, *De Repub. Christiana*, and others, he was adjudged in the Holy Office (as they call the Inquisition) that his corpse, being first strangled in the castle of St. Angelo, should be burned in Campo Flori; yet had he been fairly promised and minded hereof by our Bi-

shop, who writ a large and learned epistle unto him in latin, a little before his departure, which was consigned into his hands by the writer hereof, wherein, as a true prophet, he warned him of that which came after to pass, viz. his treatment at Rome; yet notwithstanding, upon the receipt of that letter, the Archbishop testified his friendly respects unto our Bishop at the farewell of the bearer, in these very words—*Salutes millies mille ducas Domino tuo nomine meo* *.

How this Bishop spent his time in the Bishopric of Coventry and Lichfield, his continual labours testify, viz. chiefly in preaching the word of God, partly in writing books profitable to the Church of God, partly in conference with Recusants, and catechizing of his own family weekly, &c. But for his free hospitality, both at Eccleshall and Lichfield, and his continual relieving of the poor, let them testify who were eye-witnesses, of which many are fallen asleep, and perhaps some remain to this day.

Whilst he was Bishop here, he had sundry learned men for his chaplains, especially that reverend and pious man of God, Dr. Ralph Brownrigg, on whom he collated the Archdeaconry of Coventry (when Bishop of Lichfield,) and afterwards a good prebend in the Cathedral Church of Durham; which dignities his royal Majesty King Charles did crown with the Bishopric of Exeter; Mr. Stephen Haxbie, and Mr. George Gippes, both fellows of St. John's, in Cambridge, and Mr. Isaac Basire, with some others, on whom he freely bestowed such spiritual preferments as fell in his patronage.

(To be continued.)

* "This was the tragical end of that great but inconstant man: if he had had as good a soul as he had a great understanding, together with vast learning, considering his education and other disadvantages, he had deserved to have been reckoned among the greatest men of his age. In his fate it appeared how foolishly credulous vanity makes a man; since he that was an Italian, and knew the court of Rome so well, could be wrought on so far, as to believe that they were capable of pardoning and promoting him, after the mischief he had done their cause."—*Life of Bp. Bedell by Bp. Burnet*, p. 16.

MISCELLANEOUS.

Bishop Warburton's Correspondence with Bishop Hurd.

LETTER XXIV*.

Prior-Park, July 11th, 1750.

I HAVE received the favour of yours of the 4th with much pleasure.

You was extremely good to deviate so much on the right hand (and I know if ever you do deviate it will be on that side) for the reason you mention. But if you have seen my friends at Grantham, particularly Mr. Towne, you will have no reason to think yourself disappointed. There are half a dozen worthy men there, with whom, for a course of years, I have spent the most pleasurable parts of my life. And few things can make me amends for the loss I have of them. I am particularly glad you have given so sincere a pleasure to Mr. Towne, who will think himself both honoured and happy in your visit. If you think the acquisition of a warm friend valuable, treasure him up in your heart, for such he will prove to you, for no esteem could be higher than his for you, before he knew you. I would have every man of virtue and letters imitate the true virtuosotaste in this, who enjoy and even adore ancient coins for the elegance of their figures and the learning of their inscriptions; *and use as they deserve* the current cash, which the necessities of life make it prudent to get as much of as they fairly can, but never be an idolizer of that which is a slave to every body else.

Some papers, that just now lie before me, prompt me to ask you, for want of something to fill up my letter, whether ever I told you of a project, I long have had in view, of composing an essay on theological studies, for the use of young people. The principal heads will be these:

1. The right state and disposition of the mind to make proper Improvements—in this will be considered the notions of Scepticism, Dogmatism, Enthusiasm, Superstition, &c.
2. The previous studies of Morality and Natural Theology, from their first principles and foundations. The study of Antiquity; Critical, Historical, and Philosophical
3. The study of the Scriptures.

* Extracted from "Letters from a late eminent Prelate to one of his friends." London. 1809.

4. Fathers and modern Divines.

5. Ecclesiastical History.

6. Sermonizing, or the Art of Preaching.

This I propose for the amusement of my decline of life: but I could not resist the pleasure of communicating the scheme to you.

Tu mihi junxerunt naves sine crimine mores,

Simplicitasque sagax, ingenuusque pudor
Et bene nota fides, et candor frontis honesta,

Et studia à studiis non aliena meis."

LETTER XXV.

I HAVE the favour of your obliging letter of the 14th past to thank you for.

You rejoice me much in what you tell me of your purpose to set upon a thorough study of the Bible. You have, besides your great parts, all the previous knowledge required to study it to purpose; I mean, a complete knowledge of profane antiquity, and of the science of ethics, both private and public: of the latter of which branches the most considerable part for this purpose is the chapter of Laws. Of which, under its theologic consideration (to mention it by the way) I know of nothing so complete and masterly as the first book of Hooker's "Ecclesiastical Polity."

I wish I was better able than I am to give you my thoughts of the method to be pursued in this study. But you may serve yourself of the following hints.

I think you should begin with those two great master-pieces of erudition, Morinus's "Exercitationes" and Capellus's "Critica Sacra" in the order I name them: I need not say in the best editions.

When you have read Morinus and Capellus, I should think it would be worth your while to peruse P. Simon's "Critical History of the Old Testament"—then Le Clerc's "Sentiments of the Divines of Holland," Simon's answer to it—Le Clerc's "Defence of the Sentiments," and Simon's reply to that. After this I should advise you to read Maimonides's famous book called "Ductor Dubitantium." It contains the method of the wisest and most learned Jew that ever was of interpreting Scripture: the last part of which work you will find is the groundwork of Spencer's admirable book "de Legibus Hebræorum," with which you may conclude your previous reading. And then begin with the Bible, the Polyglott, and the "Sacred Critics," as they are called, always before

you. This is a collection of many excellent critical commentators on the text, amongst which Grotius may be found entire. Besides these, I know no modern critic you will want to see, except it be Le Cœrc. And of all the ancient commentators you need be little solicitous, except it be of St. Jerom, who has many excellent things: and is the only Father that can be called a Critic on the sacred writings, or who has followed a just or reasonable method of criticising.—You perceive what I have said relates only to the Old Testament, and is enough, I presume at present.

LETTER CLI.

Prior Park, March 24th, 1761.

I HAVE not time to read books at adventure. You are but a young traveller in this world, and have the day before you. So you have time to expatiate to the right and left, just as you are tempted by every new prospect before you; get but to a good inn at night, and it signifies little how sorrowly you may be entertained for an hour in a hedge ale-house, into which you have been deluded by a lying sign. You may leave it to your more experienced friends to recommend a good inn to you; where you may solace yourself at your ease. I am so well entertained in that I am in at present, that I cannot but wish you to use it in your way. You will be at home in it, it is called—*Jo. Laur. Moshemij Institutionum Hist. Eccl. antiquæ et recentioris Libri quatuor. A. 1755.* To speak without figure or exaggeration, it is the most excellent abridged History of the Church that ever was composed, nor is its method the least of its merit. But when I mention abridgments, I do not consider that I am writing in folio. But no folios can tell you how much I love you, or how cordially I am yours.

W. GLOUCESTER.

LETTER L.

MY DEAREST FRIEND,

FOR so you would be to me even for your *vow's sake*, and without our personal attachment; I could not leave this place, without acknowledging your kind letter of the 5th.

Your account of old Bishop Hall is curious and fine; and, from what I have read of his Satires, I dare say, true:

Your account of your labouring through poor Birch* made me smile. I will assure you he has here done his best, and tept his art. As to the Archbishop, he was certainly a virtuous, pious, humane, and moderate man; which last quality was a kind

of rarity in those times. As to religion, he was amongst the class of latitudinarian divines. I admire his preserving his moderation in all times; but what I admire most was his beneficence and generosity, and contempt of wealth. As a preacher, I suppose his established fame is chiefly owing to his being the first City-divine who talked rationally and wrote purely. I think the sermons published in his life-time are fine moral discourses. They bear indeed the character of their author, simple, elegant, candid, clear, and rational. No orator in the Greek and Roman sense of the word, like Taylor: nor a discourser in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which account I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow. But you may be much at your ease in the midst of a long lecture from Tillotson; clear, and rational, and equable as he is. Perhaps the best quality may account for it.

(To be continued.)

To the Editor of the Remembrancer.

Sir,

I SEND you the following article from Dr. Routh's *Reliquiæ Sacræ*, Vol. I. p. 72. a work of much value and interest to the Clergy, but of no small cost. If you think this worthy of insertion, I shall be happy occasionally to furnish others from the same source. The historical facts stated in the first page, rest on the authority of Jerome and Eusebius, as quoted by Dr. Routh. The chronology is Bishop Pearson's. When I say this, I mean that I depend on him for the date of Adrian's visit to Athens. The calculation at the end, to prove the possibility of Quadratus having conversed with persons who had been healed by our Lord, is my own.

I am,

Yours, &c.

CLERICUS.

Sept. 22, 1823.

Quadratus, a disciple of the Apostles, succeeded Publius in the bishopric of Athens at an early period of the second century. His predecessor had suffered martyr-

* His life of Archbishop Tillotson.

dom, and the Church over which he presided had been dispersed, and almost extinguished, by Pagan violence. Quadratus restored it to discipline and order, and mainly contributed, by his personal example, to revive the spirit of true religion among his persecuted flock. When the emperor Adrian was at Athens, (about the year 127, according to Bishop Pearson) he paid great attention to the religious ceremonies of Greece, and was even initiated into the Eleusinian mysteries. This gave fresh courage to the enemies of Christianity. They presumed on the emperor's attachment to paganism, and proceeded at once, without his authority, to harass the Christian Church at Athens. On this occasion Quadratus behaved with noble intrepidity. Instead of deserting his post in the hour of danger, he boldly presented to the emperor a book which he had composed on the evidences of the Gospel, 'full,' says Jerome, 'of argument and of Christian faith, and worthy of the doctrine of the Apostles.' Of this production a small fragment only now exists, which is preserved in the fourth book of Eusebius's history, and affords, as the historian observes, a splendid proof of the spirit (*διανοία*) of the man, and of his Apostolical doctrine.

Τα δὲ Σωτῆρος ἡμῶν τὰ ἔργα αἰεὶ παρῆν. ἀληθὴ γὰρ ἦν· οἱ θεραπευθέντες· οἱ ἀναστάντες ἐκ νεκρῶν· οἱ ἐκ ὠφθησαν μόνον θεραπευόμενοι, καὶ ἀνίσταμενοι, ἀλλὰ καὶ αἰεὶ παρόντες· εἰδὲ ἐπιδημῶντος μόνου τῷ Σωτῆρος, ἀλλὰ καὶ ἀπαλλαγίντος, ἥσαν ἐπὶ χρόνον ἱκανόν ὥς τε καὶ εἰς τὰς ἡμετέρας χρόνους τινὲς αὐτῶν ἀφίκοντο.

"But our Saviour's works were continually before the world, for they were true, namely, the persons who were healed by him, and raised from the dead. And they who were healed and raised from the dead were not merely once seen, but long remained (as living witnesses of his power;) not only while our Lord conversed on earth, but long after his departure, so that some of them have even come down to our own times."

It is quite possible that Quadratus, writing in the time of Adrian, might have seen or conversed with persons whom our Lord had healed, or restored to life. When Quadratus presented his apology to the emperor, about ninety-five years had elapsed since our Saviour's ministry. A person who had been miraculously healed at the age of twenty, may be supposed to have lived fifty years afterwards. This brings us to about the eighty-second year of the Christian æra; and if we suppose Quadratus to have been himself twenty years old when he conversed with such a person, (and he might have been much younger) he would only have attained the sixty-fifth year of his age when he presented his book to Adrian.

To the Editor of the Remembrancer.

SIR,

ACCIDENT threw me lately on a Sunday in a country parish in the heart of ———, and of course I went to the service in the Church. There was much that pleased me in it; a beautiful stone building with many marks of antiquity without, an evident proof of attention within — the congregation was as numerous as the building would accommodate, it was healthy, and respectable in appearance; a few seats in and about the chancel were filled with country families, the great man of the place, a worthy baronet, was among them with his fine and numerous family—but the rest of the church was divided into open sittings of old carved oak.

I am fond of these open sittings, they seem to me suitable to the freedom, the communicativeness, and the equality of public christian worship. I accordingly seated myself in one of them, but I was soon visited by the sexton, who pressed me to come into what he called the farmer's pew. I hate a contest, however friendly, in church, and

therefore followed him to a large pew nearly filled by respectable English yeomen. Upon enquiry afterwards I found that this was a little specimen of village aristocracy, the farmers of the parish, "the little senate" had this seat of honour to themselves.

Service was commenced by a village school singing very sweetly the morning hymn—you will see presently why I mention this. The morning prayers were read very decorously, and before ascending the pulpit the clergyman communicated to his congregation the King's Letter in behalf of the National Society. I cannot say that he pleased me much by his manner of reading it—it seemed as if he had never conned it over previously—he certainly made many blunders—one was important, where he spoke of three thousand five hundred, instead of three hundred and fifty thousand children having received the benefit of education under the auspices of the Society. But I cared the less for this, because I anticipated a full explanation of the objects of the letter in his sermon—to my great mortification however we had a very neat discourse on Original Sin, without the slightest allusion to the letter.

When the Sermon was over, I loitered a short time to look at one or two monuments, which had caught my eye, so that I happened to go out at the principal church door among the latest of the congregation. A parish officer was there with a silver plate, but not a single piece of money in it. I cannot but think that this was attributable to the want of due explanation and enforcement from the pulpit. I have said there was a school in the parish—I sat in the farmer's pew—and I never saw men of that class more attentive, most of them had testaments bound up with their prayer books, and followed the lesson with great interest—the whole congregation seemed com-

fortable in looks and clothing with reference to their respective situations; in short it was just that assemblage from which you would have anticipated, according to the means of the individuals, a liberal contribution to any charity, which their pastor had pointed out as standing in need, and worthy of support.

Now I am no advocate for a frequent, or indiscriminate call upon the clergy to support any particular charity from the pulpit; but the King's Letter is not often addressed to the Archbishops, and I am sure, it never could be more properly addressed than on the present occasion. I should have hoped that there was no clergyman in the kingdom unconvinced either of the expediency, or the necessity of educating the poor, and that none so convinced could be slack in the cause. I am far from supposing that the gentleman in question is either unconvinced, or slack, but I do say that his conduct was as injurious to the cause as if he had been both. I put it to him, and to the clergy in general, whether any adequate results can be expected from the Letter, if it be merely read, and not a syllable said in explanation or enforcement of it. Will not the congregation but imperfectly understand it, (as I am sure must have been the case in the instance I allude to) conceive it to be something like a brief for rebuilding a chapel, a quarterly reading of the statute against swearing, or any other of those too numerous interruptions of the service, to which almost every one thinks himself licensed to shew the utmost indifference.

You, Sir, would have no space, and I have no time or inclination for enlarging on the general question—but a few words are all that need be said. This is a great, an indispensable measure. Are the clergy satisfied that the poor must be educated as Christians? that to edu-

cate them is therefore a Christian duty? if they are, and if as members of the Church of England, they are satisfied that the best education is in the principles of the Church of England, they must explain and enforce this call on the liberality of their congregations; if they do so with a zeal, and an anxiety such as the case requires, the call will be obeyed beyond all question—but the least coolness in them will be sufficient to damp the liberality of those who hear them, and if they decline to urge it as an important claim, unquestionably their congregations will find no difficulty in being satisfied that it merits no attention, and the call will have been made in vain.

I remain, &c.

NOMICUS.

WE are anxious to say somewhat in defence of a clerical brother; and we are satisfied from the good spirit manifested by our correspondent, whose heart is in the right place, that it will be gladly received by him. After the high eulogium borne by Mr. Brougham to the readiness of the Clergy to "give their money and their time" to the religious education of the poor, there can be no doubt what their feelings really are on this important subject. But on the present occasion we believe that considerable misapprehension prevailed as to the object of the King's Letter. By some it was considered to be the further maintenance of schools already established; and then the answer was ready: let each parish take care of its own children; by others it was strangely confined to the support of the comparatively small school in Baldwin's Gardens, where a sufficient number of children only are educated to exhibit the national system in operation, and provide duly trained masters and mistresses for other schools, as occasion may require. Probably the Clergyman in question laboured under one or other of these misapprehensions: we can scarcely else

conceive that he would have neglected to avail himself of one of the noblest opportunities, that could have been offered, of appealing to the religious convictions and charitable feelings of his congregation. It may be said that had a short address on the objects and merits of the National Society been previously circulated throughout the country; or had the Letter itself been more full and explanatory, these misapprehensions would not have originated: we have nothing to reply to this: and can only regret that some such measures were not taken. It will be gratifying, however, to our excellent correspondent to learn, that notwithstanding all these untoward circumstances, the receipts from about 4,000 parishes are already said to amount to more than 18,000*l.* and fresh remittances are continually arriving from every part of the kingdom. We still indulge therefore the pleasing hope that the Royal Letter will prove sufficiently productive to enable the Society to carry into full effect its truly great and charitable designs.

To the Editor of the Remembrancer.

SIR,

THE laudable desire now generally evinced by our Clergymen to acquire a correct pronunciation and manner of reading, induces me to hope the following remarks may not be thought unworthy of their attention.

There is an important class of words so universally mispronounced in all our churches that the principles which ought to govern them, would seem to be unknown or not adverted to—I mean *replied, denied, glorified, justified, crucified, &c.* in which we hear the final *ed* separated from the *i*, and pronounced as a distinct syllable. This is wrong; a reference to "Walker's Principles of Pronunciation," (sect. 104.) prefixed to his dictionary, a work that never ought to be missing from the

table of a public speaker, will shew, that although Scripture reading requires the final *ed* of participles and preterits of verbs to become a distinct syllable, yet an exception is made of those in which the *ed* is immediately preceded by *i*, and that *carried, married, embodied, glorified, justified*, and similar words should be invariably pronounced, *carrid, marrid, embodid, glorifide, justifide, &c.*

The same observations apply to words in which the final *ed* immediately follows *u*, as *endued, subdued, imbued*, pronounced, *endude, subdude, imbude.*

I am, Sir, &c. &c.

E. N.

To the Editor of the Remembrancer.

SIR,

WITHOUT waiting for the more appropriate season of Lent, I venture to send for insertion the following Pastoral Letter of the pious and excellent Bishop Kenn, which I have had the good fortune to meet with in the cathedral library of Wells. It is scarce, and little known, and shews how deeply a man may feel the great truths of religion, and yet be discreet in action, unbounded in charity, diligent in exhorting to good works, and devotedly attached to the discipline and Liturgy of our Apostolical Church. The Bishop's whole life, and the affectionate and reverential regard which tradition reports to have been paid to him by the poor of his diocese, form a sufficient testimony to the truth of these assertions*.

Possibly in the collection of Lives of eminent divines, and others, which you have commenced, you will at some future period give us a short account of this truly amiable and Christian Prelate.

I am, your's, &c. X.

* In confirmation of this, we may be allowed to refer our readers to those passages which were given in a former Number out of Bp. Kenn's Ichabod.

A Pastoral Letter from the Bishop of Bath and Wells to his Clergy concerning their Behaviour during Lent.

ALL GLORY BE TO GOD. "

REVEREND BROTHER,

THE time of Lent now approaching which has been anciently and very Christianly set apart, for penitential humiliation of soul and body, for fasting, and weeping, and praying, all which you know are very frequently inculcated in Holy Scripture, as the most effectual means we can use, to avert those judgments our sins have deserved; I thought it most agreeable to that character which, unworthy as I am, I sustain, to call you and all my brethren of the Clergy to mourning; to mourning for your own sins, and to mourning for the sins of the nation.

In making such an address to you as this, I follow the example of St. Cyprian, that blessed Bishop and martyr, who from his retirement wrote an excellent Epistle † to his Clergy, most worthy of your serious perusal, exhorting them, by publick prayers and tears to appease the anger of God, which they then actually felt, and which we may justly fear.

Remember that to keep such a Fast as God has chosen, it is not enough for you to afflict your own soul, but you must also, according to your ability, deal your bread to the hungry: and the rather, because we have not only usual objects of charity to relieve, but many poor Protestant strangers are now fled hither for sanctuary, whom as brethren, as members of Christ, we should take in and cherish ‡.

That you may perform the office of a publick intercessor the more assiduously, I beg of you to say daily in your closet, or in your family, or rather in both, all this time of abstinence, the 51st Psalm, and the other prayers which follow it in the Communion. I could wish also that you would frequently read and meditate on the Lamentations of Jeremy, which holy Gregory Nazianzen was wont to do, and the reading of which melted him into the like lamentations as affected the prophet himself when he pen'd them.

But your greatest zeal must be spent for the publick prayers, in the constant

† Ep. ii. Ed. Oxon.

‡ The Bishop on this occasion addressed a Pastoral Letter to his clergy, exhorting to charity, which I have in my possession, and of which I shall be happy to furnish you with a copy.

devout use of which, the publick safety both of Church and State is highly concerned; be sure then to offer up to God every day the Morning and Evening prayer; offer it up in your family at least, or rather as far as your circumstances may possibly permit, offer it up in the church, especially if you live in a great town, and say over the Litany every morning during the whole Lent. Thus I might enjoy you to doe, on your Canonical obedience, but for love's sake I rather beseech you; and I cannot recommend to you a more devout and comprehensive form of penitent and publick intercession than that, or more proper for the season.

Be not discouraged if but few come to the solemn assemblies, but go to the house of prayer, where God is well known for a sure refuge: go, though you go alone, or but with one besides yourself; and there, as you are God's remembrancer, keep not silence, and give Him no rest, till He establish, till He make Jerusalem a praise in the earth.

The first sacred council of Nice, for which the Christian world has always had a great and just veneration, ordains a provincial synod to be held before Lent*, that all dissensions being taken away, a pure oblation might be offered up to God, namely, of prayers, and fasting, and alms, and tears, which might produce a comfortable communion at the following Easter: and that in this diocese we may in some degree imitate so primitive a practice, I exhort you to endeavour all you can, to reconcile differences, to reduce those that go astray, to promote universal charity towards all that dissent from you, and to † "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, even as Christ forgave you."

I passionately beseech you to reade over daily your Ordination vows, to examine yourself how you observe them; and in the prayers that are in that office fervently to importune God for the assistance of His good Spirit, that you may conscientiously perform them. Teach publickly, and from house to house, and warn every one night and day with tears; warn them to repent, to fast and to pray and to give alms, and to bring forth fruits meet for repentance; warn them to continue stedfast in that faith once delivered to the saints, in which they were baptized, to keep the word of God's patience, that

God may keep them in the hour of temptation; warn them against the sins and the errors of the age; warn them to deprecate publick judgments, and to mourn for publick provocations.

No one can reade God's holy Word but he will see, that the greatest saints have been the greatest mourners: David wept whole rivers; Jeremy wept sore, and his eyes ran down in secret places day and night like a fountain; Daniel mourned three full weeks, and did eat no pleasant bread, and sought God by prayer and supplications, with fasting, and sackcloth, and ashes; St. Paul was humbled, and bewailed and wept for the sins of others; and our Lord himself, when He beheld the city, wept over it. Learn then of these great saints, learn of our most compassionate Saviour, to weep for the publick, and weeping to pray, that we may know in this our day, the things that belong to our peace, lest they be hid from our eyes.

To mourn for national guilt, in which all share, is a duty incumbent on all, but especially on Priests, who are particularly recommended to weep and to say, Spare thy people, O Lord, and give not thine heritage to reproach, that God may repent of the evil, and become jealous for His land, and pity His people.

Be assured that none are more tenderly regarded by God than such mourners as these; there is a mark set by Him on all that sigh and cry for the abominations of the land, the destroying angel is forbid to hurt any of them, they are all God's peculiar care, and shall all have either present deliverance, or such supports and consolations as shall abundantly endear their calamity.

Now the God of all grace, who hath called you unto His eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you in the true Catholick and Apostolick faith professed in the Church of England, and enable you to adorn that Apostolick faith with an Apostolick example and zeal, and give all our whole Church that timely repentance, those broken and contrite hearts, that both priests and people may all plentifully sow in tears, and in God's good time may all plentifully reap in joy.

Your affectionate

Friend and Brother,

THO. BATH AND WELLS.

From the Palace in Wells,
Feb. 17, 1687.

* Can. † Col. iii. 12, 13.

SACRED POETRY.

HYMN FOR CHRISTMAS-DAY.

MYSTERIOUS truth! that the self-same should be
A Lamb, a Shepherd, and a Lion too!

Yet such was He,
Whom first the shepherds knew,
When they themselves became
Sheep to the Shepherd-Lamb.

Shepherd of men and angels—Lamb of God—
Lion of Judah—by these titles keep
The wolf from thy endangered sheep.

Bring all the world into thy fold;
Let Jews and Gentiles hither come,
In numbers great, that can't be told;
And call thy lambs, that wander, home.
Glory be to God on high!
All glory to the glorious Deity!

BISHOP TAYLOR.

A PRAYER FOR CHARITY.

FULL of mercy, full of love,
Look upon us from above.
Thou, who taught'st the blind man's sight
To entertain a double light;
Thine and the day's (and that thine too);
The lame away his crutches threw;
The parched crust of leprosy
Return'd unto its infancy:
The dumb amazed was to hear
His own unchain'd tongue strike his ear;
Thy powerful mercy did even chase
The devil from his usurp'd place,
Where thou thyself should'st dwell, not he.

O let thy love our pattern be?
Let thy mercy teach one brother
To forgive and love another;
That, copying thy mercy here,
Thy goodness may hereafter rear
Our souls unto thy glory, when
The dust shall cease to be with men.

THE SAME.

A HYMN TO THE BLESSED TRINITY.

TO THE FIRST PERSON.

To thee, dread Sovereign, and dear Lord,
Who out of nought didst me afford
Essence and life, who mad'st me man,
And, oh much more! a Christian:
Lo, from the centre of my heart,
All laud and glory I impart.

Hallelujah.

TO THE SECOND.

To thee, blest Saviour, who didst free
 My soul from Satan's tyranny,
 And mad'st her capable to be
 An angel of the hierarchy;
 From the same centre I do raise
 All honour and immortal praise.
 Hallelujah.

TO THE THIRD.

To thee, sweet Spirit, I return
 That love, wherewith my heart doth burn;
 And these blest notions of my brain,
 I now breathe up to thee again;
 O let them re-descend, and still
 My soul with holy raptures fill.

Hallelujah.

JAMES HOWELL, 1637.

REVIEW OF NEW PUBLICATIONS.

A Charge, delivered to the Clergy of the Diocese of Limerick, at the Primary Visitation, in the Cathedral Church of Saint Mary, on Thursday, the 19th of June, 1823. By John Jebb, D.D. Bishop of Limerick, Ardfert and Aghadoe. 8vo. 62 pp. Dublin. Milliken. 1823.

THE publication of a Charge at the present moment by the Bishop of Limerick, cannot fail of exciting a very lively interest in all who have the real good of Ireland at heart. We are eager to learn what view a person of his Lordship's talent, experience, piety, and judicious zeal, has taken of the state of his distracted country? what plans he has laid down, as far as his own influence may extend, for its amelioration? and what line of duty he has chalked out for himself and his own Clergy in their intercourse with their Roman Catholic brethren? On all these points our readers will receive abundant satisfaction. There are, indeed, some occasional remarks in the notes and elsewhere which consulting only our own tastes, we might wish to have had suppressed, and made the subject rather of private admonition, or Archidiaconal interference: but there may not be the same sensibi-

lity and fastidiousness in these respects among our brethren of the sister country; and we are not to expect that every peculiarity of ours will be consulted in a discourse delivered and published for the use of others. Be it rather our delight and business to select for the gratification and instruction of our readers those more general portions of this pious and practical Charge in which the dignity and extent of the Episcopal authority is mildly, yet fully enforced; in which a readiness is expressed to listen to the more experienced, and the same voice that would provoke his Clergy to the widest and most energetic exertion, inculcates that caution that pauses only that it may act more safely and effectually; in which advice of the most valuable kind is given to the younger Clergy for the due discharge of their clerical function, the course of their studies, and the regulation of their public and private conduct; and in which, lastly, the duty of catechetical instruction is impressed with a force and earnestness that bear ample testimony to his Lordship's conviction of its high importance.

How just a delineation of the superintending portion of the Episcopal office, how encouraging to the

Clergy, and adapted to the present exigencies of the Irish Church, is the following passage with which the Charge is opened :

" Called, as I have unexpectedly been, from the care of a retired country parish, to the most arduous office in the Christian ministry, I cannot for the first time meet the assembled clergy of this diocese, without deep anxiety, lest, through the manifold deficiencies under which I labour, any mischief may arise to the portion of Christ's flock committed to my charge. But, whatever be the deficiencies of the man, I must not shrink from the duties of the Bishop; and, among the very first of these duties it holds a high place, that I should premonish and exhort you, my fellow-labourers, to cultivate the spirit of your ministry, and to shew forth that spirit, in the faithful discharge of the pastoral care. It is my hope, that both at this time, and in all our future intercourse, I may be enabled to speak with meekness and brotherly love: and it is my earnest desire, not merely that you should receive with candour and docility the advice which I am bound to offer, but that you, in your turn, should assist me with that friendly counsel, which your experience must, in many instances, qualify you to give.

" The mutual interchange of thoughts between a Bishop and his Clergy, desirable always and every where, is at the present time, and in this district, peculiarly important and indispensable. The dangers menacing the Church and Christianity at large,—the difficulties besetting the clerical order throughout the south of Ireland, and not least in this extensive diocese,—great and alarming as they long have been, are become too notorious to demand any special notice of them on this occasion. You know, you feel, and you deplore them. And, I am confident, you will agree with me, that these difficulties and dangers afford a strong additional reason, why we should 'speak often one to another,' in the language of advice, encouragement, and admonition. The unexampled union of our adversaries (united probably but in this one thing) calls for unanimity and concert among ourselves; unanimity and concert, not for any party object, nor in a controversial spirit, but for the moral and spiritual improvement of ourselves, with a further view to the moral and spiritual improvement of those intrusted to our care: that, through the divine blessing on our joint endeavours, we may grow stronger in the principles of our common faith, richer in the consolations

of religious hope, and more abundant in the fruits of Christian charity. Be this, then, our union, this our confederation, that we will provoke and encourage one another to encounter opposition, by the only legitimate weapons of our professional warfare;—by devotedness to our sacred calling, and by diligence, each in his appointed sphere. Opportunities are not, and never can be, wanting. The present is an occasion, when all may meet and converse with all. In your respective neighbourhoods again, individual clergymen may, without any formal premeditated plan, enjoy the frequent benefit of mutual advice and counsel." P. 1.

From this the Bishop passes to a general remark on the spirit which should, and under God's blessing may, ever actuate the minister of the Gospel:

" I must remind myself, and remind you, that we are, above all things, to cultivate the spirit of the Christian priesthood. What this spirit is, no clergyman can be at a loss to determine, who bears in mind (as all Clergymen ought to do) the solemn and awakening language of our ordination services. The questions there proposed, the answers there returned, the petitions there preferred, the exhortations there delivered, the passages of Scripture there selected, all bear testimony that the spirit of the Christian priesthood is a spirit of prayer, a spirit of devotedness to God, a spirit of deadness to the world, a spirit of zeal for the salvation of immortal souls. And, when we remember (and what true Christian pastor ever can forget?) the engagements which, at our dedication to the ministry, we voluntarily formed, our hearts must surely burn within us, that we may approve ourselves faithful servants of the best of masters. On this topic, then, I will no further enlarge, than by recommending, as I do most earnestly, to your peripatetic study, the offices for the ordering of deacons and priests; a study, from which the most aged and experienced minister has much to learn; and by which, the most youthful may soon grow wiser than his teachers." P. 4.

The studies of a Clergyman next engage the attention of his Lordship, and his own remarks on the delight that will ever attend the perusal of God's word in every Clergyman, "whose heart is in his calling," are farther confirmed by that well-

known passage in which Bishop Horne, in language holy and beautiful as of a man that had been so long listening to the songs of Sion, records the pleasure which he experienced whilst engaged in his Commentary on the Psalms :

" Happier hours than those which have been spent in those meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along ; for when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet." P. 8.

From an introduction so inviting to the theological student, his Lordship descends to detail the plan which should guide his study :

" The study of divinity comprises two great departments ; neither of which can be neglected by a conscientious minister. I mean, the critical, and the practical : the critical department, comprehensively viewed, embracing whatever relates to the grammatical, historical, and doctrinal interpretation of Scripture ; the evidences, also, of our holy faith ; the controversies which, from time to time, have agitated the Church ; and in a word, all those branches of Christian Theology, in which the intellect is principally engaged : the practical department, including the devotional study of sacred Scripture, together with the moral and spiritual writings of good and pious men, and particularly the lives of those, who were distinguished in their generation, as lights and examples of the Christian world ; in brief, all that reading, which is primarily addressed to the affections, and which is most advantageously pursued in the retirement of the closet " P. 8.

" The want of pecuniary resources," his Lordship remarks, after some other interesting observations,

" And the consequent want of books, are often most severely felt ; but, even here, much may be effected, by zeal, and by exact economy. They who cannot buy books may often borrow them ; and they, again, who cannot borrow, may at length, contrive to buy. Were a young clergyman of scanty means to ask me,—' How shall I procure books ? ' I would reply,—' Determine, from the outset, that, next to food and raiment, (the simplest food, and least expensive raiment,) you will

devote your stipend to the purchase of divinity.' The result would, in a few years, astonish those, who may be induced to adopt this hint ; and I can, in some measure, speak from my own experience in this matter. But, let not any say, that, for want of books they cannot study. There is not any clergyman, who may not procure a Bible, and some one Commentary ; a Greek Testament, and some one Lexicon ; a Book of Common Prayer, and some one approved Ritualist. And, with this scanty apparatus, I am bold to say, a diligent and pious clergyman may become no despicable theologian ; able to instruct his flock in the sincere word of the Gospel ; able also, whenever occasion shall arise, to give a sound and reasonable answer for the faith that is in him. I shall conclude this topic, with one advice to all, but especially to the younger clergy ;—*nulla dies sine libro* : let no day pass, in which you shall not study some portion of the Scriptures.

" But, in the life of a Christian minister, the best study, the study even of the *best of books*, must be viewed rather as the means, than as the end. Abstractedly considered, it is, indeed, an invaluable end, to be pursued for its own sake, and which, in a modified sense, will become its own ' exceeding great reward.' But, ministerially considered, it is ancillary to a course of active duties : and, if pursued without reference to that course, study may be a very pleasing self-indulgence, but it ceases to be an appropriate clerical employment. As individual Christians, we may and should read for our private edification ; but, as Pastors of the flock of Christ, we must read for this additional purpose, that we may be qualified to instruct and edify others." P. 16.

These remarks on the studies of a Clergyman are followed by others no less just and valuable, on the discharge of his pastoral duty ; but chiefly as far as regards the catechetical instruction of youth :

" With respect to the Catechetical Institution of youth, I would remind you, that it was the primitive method ; employed by the Apostles, and their immediate followers, and, in after ages, by the whole succession of the Catholic and Apostolic Church, for training up and organizing the visible community of Christians, in sound principles of faith, in the love of God and man, and in purity of life and conversation. It is observable accordingly, that, in exact proportion as catechising

has been practised or neglected, in the same proportion have the public faith and morals been seen to flourish, or decline. And the reason of this is obvious; for it is certain, that even among those who have been regenerated in Baptism, and who have received the first infusions of preventing and assisting grace, unless the good seed of religious instruction be early sown, the three great enemies of man, the World, the Flesh, and the Devil, will pre-occupy the ground of the heart, in various kinds and degrees, according to the constitution and circumstances of the recipients, with the tares of irreligion, inhumanity, pride, self-will, or impurity. In the earlier ages of the Church, Catechetical Schools were established in the great cities of the Empire, over which, men of the profoundest learning, and most brilliant talents, felt themselves honoured, when they were called to preside: while each particular Church had its catechists; and the catechumens formed a regular and ascertained class or division of every congregation. And it is not too much to say, that, next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical institution, has, under Providence, been the great stay and support, throughout Christendom, of orthodox unwavering Catholicity.

"For a long course of years, both in England and in this country, this ancient and venerable usage had fallen into comparative disuse and neglect: how far the growth, and the dissemination of erroneous and strange doctrines, which, within the same period, have alarmingly increased, may be attributable to this disuse and neglect, it is not for us precisely to determine:—but the coincidence is remarkable; and, from the highest authorities, and, I am happy to add, with considerable effect, the revival of catechising has been recommended and encouraged, as an antidote at once to the opposite evils of enthusiasm and infidelity." P. 20.

We thank his Lordship in the name of sound religion for these remarks. Whether we cast our eyes to the East where we have millions of our fellow-creatures bound, as with bonds of iron, under the most cruel and degrading prejudices; whether we look to Ireland, still darkened by the prevalence of a corrupt and superstitious faith, or turn our solicitude to other portions

of the united kingdom more nearly affecting ourselves, where vice and infidelity, though happily, under God's blessing, checked and diminished, still prevail to an alarming degree, we can come only to one conclusion, that if we would succeed in our holy work of conversion from error, or preservation in truth, we must begin with the young, before prejudices have been planted and errors instilled, or ignorance has drawn them aside into the hardness and immorality of unbelief. We would not presume to add aught to what has been so well and so fully said by his Lordship; but we may without disrespect refer our readers to that invaluable chapter on Catechizing in Herbert's Country Parson; it will confirm, if confirmation can be wanting, all that the Bishop has said, and supply most useful rules for the *method* of catechizing.

We cannot deny ourselves the pleasure of one other extract of a general character, before we proceed to give others more local, and descriptive of the present state of Ireland. It regards the manner of performing Divine Service, and especially of reading the Liturgy of our Church:

"In various offices of our Church, the proper performance of these duties, is dwelt upon as matter both of prayer and admonition: and in more than one legislative enactment, it is enjoined and enforced with great solemnity. But, in truth, it is founded on principles antecedent to all liturgies and laws, on the common feeling too, and general consent of mankind, that the worship and adoration of Almighty God should be conducted soberly, gravely, and affectionately, in a manner suitable at once to the wants of those who pray, and to the majesty of Him, who is addressed in prayer." P. 24.

On the following observations relative to the comparative influence of the Clergy of the North and South of Ireland, and the behaviour proper to be observed by both in their intercourse with their Roman Catholic brethren, we shall not hazard any remarks of our own. We

shall merely communicate to our readers the result of that experience and judgment which they will fully know how to value.

"The acknowledged smallness of our congregations in the South of Ireland has given rise to an imputation, most industriously circulated, and not very temperately urged, that in these districts, the established clergy are supine, inefficient, and superfluous. A less substantiated charge, or one which betrays a greater unacquaintance with the existing state of this country, cannot readily be imagined. And, long as I have trespassed on your patience, I trust you will bear with me yet a little longer, while I endeavour to place this matter on its proper footing.

"The prevalence, in these portions of the island, of another, and, as we are conscientiously persuaded, a less perfect form of Christianity, is attributable to a long succession of causes, which, from generation to generation, have been utterly beyond the control, not merely of the clergy, but of the gentry, and the government of this country. To charge this fact, therefore, or the consequences of it, upon our existing Church Establishment, would be an act of injustice, which few have dreamed of; and of which, I am convinced, no reflecting person could be deliberately guilty. But the fact being so,—it is argued, that, in this Roman Catholic country, our Church of England Clergy are an unprofitable burthen. On this ground, we are ready to join issue.

And, hold as it may seem, I shrink not from the assertion, that, in several important respects, the established Clergy of the South, are by no means a less useful, and incomparably a more influential body, than their brethren of the North of Ireland. For, what are the respective circumstances of these two divisions of the country? In the North,—an affluent and educated resident gentry; an intelligent, industrious yeomanry: a thriving manufacture, which gives employment to all classes of the population: a general diffusion of knowledge, through the instrumentality of schools, which are liberally maintained; and, in addition to the established pastors of the land, a body of presbyterian teachers, whose naturally strong minds have been trained to investigation, in academical institutions, both at home, and in the neighbouring country of North Britain. In the South, on the contrary, and not least in the county where our lot is principally cast,—the great aristocracy, and the hereditary proprietors of the soil, for

the most part, absentees; a starving, ill-educated, unemployed, and most redundant peasantry; no capitalised farmers, no independent yeomanry, no established manufacture; of schools an abundance indeed, (for the people of Munster have a deep thirst after knowledge,) but schools so wretchedly supported, so ill supplied with books, and altogether so unhappily circumstanced, that, it is to be apprehended, they are sources rather of mischief than of benefit; while the moral, intellectual, and religious advantages derivable from a graduated scale of society, descending, by due steps, from the highest to the lowest rank and order, is totally wanting. Now, let the condition of the North, and the condition of the South of Ireland, be justly brought to bear upon the question of the comparative influence and utility of the Established Clergy in the one province, as contradistinguished from the other; and at what other conclusion can we arrive than this,—that, morally and politically speaking, the influence of the Clergy in the North, is merged in that of the nobility, gentry, farmers, manufacturers, presbyterian teachers, yea, and of the population themselves: while, throughout the South, (some districts affording an exception, which serves only to establish the rule,) the Clergy have the melancholy pre-eminence of being, I had almost said, the single class to whom the people look up for relief in their distresses, for counsel in their difficulties, and, in too many districts, for common honesty, and civility, in the ordinary transactions of life. Thus situated, their influence is, of necessity, very considerable: and, in most parishes, the poorer inhabitants feel, that the rector is to them the most important individual in the neighbourhood. But this pre-eminence is far from being matter of undue complacency. For, in the vast majority of instances, our Clergy are left alone and unsupported, with every unfavourable circumstance to counteract their exertions, and cripple their powers; and, at this disadvantage, (with one only aid, to which I shall presently advert,) are not only expected, but feel themselves conscientiously bound, to bear the whole burthen and heat of the day. In this matter, I speak dispassionately; without any partiality, I trust, or undue bias; and (may I presume to add?) with tolerably favourable opportunities of forming an opinion. Born and educated in the northern division of Ireland, my first sphere of employment as a Clergyman, was also there. For nearly twenty years, I have been since resident in Munster, a retired, but not unobservant

spectator of what was passing around me. And I feel myself perfectly safe in the assertion, that, while the Clergy of the North of Ireland yield, perhaps, to no Established Clergy throughout Christendom in the efficient discharge of their *pastoral* duties,—they have a comparatively narrow field of *economical* exertion: and that, while the Clergy of the South, have, in most instances, but few claims upon them of a strictly professional kind, they are furnished with inexhaustible sources of employment, in supplying the wants, and soothing the feelings, and promoting the comforts, and improving the habits, and softening down the animosities, of a people redundant almost to mutual extinction, and with whom it seems to be the question, who shall procure ground enough whereon to vegetate, and who shall perish for want of space wherein to lay their heads.

“How they have discharged, and are discharging, these important functions, it is not for one of their own order to pronounce. But this I will say, that, if the enemies of the Church should succeed in their unholy efforts, the people of this country would speedily learn, by the sad and sure privation of great, though unostentatious benefits, who have been their best and most unwearied benefactors. It is not till the stream has been cut off, that we can estimate its fertilizing power; it is not till the sun has been eclipsed, that we can appreciate the lustre of his beams. But they that are for us, are more and mightier than they that are against us. Let us, therefore, only increase and persevere, in the quiet performance of our duty, and we need not fear the result. For, though we be encompassed with chariots and horses, arrayed against us in the ranks of battle,—yet, if we are true to ourselves, our eyes will be opened; and we too, like the servant of the Lord's prophet, shall behold the mountain full of *horses of fire, and chariots of fire.*” P. 34.

“Nor, let me here omit, what I have already indirectly intimated, that the Established Clergy of this Province, have, in this, as well as in other respects, been aided by a band of valuable coadjutors: I mean the Roman Catholic priesthood. Zealous to promote the temporal, and, according to their views, the spiritual welfare of their flocks, they have shewn themselves not only willing, but desirous, to co-operate for the public advantage, with their brethren of the Church of England. In discountenancing, and, to the best of their power, extinguishing the spirit of delusion which had gone forth among too many of their people, their ef-

forts have been most praise-worthy, and, all things considered, in no small degree successful. Nor should I do common justice to what I think and feel upon the subject, if I were to leave unnoticed the seasonable and pious pastoral exhortation of the venerable prelate, who, in this city, presides over the Roman Catholic Church. The assistance of such men, animated by such motives, we should always feel happy to receive, and to acknowledge. And I speak from some experience on the subject, when I add, that it is quite within the bounds of easy practicability, that the Clergy of our Church, and the priesthood of theirs, should harmoniously co-operate for the preservation of good morals, good order, and public tranquillity, within their common neighbourhood. Let me not, however, be misunderstood. *Ours is a substantive religion*; and I do by no means recommend, that we should, in any degree, compromise or compliment away our principles or our belief. We ought, on all fitting occasions, manfully to assert, and fearlessly defend, that faith, which, we are persuaded, is the faith of the true Catholic and Apostolic Church; the same privilege, we ought, on the principles, I will not say, of toleration, but of Christian liberty, to allow our brethren of the Church of Rome; and, while we thus honestly agree to differ, we should, with all charity, endeavour to maintain unity of spirit, in the bond of peace.” P. 42.

The two important subjects of *residence*, and *allowable clerical recreations*, occupy the conclusion of the Charge. In his observations on the latter of these the Bishop enters somewhat into detail; we subjoin the principle on which these observations have been made and acted upon by his Lordship, and whereby, as occasion may require, they may be modified.

“Christianity is a religion not only of *peace*, but of *joy*; and a faithful minister of Christ, ought to be the happiest and the most cheerful of human beings. He is not precluded, he ought not to preclude himself, from indulging at proper seasons, an innocent gaiety of heart: and by shewing himself at home and at ease in the ordinary intercourse of life, he may and ought to recommend religion to the adoption of his fellow-men. Nor is he circumscribed in the choice of safe and even profitable amusements. The delights of social intercourse, the creative wonders of the pencil, the moral inspiration of the poet, and that

voice of melody which transports the spirit from the visible to the invisible world,—these are all within his range; and these may all be made subservient to the highest duties of his calling." P. 53.

This last sentence brings forcibly to our mind a little work entitled, "Amusements of Clergymen*," which should never be absent from the library of a young Clergyman: it was published under a fictitious character, as having been found among the posthumous papers of Dr. Frampton, and purports to be a conversation between him and the great Dean Stillingfleet, but was really the production of the ready and pleasing pen of the Rev. William Gilpin; and with the recommendation of this we beg to take our leave of his Lordship, heartily congratulating the Diocese of Limerick, and the Irish Church, on the accession of a Prelate, from whose native attachment, from whose piety, activity, judgment, and approved learning, so much benefit may justly be anticipated.

A Letter to the Rev. E. T. M. Phillipps, Rector of Hathern; and to the Rev. J. Babington, Rector of Cossington, and Vicar of Rothley, on the Steps recently taken by them towards Establishing a Bible Association, in the Parish of Whitwick. By the Rev. F. Merewether, M.A. Vicar of Whitwick. To which is annexed, an Appendix, Containing a Previous Correspondence with Mr. Phillipps on the same Subject. 8vo. Pp. 18. Combe, Leicester. 1823.

A Reply to a Letter from the Rev. F. Merewether. By E. T. M. Phillipps, M.A. With an Appendix. 8vo. Pp. 24. Buck, Loughborough. 1823.

WE have endeavoured to divest ourselves of all undue partiality in the perusal of this correspondence; but

* "Three Dialogues on the Amusements of Clergymen." Cadell & Davies, 1797.

we have risen but with one impression on our minds, that of unfeigned surprise, that a Clergyman, from his attachment to any Society, however strong its supposed claims may be, should be led, in furtherance of its views, to break through the common usage of his Church, enter the parish of another Clergyman, canvass his flock from house to house, and strive to win their consent and support for his own favourite Society in direct opposition to the avowed opinions and wishes of their lawful pastor. That this statement is not overcharged, the two following letters from the two parties, given in an Appendix to the Correspondence, will abundantly testify; and will at the same time put our readers in full possession of the question at issue.

"*Coleorton Rectory,*
"Nov. 19, 1819."

"Rev. Sir,
"Having heard yesterday from one of my parishioners at Whitwick that you had lately been there inquiring into the wants of the population of that parish, as to Bibles; I beg to inform you, that I have a large stock of Bibles, as well as other books, to distribute generally throughout that parish, wherever I see reason to hope they will be made a proper use of; which appears to me all that is wanted: being quite satisfied that an indiscriminate distribution of the Scriptures without any previous knowledge of the disposition of the receiver, is unadvisable: a conclusion which recent events amply justify*.

"I am,
"Rev. Sir,
"Your obedient Servant,
"FRANCIS MEREWETHER,
"Vicar of Whitwick."
Merewether's Letter. P. 14.

"Hathern, Nov. 26, 1819.

"Rev. Sir,
"I received your letter on Monday last, and must beg that you will excuse my not having returned an earlier answer. With respect to my having made inquiries at Whitwick, in reference to the want of

"* I alluded to a fact (which I fear at the time was too well authenticated) of the manner in which Bibles had been treated during the progress of infidel and seditious principles then unhappily prevalent."

Bibles, I beg leave to inform you that I have made no personal inquiries into the wants of any family of that place. When the Branch Bible Society was formed at Loughborough in August last, one of the laws passed on that occasion (and the laws adopted were precisely those recommended by the Parent Society for the government of all its branches,) directed the Committee to associate with themselves persons favourable to the objects of the Society in any of the neighbouring places; and to depute one or two of their members to co-operate with these persons in the formation of Bible Associations in those parishes, for the double object of supplying those persons with the Scriptures, who wished to obtain them by paying a penny per week, in order to purchase them at a reduced rate, (a far more desirable mode of disseminating the Scriptures, as we conceive, than by any gratuitous distribution of them, however judiciously conducted) and of furnishing ultimately some increase to the funds of the Parent Society for the promotion of its foreign objects. In consequence of this direction, given at the public meeting to the Committee, I was deputed as a member of the Committee, in connection with Mr. Churchill of Sheephead, who has some personal friends at Whitwick, to make enquiries as to the practicability of effecting these objects in that place. And all my visits to Whitwick have been made simply for this object, and in consequence of the commission entrusted to me by the Committee.

“ I remain,

“ Rev. Sir,

“ Your's &c. &c.

“ E. T. M. PHILLIPS.”

Phillips's Letter, p. 15.

The case, however, is not yet wholly before our readers; for so deeply did Mr. Phillips feel the paramount obligation, that he was under, to go whithersoever the Committee of the Branch Bible Society at Loughborough should be pleased to send him, that he repeats his visit to the parish of Whitwick, and in company, we regret to add, with another Clergyman of our Church. Finding, therefore, his wishes and remonstrances to be of no avail, and “unwilling to hazard any direct collision with any contending views of his parishioners,” Mr. Merewether came at length, as it would appear, to the painful reso-

lution of laying his case before the public; to his letter Mr. Phillips has replied; and the public are now to be the judges between the two parties.

We have been led to notice this correspondence, from a wish to impress our readers with the conviction, that a Society which can exert so imperious an influence over its advocates, ought still to be most rigorously scrutinized and watched by every friend of the Established Church. We shall, therefore, consider somewhat largely the arguments by which Mr. Phillips defends a visit which he acknowledges to have made, but denies to deserve the title of an aggression or interference with the pastoral rights of a brother Clergyman.

“What, in plain and simple terms,” he asks, “is the measure which we have pursued? We have endeavoured to explain to some of the people of Whitwick, and of Thirstone, the nature of the Bible Society, and the double object for which it has been instituted, viz. to supply the population of this country with copies of the Word of God, and to circulate it throughout the world. We have offered to them the advantages which the Society proposes to confer on all; and we have sought for the Society such assistance as might be obtained for the prosecution of its general object. Now, what is there in this proposition tending to a breach of religious peace? What strife can arise out of it, unless you quarrel with us for the proposal we have made, or with any of your parishioners for acceding to it?” *Phillips's Reply*, P. 5.

The question surely for the consideration of Mr. Phillips should have been, whether the steps that he was taking were calculated in themselves, or likely from what had transpired of Mr. Merewether's sentiments, to give offence? If they were, was he justified in hurting the feelings of his brother? And for what? for a Society which Mr. Phillips with all his zeal must allow to be of very questionable importance, for it has been and is daily questioned by men as pious and as wise as himself.

Was there any want of bibles at Whitwick, or was their pastor slumbering at his post?

"On the contrary," (we quote Mr. Phillips's own words,) "we acknowledged your activity. In fact, we did not expect to find numerous applicants for Bibles, though we knew we should have some: but we thought it right, and still think it right, to collect from every quarter all the help we can, in support of an object of such immense importance to the whole human race, as the universal dissemination of the Word of God." *Phillips's Reply*, P. 5.

As we shall have to revert to this acknowledgment of Mr. Merewether's activity, we shall content ourselves with repeating the remark, that that opinion should indeed be most rigorously sifted, which can thus imperiously influence a man's conduct. But,

"How," continues Mr. Phillips, "can we be said to invade your rights, or to interfere with your appointed work, when we solicit contributions for promoting the general object of the Bible Society,—unless you maintain that the Minister of the Church of England has a right to control the charitable disbursements of his parishioners,—a right to say when they may contribute to any benevolent object, and when they may not,—a right, in fact, incompatible with the free and spontaneous exercise of charity?" *Phillips's Reply*, P. 6.

This is one of those passages which has not less surprised than pained us: but this is only another instance added to many others, of the errors and inconsistencies into which men fall, when they chalk out some favourite line of duty for themselves, and then make its obligations paramount to every other. We pass by the inconclusiveness of the argument, in which Mr. Phillips reasons from what is allowable in one kind of charity, to a similar allowance in a charity altogether different; and argues, because a layman may consult and act on his own judgment in the distribution of his private alms, that therefore he stands in no need of his pastor's advice and experience in a case purely religious, in-

volving a great religious question, and standing distinct from other modes of charity.

The time was (and we hope is not yet altogether gone by) when the faithful pastor moved among his flock as their temporal friend, no less than their duly appointed spiritual father. To him they had recourse in all their exigencies, ever anxious to have the benefit of his advice, and the meed of his approbation. *They knew not the voice of a stranger.* Now we would simply put this question to Mr. Phillips—was his visit to the parish of Whitwick likely to increase or diminish Mr. Merewether's influence among his parishioners? The object of this visit was clearly to obtain supporters to the Bible Society, from among persons, who hitherto had not supported it: there must have been some reason for their not having done so: it could not be ignorance of its existence, for pains enough have been taken to make the Society known in every corner of the land: may we not then fairly infer that they were influenced by the known opinion of their pastor, and their daily experience, that whenever there was a sincere desire expressed on the part of any of the poor to have Bibles, Bibles were immediately supplied? Could Mr. Phillips then advance a single step in the parish of Whitwick without having to combat the opinions of the legal pastor? Wherever he succeeded, there would surely be an immediate diminution, in the case of the individual so won, of the respect hitherto entertained for the judgment of his pastor. Thus the link which should be held indissoluble between the pastor and his flock would be endangered; and the pastor's general influence weakened; and by whom, and for what? by a clergyman of the same church; and for the chance of obtaining a few more supporters to a Society, that *may* neither, be so necessary nor so beneficial, as its

admirers so confidently assert. For a questionable good a real evil is incurred! How much more just is the view which, in this respect, Mr. Merewether has taken of the duty of one clergyman to another? We wish that Mr. Phillipps would give it another calm and patient consideration.

"I think you must be aware that I am a supporter of the designs of the Society for Promoting Christian Knowledge; and I have, perhaps, been as much concerned in assisting the objects of that Institution, as you have been in extending the influence of the Bible Society. Yet I can most directly and positively assure you, that if the success of that Society's exertions, to which I am thus friendly, depended in a greater or less degree on my influencing your parishioners by any direct application to them without your previous knowledge and concurrence, or (to bring the case in closer analogy, as far as respects Mr. Phillipps,) in opposition to your *dissent* previously expressed; the last thing I should think of would be to gain such an advantage (be the degree of it what it might) at such an expence: at the expence, I mean, of interfering in a religious measure amongst your parishioners either without your knowledge, or against your consent. The fact is, our Church Society knows of no such interference in any way; as it leaves every thing local, where as a Church of England Society, it readily determines it ought to be left; to the discretion, and in the hands, of the Parochial Clergy. But I am putting an hypothetical case, for the sake of applying the golden rule already referred to. I am putting it for the sake of saying to you, that even supposing there were nothing in the spirit of our Society to forbid it, I with my views would not have done to you, what you with your's have done to me. I should have said at once, if this attempt must be given up. I will be no party in offending the professional feelings, or violating what must be presumed to be the reflecting discretion of Mr. Phillipps or Mr. Babington. If there is any meaning in the parochial arrangement of our Church, this is a point at which we must stand. If any great advantage appears to be foregone in consequence, let us leave it to the high disposal of that Power, who can, by his own instruments, bring about his own will; and in whose Revealed Word it is plainly declared, He *'is not the author of confusion, but of*

peace.*" Let us not "*do evil, that good may come†.*"

"Such, I can assure you, would be my feeling and conduct, if there were nothing in the character of the Society whose interests I espouse to forbid an interference of the nature of your's; and with such impressions you cannot wonder at the light in which I view your conduct, or the manner in which I think proper to take notice of it. The truth is, as I view it, there is no seeing the end of this system of interference: there is no anticipating the lengths to which it may go. If I am to be exposed to your visitatorial power in this instance, and acquiesce in it: I cannot tell what may be the next object, to which your '*paramount sense of obligation*' (as you perhaps would call it,) may expose me. There are, indeed, provisions in our Canons which prevent your entering my pulpit without restriction; yet in many other ways besides this, you might interrupt what I look upon as my proper functions, if you have had no scruples in what you have lately done. Neither can I look forward but with unaffected feelings of dismay to the general effect which this system, if extended, may produce on the Church of England at large. Amongst many dangers to which no one with their eyes open can deny that the Church is at present exposed, I am sincere when I say, that I know of few more ominous than those arising out of this system. So it has been felt by others, so it has been described. Where circumstances have prevented any further notice, it has been *felt*. In my situation, there are considerations that prevail with me, not to confine my feelings to my own breast: and these are, such, as I believe every Minister of the Church of England, heartily attached to its interests would, under the same circumstances, share with me." *Merewether's Letter*, p. 9.

Mr. Phillipps labours much in his reply to this plain, and candid, and, as we think, churchman-like statement. He considers the strict notions of ecclesiastical discipline, implied in the preceding extract, to be wholly Mr. Merewether's own: and asks, where is the precise and legal enactment which forbids his going out of his own bounds into the parish of another, for the furtherance of an object such as the Bible Society? Alas! the

* 1 Cor. xiv. 33.

† Rom. iii. 8.

time, when a Clergyman looks to find his restraint only in the letter of the law, not in the spirit of its provisions !

" You commit, I apprehend, in your judgment of the case, two mistakes. You seem to argue, as though you conceived parochial appointments to be designed to exclude all other operations, of a religious nature, within the parish, but those which emanate from the appointed minister."—*Phillipp's Reply*, P. 10.

And from whom, we would ask, can operations of a religious nature, emanate so properly ?

" Whatever impression may now be entertained on the subject by some amongst us, it can scarcely be contended, that the original design of the parochial arrangements of our Church was thus exclusive, but rather, if the expression may be allowed, conservative," (*Ibid.*)

conservative, generally or particularly ; if generally, then wherefore does Mr. Phillipps, as a member of the Church, attempt to introduce a notion, against which the appointed pastor is endeavouring to *guard* his flock ? if only particularly, it is clear, from the case before us, to what narrow limits his power would gradually be reduced.

Mr. Phillipps proceeds, however, to draw a distinction between the terms religious and ministerial, which he conceives to be of great weight in the argument.

" Every act, which is properly ministerial, is a religious act, and prescribed to us by law ; but there are a multitude of religious acts, which are not so prescribed to us, and which, therefore, are not ministerial. They may all well comport with our character as Ministers, but they are not exclusively ministerial ; and in the performance of them we are left, as other men, to the exercise of our own discretion. It is in the exercise of this discretion, that we have engaged in the work of which you complain, but not as Ministers. The work did not require any official qualification, a layman being equally capable of performing it. It is this mistake, I conceive, which leads you to assign exclusively to the Clergyman every religious work, which might be prosecuted in his parish, so that nothing of that kind must be done, which does not originate with him, and obtain his fiat." *Ibid.*

Now, allowing all this to be very just : allowing that a number of good and excellent laymen may originate and set on foot some, truly excellent and religious measure, without the privity of their minister, a thing very unlikely indeed to happen, for the Clergy of our Church, to their praise be it spoken, are never backward in any work of love ; yet what has all this to do with the case under consideration ? We are not drawing the exact limits between lay freedom and clerical superintendence, though we confess for ourselves, that we see no harm in the laity looking up a little to their Clergy in most matters : but simply, whether, one clergyman can be said to act kindly or ecclesiastically by another who goes into his parish and labours to induce his flock to support a measure condemned by their own minister ? This is the question ; and we think that there can be but little doubt how it should be answered.

Our readers will recollect in the commencement of our remarks, an acknowledgment from Mr. Phillipps, that " he did not expect to find numerous applicants for Bibles, though he knew that he should have some." We are now to learn who these are. Mr. Merewether, as appears from his Letter, had made the following objection, among other grounds, to the British and Foreign Bible Society.

" Because as far as respects the immediate wants of my own parish, I already belong to a Society*, from which I am enabled to obtain Bibles and Testaments for distribution to any extent ; from whence I believe it is well known in the parish that both I and my Curate have circulated Bibles and Testaments very extensively, either *gratuitously*, or at a *very low price*, far below those you have mentioned ; and from whence I DECLARE MYSELF NOW READY TO SUPPLY ANY NUMBER OF FAMILIES THROUGHOUT THE WHOLE PARISH THAT WILL PROVE TO ME THEY ARE IN WANT OF THEM, AND GIVE ME REASONABLE GROUND FOR SUP-

* " The Society for Promoting Christian Knowledge."

POSING THAT THEY WILL MAKE A PROPER USE OF THEM." *Merewether's Letter*, p. 4.

Now all this we should have thought right and satisfactory; there is no charm in the Bible itself: its only charm is in the right use of its contents; and to give a Bible where we have every reason to think that it could not be read through ignorance, or would be thrown aside from indifference, or made probably a much worse use of, is really like "throwing pearls before swine." But let us hear Mr. Phillipps;

"Indeed so far do you carry this view, (of a Pastor's superintending influence) that you even assign him the office of determining (as far as his own influence can affect that point) by whom the word of God shall be perused, and by whom not, within his parish. For you limit the supply, which you propose to furnish, to those who 'will prove to you that they are in want of them, and give you reasonable ground for supposing that they will make a proper use of them.' This, however, is not the only evil involved in your proposition—whilst you assign to the Parochial Minister a power with which the Church has not invested him, you ascribe to him also the power of searching the hearts and consciences of men; for how can he ascertain when men will make a proper use of the Bible, unless he can determine the state of every individual mind? I grieve to read such a sentiment from the pen of a Protestant Minister, of the reformed Church of England. It might have been highly applauded three hundred years ago, but will not find many supporters in our country in the nineteenth century. But I forbear to press this point." *Phillipps's Reply*, p. 11.

Mr. Phillipps may indeed well forbear to press the point any farther; who would have supposed that Mr. Merewether, instead of being most actively employed as he is, and as becomes a Protestant minister, in the religious education of youth, and the providing for the poor of the parish, as they are fitted to use them, Bibles, Prayer-books, and Tracts, on every question of doctrine and duty in their own mother tongue, was, any other on the contrary, but a down-right Papist, who was for sealing up the Book of Life,

and stopping up every access to the fountain of divine knowledge: else, in what way this declamation of Mr. Phillipps, can apply to Mr. Merewether, we are at a loss to conceive: wherever a Bible is really wanted, Mr. Merewether express his readiness to give it; where he finds ignorance, he would first instruct; where hardened immorality, he would admonish and awaken; where ability to read, and a desire, however faint, to have the Book of Life, does Mr. Phillipps mean to insinuate that Mr. Merewether would withhold the Scriptures? or does Mr. Phillipps *really* mean to contend for an *indiscriminate* distribution of them?

Mr. Phillipps concludes his Reply with subjoining six reasons for his support of the Bible Society: on these we shall simply remark—that

In the first, he would seem to imply, that the object, which the Bible Society has only, *in common* with other religious Societies, is *exclusively* its own.

In the second he argues inconclusively and erroneously; inconclusively in reasoning from the distribution of the pure Word of God to the incorrect versions of that Word put forth by the Bible Society; and erroneously, because the distribution of the Word is not "the very means," to the exclusion of others, "appointed by our Lord for the manifestation of himself to the world, and the edification of his people in the knowledge of him." "*Faith cometh by hearing, and hearing by the Word of God; but how shall they hear without a preacher?*" "*Understandest thou what thou readest?*" "*How can I, except some man should guide me.*"

In the third, he repeats an assertion, which has been over and again disproved; and charges the Society for Promoting Christian Knowledge with an inefficiency, which more abundant means, and the exclusive support of churchmen would, from the first, have prevented.

In the fourth, he again challenges

for the Bible Society, a title, which is strictly applicable to other Societies. There must ever be an infinite distance between the noblest effusions of human piety and learning, and the Holy Scriptures of God: but surely a Society does not cease to be Protestant, because it enables its members to furnish themselves at their own option with wholesome Expositions of doctrine and practice, in addition to the pure and unadulterated Word of God: the rock of Protestantism is the free distribution of the Scriptures, pure, and in a language which the people understand. Any Member of the Society for Promoting Christian Knowledge may be furnished *exclusively* with Bibles; or he may, at the same time, have Prayer Books, and other works of human composition: but this is optional with the applicant. The Protestant character of the Society remains inviolate.

In the fifth he argues as if the Society for Promoting Christian Knowledge distributed only the Articles and Liturgy of our Church; else his argument comes to nothing. But if, as is the case, the Society distributes with these the Scriptures, then have the people ample power of bringing the Articles and Liturgy of the Church to the test of Scripture.

In the last he eulogizes the Bible Society for its *not involving in its principle, in its object, or proceedings, any distinctive peculiarity of any one denomination of Christians, but only what belongs to our common Christianity.*

What that common point may be, on which, as on equal ground, persons of every denomination are to meet, we are at a loss to imagine; but when we know how many deductions must be made before this nethermost point be reached, we have little hesitation in saying, that what remains can have but little in common with the Revelation of the Lord Jesus Christ.

We have now discharged a pain-

ful duty; for it is ever painful to have to express our disapprobation of the conduct of a clergyman of our Church. To her doctrines and discipline we are devoutly attached, and we dread every approach to pollute the one, or to weaken and break through the other. If there be one feature in our ecclesiastical discipline, more striking than another, it is that division and subdivision of spiritual labour, whereby each Minister has his allotted portion, and the whole vineyard is thus duly tilled. A Dissenter may object to this arrangement, and disregard it; but a Minister of our Church is, on every account bound to respect it. No consideration can warrant his interference in the allotted province of another, in any way which may tend to weaken his spiritual influence among his flock. In the present instance, the interference of Mr. Phillipps was the more reprehensible, from the circumstance, that the Bible Society has already been the bone of contention to many Parishes, between their Pastors, and themselves. Much division of opinion has prevailed among men of equal wisdom and piety. In the parish of Whitwick, there was plainly no real want whatever of Bibles; and the opinion of Mr. Merewether was known to be decidedly adverse to the Bible Society; and yet so paramount to all these considerations in the opinion of Mr. Phillipps, was the commission entrusted to him by the Committee of the Loughborough Branch Bible Society, that he hesitated not a moment to render an implicit obedience to their directions. "Whether, asks Mr. Merewether, is of most weight, the direction of a *self-appointed Committee* of a *self-appointed Society*, or the *spirit and provisions* of our Church?" or the preservation, we would add, in all its integrity, agreeably to those provisions of the pastoral influence of an active and conscientious Clergyman.

A Country Parson's Third Offering to his Mother Church; in Nine Pastoral Sermons. pp. 194. 12mo. 4s. Rivingtons. 1823.

THE subjects of these Sermons are highly important, as will be seen from the following summary of contents.

I. David.—II. Man's Unrighteousness and Righteousness.—III. Conviction of Sin not Holiness, but its Foundation.—IV. Faith to be preached, and Works too.—V. Free Grace, and Right to reward, both true.—VI. Peter.—VII. Prayer.—VIII. New Birth, and New Life.—IX. Confirmation.

These subjects are treated with much force and plainness, and often with ability; and throughout the volume an earnestness prevails which bears ample testimony to the zeal of its unknown author. There is however an occasional want of precision in the matter of the Sermons, and of polish and accuracy in the style which detracts much from their merits as compositions. We do not wish to be unnecessarily harsh, or over-fastidious in our criticisms. We have no doubt that these Sermons were *heard* with great benefit by the congregation for whose use they were written and preached; but there is a great difference between preaching and publishing, a difference which we could wish to instil into the ear of many a modern author, before he commits himself and his character to the press. *Nescit vox missa reverti.*

The warmth of delivery will often enable the preacher to carry off defects that are instantly detected by the less impassioned reader. There is moreover a respect due to the public, of which an author should never lose sight. A very little care in the present instance would have freed these Sermons from the blots which now disfigure them, without any loss of that strength, and spirit, and warmth of feeling, which pervade and animate them. Besides, these Sermons are an offering by

their author to his Mother Church; and the Church of England, with all the partiality which, as a mother, she may be supposed to have for the offerings of her children, is most jealous of the slightest deviation from the decency of outward form, and will not readily dispense with this, even where more essentials are secured.

We trust that what we have said will induce the author to bestow more care and study on his future labours. They will well deserve this, if they contain passages of equal merit with the following.

The author is combating the practice of a certain class of Christians, who are for ever dwelling on the corruption of our nature.

"To 'all,' and to all, *without a difference*, and to all, *at every season*, and almost (*to*) the shutting out of every other spiritual counsel, they press home the remembrance of their hopeless corruption: I mean *hopeless*, in as far as never to be made head against.

"But let us look narrowly into the question. Are there not some, are there not many, I would ask yourselves, *with hearts now really weaned from love of sin*; holding no willing fellowship with it, more or less? Men inwardly fearing God, and keeping his commandments? '*Righteous men*,' (I am using the Bible's own words,) '*needing no repentance*;' that is, *no entire change of spirit*; which they would do, if they were still under dominion of sin? Men, who, in respect of spiritual advancement, therefore, and spiritual safety, as far surpass the '*multitude that do evil*,' as light does darkness; nay, who are not less *unlike their former selves*, than a sound and healthy manhood is to a feeble and diseased childhood? *Have not the Scriptures expressly said so?* Let the argument stand or fall by that single question.

"But let us hear the voice of sound reason and experience too. We affirmed, that to deny this was to make the heart of the righteous sad, whom God would not have sad. And I put it to your own consciences, my Christian friends, if it be not so.

"I am myself verily persuaded, that there are some in *every congregation*, God make them more day by day, who have renounced the hidden things of darkness, and are '*seeking first the kingdom of*

God and his righteousness.' What then, if their ministers, who have had the privilege of witnessing their advancement in things 'holy, and lovely, and of good report,' who have not ceased exhorting them to flee from (*the*) wildfires of the world's unholy practice, to the true beacon of Christ's perfect example; thus 'building up,' if God would permit, 'a peculiar people, zealous of good works,'—what if they should now turn round, and declare that, after all their watchfulness and prayer, all their warfare with the enemies of their salvation, 'the devil, the world, and the flesh,' they had not only not done any thing worthy of heaven, which would be a most true confession, but had really done *nothing at all* towards subduing their corruptions:—would it not be as a blight and a canker upon the improving spirit?

"We have all of us seen the Sabbath-breaker come to call that day 'a delight, honourable, holy unto the Lord:' touched, as we believe, by 'the wisdom which is from above,' vouchsafed through the ministry of the word. From the tongue, whose utterance was of all unholiness and cursing, we have all heard, and rejoiced to hear, the voice of prayer and thanksgiving with them, that keep holiday.' We have known the hidden things of deceitfulness and dishonesty renounced, for the openness of fair, and manly, and Christian doings. We have been witnesses of the first entrance into hearts, till then shut against them, of holy resolutions; of their growth there, and final mastery; and in others yet, from which they had been long estranged, of their renewal. Nor do I know, I am sure, for what other greater end Sabbaths have been kept holy by us, or the word of the Scriptures preached, or prayer and praise gone up on high to the throne of God, through Christ the Saviour's mediation.

"But would we have *Christian men* boast of their holiness therefore; or are such ready to boast themselves? No—let me venture to say, both for them and for us, very far otherwise. I am sure they whom I speak of would shrink from the very thought. And if there be any, who are not only true believers in heart, but sound men in head too, men thoroughly grounded in the Scriptures; they would answer to the double charge of sinfulness and presumptuous boasting, in such manner, that none could answer again. Tell them they are sinners; (remember I am speaking of *real* Christians;) from the bottom of their souls they know it. They have proofs of it stronger than any we can bring, who are their accusers. Such did

their mothers conceive them, they confess. And this their inheritance of evil, they confess still more sorrowfully, they have put out upon usury, and enlarged many-fold. And *even now* they unwillingly do, and even to the last moment of 'their dwelling in these earthly tabernacles, *shall* do much, which they ought not to have done, and leave undone much which they ought to have done; so much as to constrain them to forego all trust in their own deservings, as the key to their soul's deliverance; and to cling with humble thankfulness to the mercies of the cross of Christ. Yet may it safely be their comfort, on looking back at the ground they have passed, yea, and their joyful encouragement too, to see that towards the gates of the CITY OF THE GREAT KING, their footsteps have been drawing nearer and nearer. By many of the besetting sins of days gone by, they fall no longer. And in many deeds of love, which then they were dead to, they now delight. Not as though they were perfect, or had already 'attained unto the mark of their high calling in Christ;' not that such as this is their confidence. Aim at it as they will, it is far above them and beyond them. Still, therefore, they go on to work the works of him that sent them, whilst it is day. Still are occupied about their Father's business, till Faith be swallowed up in sight. Still are 'striving to enter in at the strait gate, lest haply, resting where they are, they never go in at all.' P. 51.

We add with pleasure another passage out of the Sermon on Prayer.

"We said just now, and not untruly, we think, ('judge ye what we say,') that Prayer is *not a thing of times and seasons*, but of every time and season; a thing, like the life's blood within us, as quiet, as constant, yea, and as necessary. Yet '*times and seasons*' are set apart for it. And more than that, there is a place, called by a name, which none other may take from it, or partake with it, *The House of Prayer.* We are in it at this moment. Wherefore is this? Were our reasonings unsound, and does this disprove them? Truly, no. Thoughtful Christians have always knelt down, at 'morning' and 'night,' for example,—alone, and with their households. Thoughtful Christians have never failed to swell the voice of Sabbath prayers, with their fellows, in God's temple. And, I am sure, it is a trial of faith to understand how any can

be spiritually safe, by whom such things are 'left undone.'

"The duty stands upon the very same ground, and is subject unto the very same reason, as every open, orderly act of religion; and that is neither more nor less than this,—our own weakness and weariness in well doing. Were we all once firmly built up 'an holy temple unto the Lord,' which we never shall be, nor can be,—neither to be shaken, nor to fall into decay, any more:—then churches might be suffered to fall into ruin, as far as our spiritual advancement was concerned:—the priest's lips to cease from 'keeping,' or delivering 'knowledge:—Sabbaths be especially 'Holy unto the Lord,' no longer. And for this reason, because then every man's home would be a church; every man a minister of holy things; every day a Sabbath day. But, forasmuch as we are so far from being so built up, that we require to be *led and guided* along the road to heaven; helps and way marks become needful; times and seasons, outward acts, and visible ordinances; and even with these, hardly are we restrained from leaving it. Be it then, that prayer ought never to be silent in Christian hearts; yet who does not feel that it surely *would*, unless it were fed, and kept alive, and ministered unto, by something beyond its general obligation; even by the work of its own fixed hour and place; just as it is certain to take a familiar instance, that, were the Sabbath once forgotten, and made 'common and unclean,' God would soon be blotted out of mind, and souls cease to be saved.

"This for ourselves. But then there are our brethren too, to whom we owe,—it is a debt for which payment shall be strictly demanded,—the light of 'holy and religious living;' being all of us, each in his own order, 'lesser lights,' under the great one of Jesus Christ himself, to bring them unto him: and woe be unto us, if we put our 'candle under a bushel,' which is the sin of unprofitableness; or worse still, lift it on high, as a wildfire to tempt upon rocks and quicksands;—the still deeper and deadlier sin of misleading souls.

"Wherefore, let no man catch at what we have said about *Prayer being a quiet inward habit*, as indulgent to a spirit of carelessness about the things of the spiritual world,—remembering this, that even were it a matter of the *utmost*, fullest certainty:—even were it revealed unto him, in an *express vision* from the Lord, that he *himself* was too deeply rooted and grounded in goodness, ever to 'be removed; even then he could not innocently forsake

the assembling together for worship, as the manner of some is; even then he could not bid the voice of prayer within his own household be still; for how then should the less perfect than himself 'see his good works, and glorify God?' Much less can he do so, when not only they, but he too, have need of every possible spiritual refreshment and renewal.

"Let us all therefore pray 'with the spirit, and with the understanding,' both; yet, not like the hypocrites, 'to be seen of men.' Not like the heathen, thinking to be heard for our much speaking. Not so. The humble, and the few words of the 'pure in heart' shall, as faith doth, 'remove mountains;' whilst the many of vain glory, or superstition, shall prevail not a whit. Yea, seeing that we have an intercessor, who 'was, in all points, tempted, like as we are, yet without sin, let us come boldly unto the throne of grace, that we may obtain mercy, and grace to help in the time of need,' 'Let us ask, and it shall be given us; seek, and we shall find' knock, and it shall be opened unto us; 'for if we, being evil, know how to give good gifts to our children, how much more shall our Father, which is in Heaven, give good gifts unto them that ask him.'" P. 135.

Thirteen Sermons on the History of the Old Testament, preached in the Parish Church of Bainton, in the East-Riding of Yorkshire. By John Bell, D. D. Rector of that Parish. pp. 158. 4s Rivington. 1823.

THE object of Dr. (John) Bell in these Sermons, is to select out of the History of the Old Testament, from the period of the creation, to the death of Joshua, some of its most prominent features; to connect these together, and draw from them such reflections, as might be applicable to the present state of the Church, and the peculiar wants of his hearers. The design is good; but we regret to add, that its execution is not so happy. The style is singularly plain and unimpassioned, and rarely, if ever, rises with the subject. The applications, however excellent in themselves, are too abrupt, and unexpected; and there is occasionally a blunt familiarity of manner, which does more credit

to the honesty, than to the taste and judgment of the preacher.

In a few instances he has been betrayed into erroneous interpretations. Thus in page 140, he paraphrases the well known words of Joshua, "Choose ye this day whom ye will serve; whether the gods *which your fathers served, who were on the other side of the flood,*" &c. in this manner, "You know what our ancestors got by practising idolatry; *a flood of water came upon them and destroyed them.*" In page 66, he puts the words of the Evangelist, "*No man hath seen God at any time,*" into the mouth of the Baptist, considering the three following verses to be but a continuation of the witness of the Baptist given in the 15th. How Doctor Bell could have been led into the former error, we are at a loss to conceive; Bishop Patrick, who appears to be his favourite commentator, is wholly guiltless of it. For the latter somewhat more may be said: it is thus slightly noticed by Pole in his Synopsis.

Sunt hæc verba, vel. 1. *Baptistæ*: vel potius. 2. *Evangelistæ*; ut patet 1. ex aptâ connexionē cum v. 14. *plenus gratiâ, &c. et ex plenitudine ejus, &c. et cum v. 17, et 18. 2. Ex ipsâ sententiâ. Illi enim quos tum alloquebatur Baptista, Christi officiū aut nihil aut perobscurē cognoverunt, et necdum de plenitudine illius acceperant, ut dici posset, nos omnes accepimus, &c."*

That we may not, however, by these remarks, leave too unfavourable an impression of these Sermons on our readers, we gladly subjoin these following just and forcible applications:—

"Dreams were in that age, one of the methods which God used to convey his intentions respecting any future events to his chosen servants. Jacob himself had been informed in a dream of God's gracious designs towards him. It is no wonder, therefore, that the dreams of Joseph should have made so strong an impression on his mind. Solomon, indeed, says

that, 'in the multitude of dreams and many words, there are also divers vanities*.' It is probable that in his days, men exposed themselves, to difficulties by relying upon the completion of their dreams, without any authority for it; and to ridicule, by publishing them to the world. His advice, therefore, is to 'fear God.' Which advice is full as applicable to the men of this generation, as it was to those who lived in Solomon's days. When we are satisfied with endeavouring to better our condition in life by industry and frugality; at the same time fearing God and keeping his commandments; we may humbly hope for his blessing upon our endeavours. But when we give way to idle fancies, which may with great propriety be termed waking dreams, and please ourselves with the good we should do, if we were rich, or noble, or learned, or powerful, we neglect the proper duties of our respective stations to follow shadows of our own creating: a conduct utterly unworthy of a reasonable Being." P. 24.

"And yet, as all Scripture is given for our instruction, let us consider whether some useful hints for our conduct may not be drawn from Pharaoh's dreams. The first thing we may learn from them is the folly of letting our wishes keep pace, with the increase of our possessions: as supposing that 'to-morrow shall be as this day, and much more abundant†:' for it is evident from the case before us, that such vain wishes will probably end in disappointment. But this is the least of the evil. We may not only have our hopes of abundance frustrated; but by rioting in it while we have it, we may be so reduced at last as to want even the necessities of life. If the seven years of plenty had all been prodigally consumed, the Egyptians and the neighbouring nations must have been destroyed in less than as many days of famine. Industry will procure wealth, but it must be preserved by economy and frugality. If the labourer will go upon the principle that, because he toils hard, he has a right to live as well as his means will enable him to do, and therefore spends his substance from year to year, he can have no prospect before him in old age but a work-house, a place which all, when years come upon them, seem to have a dread of entering. Let those then, who now enjoy health and strength, 'go (as Solomon advises) to the ant: let them consider her ways and be wise‡.' As

* Eccles. v. 7.

† Isaiah lvi. 12.

‡ Proverbs vi. 6.

she provideth her meat in the summer, and gathereth her food in the harvest for the ensuing winter; so let strong and healthy labourers work, not only for their present support, but to lay up something likewise for the winter of their days. There is always a satisfaction in not being beholden to another for that, which Providence will enable a man, by industry and frugality, to provide for himself. Independence has not only comfort but dignity attached to it; and dignity of the highest nature, because it arises from self-exertion. Did I believe that the minds of the poor are by nature as different from those of the rich as their employments are, I certainly should not address you in the manner that I have now been doing. But I am so far from being of that opinion, that I have no doubt you all understand what is meant, not only by the *comfort*, but the *dignity* of independence. Cherish this idea, and you will find it productive of the best fruits. It will render you industrious, sober, chaste, and peaceable. The labourer who is idle, drunken, unchaste, quarrelsome, can never know the blessing of independence. His vices will keep him constantly dependant. Such a man's life is little better than that of the beasts: what therefore can he expect, but like them to become subject to the wisdom and the power of his fellow-creatures?" P. 45.

"The histories of Joseph, of David, of Job, and many others, were undoubtedly given to mankind as encouragements to perseverance in well doing, under the

heaviest of God's dispensations. The ways of religion, in all situations in life, will always be found ways of comparative pleasantness; because, they who practise them are never without hope of happiness, if not in this world, yet certainly in the next. There is, indeed, no reason why every one who is in affliction, whether from sickness, distressed circumstances, or whatever cause, should not hope, even here, to have it removed, provided they do every thing in their power towards it. For if they once fancy that they are unable to do any thing for themselves, and that therefore their fellow-creatures must do every thing for them, they can scarcely expect to fare better in this world than, it is to be feared, those will in the next, who expect God's grace to do every thing for them, and therefore, will not attempt to work out their own salvation. That the wicked have no cause for confidence in the day of prosperity, the history of the world, from the fall of our first parents to the present time, abundantly proves. What the Psalmist* observed in his time, has been visible in all ages: "I myself have seen the ungodly in great power, and flourishing like a green bay tree; I went by, and lo! he was gone; I sought him, but his place could no where be found." His advice, arising from this observation, we should all do well to follow. "Keep innocency, and take heed to the thing that is right; for that shall bring a man peace at the last." P. 57.

* Psalm xxxvii. 36, 37, 38.

MONTHLY REGISTER.

Church-Building Society.

WE are happy in being able to add to the Report, which we gave in our last Number, of the proceedings of "the Society for promoting the Enlargement and Building of Churches and Chapels, the following Third Report of his Majesty's Commissioners appointed by virtue of an act of Parliament, intituled, "An act for building and promoting the building of additional Churches in populous Parishes."

His Majesty's Commissioners, in their last Report, set forth, that ten new churches and chapels had been completed, at the several places therein mentioned, and that the same were capable of accommodating four thousand and eighty-one persons in pews, and nine thousand nine hundred and forty-nine poor persons in free seats; and that six of such churches and chapels had been consecrated, and that divine service

was performed therein; that thirty churches and chapels were then building; that plans had been approved by his Majesty's Commissioners, for ten other churches and chapels; and that, as soon as tenders for the performance of the several works should be received, and selections made therefrom, and the usual contracts and bonds formed upon them, the construction of the buildings would begin.

His Majesty's Commissioners also set forth, in the said Report, that plans for twenty-three other churches and chapels had been laid before them, for their consideration; and that, in addition to the number of churches and chapels which they proposed to build, according to their preceding Report, they deemed it expedient, owing to the very peculiar circumstances attending the places, to build churches or chapels at

ATTERCLIFFE, in the county of York;
BISHOP WEARMOUTH, in the co. of Durham;
GREENWICH, in the county of Kent;
HIGHGATE, in the county of Middlesex;
ST. ANDREW, Holborn, in the city of London, and county of Middlesex;

hoping that, by the strictest attention to economy, and by the measures which they had adopted for preventing any excess beyond the estimates, in the erection of the churches and chapels which were then building, they might be able to defray, out of the present Parliamentary grant, the expence of affording church accommodation at those places where it was so much wanted.

His Majesty's Commissioners have, since the last Report, proceeded in the execution of the important duties confided to them, with as much dispatch as the circumstances of the several cases would permit; during which time, churches or chapels have been consecrated at the following places:

In the parish of St. MARTIN, *Birmingham* ;
 ----- WALCOT, *Bath* ;
 ----- CHRISTCHURCH, in the county
 ----- of *Southampton* ;
 ----- STAPNEY, in the county of
 ----- *Middlesex* ;
 ----- BORDESLY, in the county
 ----- of *Warwick* ;
 ----- BARNSELY, in the county of
 ----- *York* ;
 ----- HAWARDEN, in the county
 ----- of *Flint* ;
 ----- ST. MARY, *Nottingham* ;
 ----- PORTSEA, in the county of
 ----- *Southampton* ,

in which divine service is performed. The churches or chapels already built, afford accommodation for seven thousand one hundred and sixteen persons in pews, and for fourteen thousand three hundred and ninety-nine poor persons in free seats, by which it will appear, that the accommodation for the poor is full two-thirds of the entire number of sittings.

His Majesty's Commissioners beg leave further to report, that forty-four churches or chapels are building at the following places:

ASHTON-UNDER-LYFFE, in the county of
 ----- *Lancaster* ;
 ATTERCLIFFE, in the co. of *York* ;
 ENDINGTON, in the co. of *Warwick* ;
 BOLTON, in the co. of *Lancaster* ;
 ST. AUGUSTINE, in the city of *Bristol* ;
 CHELSEA, in the co. of *Middlesex* ;
 CHORLEY, in the co. of *Lancaster* ;
 PUDSEY, in the co. of *York* ;
 CAMBERWELL, in the co. of *Surry* ,
 BELPER, in the co. of *Derby* ;
 HACKNEY, in the co. of *Middlesex* ;
 KIDDERMINSTER, in the co. of *Worcester* ;
 NORWOOD,
 BRIXTON, } in the co. of *Sur-*
 KENNINGTON, } *rey* ;
 WATERLOO-ROAD,
 REGENT-STREET, *St. George's Hanover-*
 ----- square, in the co. of *Middlesex* ;
 GREENWICH, in the co. of *Kent* ;
 LANCETER, in the co. of *Lancaster* ;
 TYLDSELY, in the co. of *Lancaster* ;
 QUARRY-HILL,
 WOODHOUSE, } in the co. of *York* ;
 MEADOW-LANE, }

HOOBTON, in the co. of *Lancaster* ;
 WYNDHAM-PLACE, } *St. Mary-le-bonour*, in
 LANGHAM-PLACE, } the co. of *Middlesex* ;
 STAFFORD-STREET, }
 CAMP-FIELD, } in *Manchester*, co. of *Lan-*
 SALFORD, } *caster* ;
 YUNCLATON, in the co. of *Warwick* ;
 SUFFLK-STREET, } *St. Mary, Newington*,
 BRICK-ROAD-PLACE, } co. of *Surry* ;
 ST. LUKE, in the co. of *Middlesex* ;
 STASD, in the co. of *Lancaster* ;
 REGENT-SQUARE, } *St. Pancras*, co. of *Mid-*
 SOMERS-TOWN, } *dleser* ;
 FULDER-ROAD, *Preston*, co. of *Lancaster* ;
 STOCKPORT, in the co. of *Lancaster* ;
 NEAR THE INFIRMARY, } *Sheffield*, co. of
 BRIGAD-LANE, } *York* ;
 WEST BROMWICH, in the co. of *Stafford* ;
 WIRKINGTON, in the co. of *Cumberland* ;
 STANTY, } *Wakefield*, co. of *York*.
 AYERHORPE, }

His Majesty's Commissioners beg leave further to report, that they have approved of plans for nine churches or chapels, to be built at

SHIPLEY, } *Braeford*, co. of *York* ;
 WILSDEN, }
 BISHOP WEARMOUTH, in the co. of *Durham* ;
 NETHERTON, *Dudley*, co. of *Worcester* ;
 HANGING HEATON, } *Devesbury*, co. of
 DEWSBURY MOOR, } *York* ;
 PIMLICO, *St. George's Hanover-square*, co.
 ----- of *Middlesex* ;

GATESHEAD, in the co. of *Durham* ;

PARKS, *Preston*, co. of *Lancaster* ;

and that, in respect to the churches or chapels to be built at Shipley and Wilsden, Nether-ton, Dudley, Pimlico, and the Parks, at Preston; tenders have been obtained, and selections made therefrom, and the contracts and bonds are preparing; that in respect to the churches or chapels at Bishop Wearmouth, at Hanging Heaton, Dewsbury Moor, and at Gateshead, the architects are obtaining tenders for the performance of the works.

His Majesty's Commissioners further report, that they have received plans, which are under their consideration, for sixteen churches or chapels to be built at,

BERMONDSEY, in the co. of *Surry* ;
 BLACKBURN, in the co. of *Lancaster* ;
 ST. PHILIP, *Birmingham*, co. of *Warwick* ;
 ST. JAMES, *Clerkenwell*, co. of *Middlesex* ;
 FARNWORTH, p. of *Dear*, co. of *Lancaster* ;
 EARLS HEATON, p. of *Deversbury*, co. of
 ----- *York* ;
 EDMONTON, in the co. of *Middlesex* ;
 LIVERPOOL, in the co. of *Lancaster* ;
 ST. MARY-LE-BONE, in the co. of *Middlesex* ;
 TRAVIS-STREET, } *Manchester*, co. of *Lan-*
 ----- caster ;
 OLDHAM, in the co. of *Lancaster* ;
 PORTS A, in the co. of *Southampton* ;
 HOKTON, } *St. Leonard, Shoreditch*,
 HAGGERSSTONE, } co. of *Middlesex* ;
 SHEPHELD MOOR, *Sheffield*, co. of *York*.
 That plans for the twelve churches or
 chapels proposed to be built, at
 BETHNAL GREEN, in the co. of *Middlesex* ;

TWO AT BLACKBURN, in the co. of Lancaster ;

BIRMINGHAM, in the co. of Warwick ;

ST. LUKE, Chelsea ;

ST. GEORGE, in the East ;

ST. GEORGE, Hanover-square ;

ST. ANDREW, Holborn, in th co. of Mid-

HIGHGATE,

ST. MARTIN-IN-THE-FIELDS,

ST. LUKE, Old-street,

KENSINGTON,

have not yet been received.

In the last Report it was stated, that a second new chapel was to be built at Blackburn, to accommodate two thousand persons ; but owing to the number of townships within the parish of Blackburn, his Majesty's Commissioners have deemed it expedient that three chapels should be built instead, to accommodate one thousand persons each, which they expect will be erected for less than the large church would have cost.

His Majesty's Commissioners have further to state, that they are taking measures for the purpose of obtaining additional burial grounds, for the parishes of Birstall, in the county of York ; Rochford, in the county of Essex ; Grantham, in the county of Lincoln ; St. Mary, Shrewsbury ; a site for a new chapel, with a burial ground for Whitwick, in the county of Leicester ; a site for a new chapel and a parsonage at Wedmore, county of Somerset. They propose to advance, by way of loan, to the town of Brighton, the sum of fifteen thousand pounds, for five years, without interest, to enable the inhabitants to erect a new church, the expense of which will be borne by the parish ; they have also lent the sum of two thousand pounds, for four years, to the town of Walsall, without interest, to enable the inhabitants to defray the expense of rebuilding and enlarging the parish church, in which additional accommodation for about one thousand poor persons, in free seats, has been provided.

His Majesty's Commissioners have assigned an ecclesiastical district to a chapel at Winlaton, in the parish of Ryton, and county of Durham ; and applications have been made to them for dividing the parish of Walcot, in the city of Bath, into three separate and distinct parishes ; and the parish of St. John, Hackney, Middlesex, into three separate and distinct parishes ; which applications his Majesty's Commissioners have approved.

The Exchequer Bills which have been issued to this day, amount to the sum of two hundred and fifty-seven thousand four hundred and fifty pounds.

It will be observed by this Report, that fifteen churches or chapels have been completed ; that forty-four are in progress ; that plans for nine churches or chapels have been approved, but the works have not been commenced ; that plans for sixteen churches or chapels are under consideration ; and

that plans for twelve churches or chapels have not yet been obtained.

C. CANTUAR.

HARROWBY.

BAILEY.

STOWELL.

COLCHESTER.

JOS. HOLDEN POYT.

GEORGE OWAN CAMBRIDGE.

B. C. STEPHENSON.

JOSHUA WATSON

The Church in Canada.

THE increased attention which has of late years been paid to the interests of religion, and the never-failing liberality of a British public in contributing to the relief of their fellow-creatures, afford encouragement to the friends of Canada in recommending the state of the Church in that country to the consideration and the bounty of the pious and the charitable. The peculiar claims of the people of Canada, and the readiness of all classes in this country to pay attention to the spiritual wants of their fellow-subjects in those distant provinces which has already been exhibited, are powerful motives for again appealing to the generosity of the public. Their former bounty demands, and has received, grateful acknowledgment.

To presume upon an unlimited continuance of this liberal feeling would not be right ; but a confident expectation may without impropriety be entertained, that when the beneficial result of the contributions already raised is made known, there will be a general disposition to further, by another effort, the good work which is so far advanced.

The importance of religion and of public worship to every community, and the necessity of building churches where the state of the population requires it, are topics upon which it is unnecessary to enlarge. But the difficulty of furnishing means for the building of churches in a newly-settled country, is greater than can be generally conceived ; and although the exertions that have been made, and are now making in Canada, towards that object are worthy of the highest commendation, much yet remains to be done. Forty years ago the greater part of the Canadas was an uninhabited wilderness ; the settlers were labourers and poor farmers, who were obliged to build houses for themselves, and barns for their stock and grain ; roads were to be made, schools to be erected ; and all this to be accomplished with very little assistance from any public fund : it cannot therefore be matter of surprise, that till lately few churches have been built, and that an appeal should once more be made to the generous and christian feelings of the mother-country. Much has already been effected through the munificence of Great Britain, and by the industry of the

inhabitants of the colony, but a wide field is still left open for further bounty and exertion.

The peculiar and interesting situation of thousands of emigrants from the United Empire calls for the active benevolence, the sympathy, and assistance of their more fortunate fellow-countrymen at home. Let it be remembered, that these people have left their native country, many dear relatives, their parish and their church; that they are secluded in the wooded wilderness, with few of the necessaries, and fewer of the comforts of life; at a distance from a market, from a church, and from any minister. Their minds naturally dwell on all they have left, on all they have lost; they desire a church and a pastor; they are anxious, but not able, without assistance, to procure these blessings. While these impressions are recent, they are earnest in their endeavours to obtain the benefit of these institutions for the care of their souls, and the instruction of their families; and every pious christian would wish to encourage and keep alive these sentiments. To assist the Canadian emigrants in these important objects, will be a good and laudable work; and will, eventually, prove a lasting benefit to the country they have left, and to themselves.

The fund in aid of building Churches in Canada, which was raised in this country in the years 1816 and 1817, amounted to a little more than 2,000*l*. and this sum was increased to 2,400*l*. by the additions of interest, and a few subscriptions received since that time. And yet, small as this sum appears, it has effectually contributed towards the erection of no less than twenty-four Churches; this assistance from the mother-country having induced the inhabitants to exert themselves, and to perform to the extent of their limited means their part of the meritorious work. But more Churches are required to supply the wants of a large and increasing population, in many places, where the inhabitants have not now an opportunity of attending public worship, and are incapable, without material assistance, of supplying this lamentable deficiency; and until a Church is built, they cannot expect the privilege of having a settled minister.

Independently of these general considerations applicable to the Canadian population, the condition of the Mohawk Indians, and their Church in the Bay of Quinté, in Upper Canada, calls for spiritual attention and aid. They are a part of the Six Nations who were converted to Christianity in the beginning of the last century, and who attached themselves to the interests of Great Britain during the revolutionary war in America; at the conclusion of which, they quitted their own country on the Mohawk River, in the state of New York, and received from the British Government a fine tract of land lying on both sides of the Grand River in Upper Canada, and a tract in the Bay of Quinté. The Mohawks in the

Bay amount to about 250 souls, and the Indians on the Grand River to 2000. To the latter settlement a Missionary has lately been sent, by the Society for the Propagation of the Gospel in Foreign Parts; and these Indians have resolved to appropriate to the repair of their Church the interest of money now due to them for the price of lands which they have sold. But the Mohawk Church in the Bay of Quinté is in a dilapidated state; and the Indians in that part of the country are quite destitute of means for repairing it. It is very desirable that they should obtain some assistance for that purpose; and they are worthy of such bounty; for they are regular in their attendance on public worship on the Lord's Day, when Divine Service is always performed under the guidance of the Catechist, John Hill, a Mohawk of exemplary character, appointed by the Society for the Propagation of the Gospel. They are also occasionally visited by the Rectors of Kingston and Belleville, by whom the Holy Sacraments are administered*.

The situation of our fellow countrymen, and of the Indians in Canada, is therefore highly worthy of attention; and the interests of religion have probably no where in the world stronger claims on the justice and christian benevolence of this country. These considerations, and the important effects already produced by the former contributions for building Churches in Canada, towards promoting true and sound religion, and enabling the people to worship God, in his house of prayer, cannot but recommend the present appeal to the approbation and support of all classes of pious persons.

It may be hoped that the former contributors will be disposed to add to their original good works, and that others, seeing the good that has been effected, and what remains to be done, will follow their laudable example. Their benefactions cannot fail to become the source of many pleasing reflections; and they will find their reward not only in blessings conferred on their fellow Christians and countrymen, but in the approbation and favour of the Author and Finisher of every good and perfect work.

The Hon. and Rev. Dr. STEWART, Visiting Missionary in the Diocese of Quebec, who is at present in this country, will attend to the proper distribution of the money subscribed; and the smallest donations will be gratefully accepted.

Subscriptions will be received by Messrs. MARSH, STRACEY, and Co. No. 6, Berners-Street; MESSRS. DRUMMOND, and Co. No. 49, Charing Cross; MESSRS. HORE, and Co. No. 37, Fleet-Street; MESSRS. HANKY, and Co.

* It was proposed to apply to the Society for the Propagation of the Gospel in Foreign Parts to defray the expense of the repair of the Mohawk Church: but on inquiry it appears, that it is contrary to their custom to grant donations for the REPAIR of Churches.

No. 7, Fenchurch Street; Messrs. SIKES, SNAITH, and Co. No. 5, Mansion House Street; Messrs. RYINGTON, No. 62, Saint Paul's Church yard, and No. 3, Waterloo Place, Pall Mall; and Messrs. HATCHARD, No. 187, Piccadilly, London.

SUBSCRIPTIONS.

Archbishop of Canterbury	10l. 0s. 0d.
Bishop of London	10 0 0
Lord Beaulieu	10 0 0
Miss Vansittart	5 0 0
Joshua Watson, Esq.	10 0 0

LAW REPORT.

CASE.

IN the month of SEPTEMBER, 1821, the Archdeacon of — visited the Church of —, which is within his jurisdiction, with a view to examine its condition, and to give orders for repairing such parts of the fabric as he should find amiss; the Churchwardens were not cited to attend him, nor were they present at the time mentioned.

It was reported, by the person shewing the Church, that jackdaws, and other birds, built their nests in that part of the tower where the bells are hung, and that a quantity of sticks and dirt are thus annually brought in among the frames.

The Archdeacon observed, that the pavement of the aisles was uneven, and that two very small casements, inconveniently placed in the windows of the Church, were insufficient for the complete circulation of air through the interior; that the pews and seats were evidently injured from a want of such ventilation, as well as from a quantity of earth that had never been removed from the exterior of the walls, or that had been suffered to accumulate to a great height around them.

That the chosen sentences which had been printed on the walls, according to the directions of the 82d Can. were nearly effaced, from the moisture occasionally condensed thereon.

That the Clergyman's reading desk and pulpit had been so injudiciously placed, that the poorer inhabitants of the parish, to whom a distant part of the Church is allotted, cannot be benefited by any part of the service; whereas, by the removal of the desk and pulpit, all such causes of complaint might be easily obviated.

Not doubting that his orders and recommendations for all necessary improvements would have been complied with in this case, as they have been cheerfully acquiesced in, in every other part of his jurisdiction, the Archdeacon left the following, among other written directions, with the Clergyman, who delivered them to the Churchwardens.

1st. That jackdaws and other birds be excluded from the tower.

3d. That two new casements be put into the windows, on each side of the Church.

4th. That the chosen sentences on the walls be repainted.

7th. That the earth and rubbish accumulated round the walls of the Church be removed, or a trench dug to the depth of the floor within, to carry off the water from the foundations.

He further recommended that proper measures be resorted to for removing the desk and pulpit from their present situation, to a more convenient part of the Church, which was pointed out to him by the Clergyman, and to which no objection would be made by the persons who held pews there.

At his annual visitation, on the 24th of May, the Churchwardens of — put a paper into his hands, in the way of a presentment, and of which the following is a copy.

At a vestry held in the Church of the said parish, immediately after divine service, on Sunday the 12th day of May, 1822, in pursuance of notice, to take into consideration the directions and recommendations of the Archdeacon, of the date of the 19th Sept. last.

1st. That jackdaws be excluded from the tower.

A. That jackdaws do not thither resort.

2d. The state of the roof in the north aisle.

A. The same has been repaired.

3d. Two new casements to be put into the windows, on each side of the Church.

A. The casements now in the windows have been placed higher up; but no inconvenience has been experienced by the inhabitants for want of more air, in consequence of the present windows being too small.

4th. That the sentences, &c. be repaired.

A. The inhabitants, in this time of parochial distress, cannot afford to repair these sentences at the present moment, therefore they must either remain as they

are for the present, or be entirely obliterated.

5th. The removal of the pulpit and reading-desk.

A. The removal recommended would be attended with great inconvenience in many respects, and with more expence than the inhabitants can now afford; but, in order to obviate the greatest objection to their present position, viz. the difficulty which the poorer classes, from their situation in the Church, have in hearing the prayers and lessons read, it is proposed to provide forms, to be placed in the middle aisle, for their accommodation; and that endeavours be made to change the position of the reading-desk.

6th. The repairs of the pavement in the aisles.

A. This has been perfected, at a great expence.

7th. The removal of the rubbish outside the Church.

A. This will be duly attended to.

Resolved, That the Churchwardens be directed to report the above answers to the Archdeacon, at his next visitation.

Signed _____, CURATE,
Chairman.

The Archdeacon, during the whole of his parochial visitation, has been particularly anxious to avoid putting parishes to unnecessary expence, and in the first instance would be sorry to enforce, by authority, that which he could accomplish by other means, but he begs to have your opinion on the following questions.

Cannot the Archdeacon enforce his order on the Churchwardens for putting a trellis, or lattice work, against the windows of the tower, to exclude birds? And can he compel the Churchwardens to put casements into such windows of the Church as have not heretofore been furnished therewith, for the purpose of admitting air? And cannot he, under the 82d canon, oblige them to have the chosen sentences repaired?

A. I am of opinion that all these matters come directly under the scope of the Archdeacon's authority, and that he may compel the Churchwardens to enforce his orders for such purpose.

2d. Can he oblige the Churchwardens to remove any fresh accumulations of rubbish outside the walls, or to sink a trench in such earth, as for time immemorial has

lain against them, although such object cannot be attained without disturbing the bones of persons who have heretofore been buried close to the Church?—N.B. In all orders already given to effect it, the Archdeacon has desired that no recent graves should be disturbed.

A. To this question I also answer affirmatively, but I must add, that the directions given ought cautiously to avoid giving offence to the just feelings of the parishioners: the bones disturbed should carefully be re-interred in consecrated ground.

3d. Is not a power vested in the Ordinary, by the 82d and 83d canon, of removing the reading-desk and pulpit to a new and more convenient position, if by so doing he does not invade any private rights; and cannot such power be exercised at the discretion of the Ordinary, without any application from the Minister and Churchwardens, or principal inhabitants of the parish?

A. The canon refers the placing of the pulpit to the discretion of the Ordinary if any question arise; such authority, therefore, is not universally or positively given by the canon; but I am of opinion, that such direction given by the Archdeacon, on good and sufficient grounds, and with due regard to the convenience of the parishioners, and their competency to pay the expence, would be considered as a just exercise of his authority, and as such supported by any court.

4th, and lastly. If any or all of these orders can be enforced, be pleased to state the best way of proceeding, and in so doing to say whether the Churchwardens should be cited to appear in the Archdeacon's own court, or in that of the Bishop's?—N.B. It is to be observed that there is no precedent for the citation of a Churchwarden for such contempt in the Archdeacon's court at ———.

A. The proper mode of proceeding will be by articles against the Churchwardens, for disobedience of the orders given to them. The process may be taken out of the Archdeacon's court, or by letters of request out of the Bishop's; but I do not think that the suit would, in any other mode, be originally commenced in the Bishop's court. I presume that there is nothing particular in the constitution of this archdeaconry, and that in common cases the appeal lies to the Bishop's court.

STEPHEN LUSHINGTON.

*Doctor's Commons,
July 15, 1822.*

ECCLESIASTICAL PREFERMENTS.

Bridges, C. B.A. to the vicarage of *Old Newton, Suffolk*; patroness, **Mrs. Anna Maria Torrresse, of Ipswich.**

Chambers, W. B.D. Fellow of *Magdalen college, Oxford*, to the vicarage of *Ashbury, Berks*, on the nomination of **THE PRESIDENT AND FELLOWS OF THAT SOCIETY**; patron, **THE REV. DR. SANDFORD, rector of Ashbury.**

Copland, R. Minister at *Enzie Chapel*, to the church and parish of *Durris*, in the presbytery of *Aberdeen*, and county of *Aberdeenshire.*

Croker, J. of *Croom Glebe, Limerick*, to the United Vicarages of *Clonnelly Claryca*, in that diocese.

Curtois, G. H. M.A. to the rectory of *South Wingham, Lincolnshire*; patron, **J. H. HENEAGE, Esq.**

Earle, J. Master of the Academy of *Driffield*, to the living of *Watton*, near *Driffield.*

Elmsley, P. M.A. of *Christ church, Oxford*, to be Principal of *St. Alban hall*; **Greaves, G.** of *Corpus Christi college, Cambridge*, to be chaplain to the *British Factory at Archangel.*

Hogg, M. to the rectory of *West Winch, Norfolk*; patron, **THE KING.**

Howard, Hon. and Rev. H. E. J. to the rectory of *Slingsby, Yorkshire*; patron, **HIS FATHER, THE EARL OF CARLISLE.**
Jones, J. E. M.A. of *St. Edmund hall, Oxford*, curate of *St. Nicholas*, and lecturer of *St. John's Gloucester*, to be domestic chaplain to the **RIGHT HON. BARONESS DOWAGER LAVINGTON.**

Jones, T. B.A. of *Wadham college, Oxford*, to be master of *Crypt Grammar School, Gloucester*; patrons, **THE MAYOR AND ALDERMEN.**

Marston, J. to the vicarage of *Stokesey, Salop.*

Mason, —, curate of *Beeford*, to the vicarage of *Shipsea, near Bedford.*

Pratt, J. B.D. of *St. Edmund hall, Oxford*, and minister of *Wheeler chapel*, to the vicarage of *St. Stephen, Coleman-street, London*; patrons, **THE PARISHIONERS.**

Pyke, G. to the vicarage of *Wickhambrook, Suffolk*; patron, **THE KING.**

Richardson, J. M.A. one of the vicars of *York cathedral*, to the vicarage of *Crambe*, with the chapelry of *Hutton Ambo* annexed; patron, **THE ARCHBISHOP OF YORK.**

Robinson, T. M.A. Fellow of *Queen's college, Oxford*, to the vicarage of *Milford*, with *Hordle*, in the county of *Hants*; patrons, **THE PROVOST AND FELLOWS OF THAT SOCIETY.**

Sheepshanks, J. to the endowed chapel of *Torquay.*

Smith, T. R. to the vicarage of *Startforth, Yorkshire.*

Thomas, R. under-master of the *Free*

Grammar School, Lincoln, to the living of *Hemswell.*

Williams, J. M.A. to the living of *Rhyader, Radnorshire.*

Wood, W. to the living of *Llanvihangel Heligon, Radnorshire.*

UNIVERSITY OF OXFORD.

September 2.

Mr. W. J. Meech, was admitted Fellow of *New College*, Founder's kin.

ORDINATIONS.

August 17.

By the **LORD BISHOP OF BRISTOL**, in the *Cathedral Church of Bristol.*

DEACONS.—**W. Wood, S.C.L.** *Magdalen Hall*; and **E. L. Stuart, B.A.** *Exeter college, Oxford*; **J. Badcock, S.C.L.** *St. Peter's college, W. Hide, B.A.* *Emmanuel college*; and **T. Taylor, B.A.** *Catherine hall, Cambridge.*

PRIESTS.—**A. A. Daubeny, B.A.** *Brasenose college, Oxford*; **T. Ainger, B.A.** *St. John's college, Cambridge*; **G. Crookshank, B.A.** *Trinity college, Dublin*; **J. D. Wintle, B.A.** *St. John's college, Cambridge*; and **Z. J. Edwards, B.A.** *Wadham college, Oxford.*

August 24.

By the **RIGHT REV. THE LORD BISHOP OF EXETER**, in the *Cathedral Church of Exeter.*

DEACONS.—**T. W. Barlow, B.A.** *Wadham college, Oxford.* **J. Hamilton, J.** *Chichester, B.A.*; **M. Mundy, M.A.** *Exeter college*; **J. Michell, B.A.** *Magdalen hall*; **J. Radford, B.A.** *St. Alban hall*; **W. Johnson, B.A.** *St. Souls' college*; and **R. C. Phelps, B.A.** *Trinity college, Oxford.*

PRIESTS.—**J. Arthur, B.A.** **W. Cowlard, T. B. Murray, B.A.** *Pembroke college*; and **C. Melhuish, B.A.** *St. John's college, Cambridge*; **A. H. R. Baillie, B.A.** *Lincoln college*; **W. V. Hennah, B.A.** *Exeter college*; **J. Law, B.A.** and **J. Pyke, B.A.** *Exeter college, Oxford*; **H. T. Tucker, B.A.** *St. John's college*; and **J. Wrey, St. Peter's college, Cambridge; and **J. White, B.A.** *Queen's college, Oxford.***

September 14.

In *Gloucester Cathedral*, by **THE HON. AND RIGHT REV. THE LORD BISHOP OF THAT DIOCESE.**

DEACONS.—**The Hon. L. Noel, M.A.** *Trinity college, Cambridge*; **E. L. Bennett, B.A.** *Merton college, Oxford*; **J. H. Sadler, B.A.** *Jesus college, Cambridge*; **J. Evans, B.A.** *Jesus college, Oxford*; **G. Cornwall, B.A.** *Queen's college, Cambridge*; **J. A. Park, B.A.** *Balliol college*; and **J. Grassett, B.A.** *University college, Oxford*; and **W. Gane, S.C.L.** *Trinity hall, Cambridge.*

PRIESTS.—**C. S. Woodd, B.A.** *Queen's college, Cambridge*; **S. W. Barnett, B.A.**

Trinity college, Dublin; C. R. Ward, B.A. Magdalen hall, and A. Foster, B.A. Exeter college, Oxford; and W. T. Blackburne, Christ college, Cambridge, September 21.

By the LORD BISHOP OF LINCOLN, at Buckden.

DEACONS.—W. J. Butler, B.A. *Saint John's college*; and J. S. Scholfield, B.A. *Trinity college, Cambridge*; P. W. Worsley, B.A. *St. Alban hall, Oxford*; C. Thorold, B.A. *Emanuel college*; E. Richardson, B.A. *Catherine hall*; and G. P. Blundell, *St. John's college, Cambridge*; and R. Collins, B.A. *Trinity coll. Dublin.*

From the BISHOP OF LONDON.

W. S. Beever, B.A. *Jesus college, Cambridge.*

From the BISHOP OF SALISBURY.

PRIESTS.—J. Hind, M.A. *Sidney Sussex college*; and B. Peile, B.A. *Trinity college, Cambridge*; H. Trimmer, B.A. *Exeter college*; P. Knapp, B.A. *Merton college*; W. K. Hett, B.A. *Lincoln college*; and H. Beaver, B.A. *Queen's college, Oxford*; R. Leicester, B.A. *Clare hall*; W. Godfrey, *Queen's college*; and T. W. Brown, *Saint John's college, Cambridge*; C. Gape, B.A. *St. Peter's college*; and J. R. Roper, B.A. *Corpus Christi college, Cambridge*; W. Batchelor, *St. Alban hall, Oxford*; H. Farish, B.A. *Queen's college, Cambridge*; H. G. Dyke, B.A. *St. Alban hall*; and J. Volland, B.A. *Worcester college, Oxford.*

From the ARCHBISHOP OF CANTERBURY.

M. Oxender, B.A. *Exeter college, Oxon.*

From the BISHOP OF CHICHESTER.

G. M. Molyneux, M.A. *Trinity college, Oxford*; and S. Prosser, B.A. *St. John's college, Oxford.*

MISCELLANEOUS INTELLIGENCE.

BERKSHIRE.

Married.—At *Binsfield*, the rev. E. Burroughes, jun. to Elizabeth, eldest daughter of Lieut.-General Sir Francis Wilder.

BRISTOL.

Died.—The rev. R. Porter, Master of the *College Grammar School.*

BUCKINGHAMSHIRE.

Married.—The rev. C. Day, to Elizabeth, third daughter of the late Stephen Langston, Esq. of *Little Horwood Rectory, Bucks.*

CAMBRIDGESHIRE.

Married.—The rev. W. Hicks, B.A. of *Chesterton*, to Charlotte, second daughter of Mr. Ald. Williamott, of *Cambridge*.

Died.—The rev. R. C. Rushworth, Fellow of *St. John's college.*

CHESHIRE.

Married.—The rev. T. Clarke, of *Weaverham*, to Sarah, eldest daughter of the late R. Legh, Esq. of *Shaw Hill*, and of *Aldington.*

CORNWALL.

Married.—The rev. J. Creyke, *Plymouth*, to Sarah, eldest daughter of the late Colonel Hqtham, of *York.*

DORSETSHIRE.

Married.—The rev. E. Brice, M.A. Chaplain to his Majesty's ship *Windsor Castle*, and son of the rev. G. T. Brice, M.A. Rector of *Canford, Dorset*, to Mary, second daughter of the rev. W. George, M.A. Vicar of *North Petherton.*

At *Chilthorne*, the rev. E. Whiteley, of *Little Bredy, Dorsetshire*, to Miss E. Bowden, of *Chilthorne.*

Died.—The rev. Mr. Anstis, at *Bridport.*

At *Blandford*, the rev. T. Topping, Vicar of *Iwerne.*

ESSEX.

Married.—At *Great Parndon*, the rev. H. Fendall, Vicar of *Nazing*, to Anne Catherine, second daughter of the rev. J. Johnson, Rector of *Great Parndon.*

At *St. Nicholas church, Hurwich*, the rev. W. Chambers, B.D. Fellow of *Magdalen college, Oxford*, to Jane, third daughter of the late rev. Dr. Fell, Rector of *Brereton, Chester.*

GLOUCESTERSHIRE.

Married.—At *Dondeswell*, the rev. C. Covey, M.A. of *St. John's college, Cambridge*, to Mary Rogers, eldest daughter of the rev. C. Coxwell, of *Cheltenham.*

Died.—In his 80th year, the rev. R. Raikes, canon of *St. David's*, and prebendary of *Hereford*, and perpetual curate of *Maisemore, near Gloucester.*

HAMPSHIRE.

Married.—The rev. W. Drake Sealy, of *Southampton*, to Mary Hamilton, second daughter of T. C. Trotman, Esq. of *York-place, Clifton.*

Died.—At *Ashe, near Overton*, the rev. G. Lefroy, rector of *Ashe.*

HUNTINGDONSHIRE.

Died.—The rev. J. Chartres, vicar of *Godmanchester.*

LANCASHIRE.

Married.—At *Manchester*, the rev. G. Rogers, of *Upminster*, to Sarah, second daughter of Mr. Barge, of *Broughton, near Manchester.*

Died.—At *Preston*, the rev. J. Harrison, curate of *Grimsargh.*

At *Fairfield, near Manchester*, the Right rev. T. Moore, the oldest Bishop in the *Moravian See.*

In the 32nd year of his age, the rev. R. Peel, son of T. Peel, Esq. of *Manchester.*

LEICESTERSHIRE.

Died.—At *Kegworth*, aged 86 years, the rev. J. Jones, B.A. many years perpetual curate of that place.

LINCOLNSHIRE.

Married.—At *St. Peter's Eastgate*, the rev. G. Moore, M.A. minister of that parish, and rector of *Omby*, to Mary, youngest daughter of the late J. Fardell, Esq.

Died.—At *Scampton*, aged 64, the rev. C. Illingworth, D.D. archdeacon of *Stow*, rector of *Scampton* and *Eynworth*, and vicar of *Stainton*, all in the county of *Lincoln.*

MIDDLESEX.

Married.—The rev. J. Butt, of *Upper Seymour Street*, to Mary, daughter of the rev. J. Eddy, *M.A.*

Died.—At *Chandos-street, Cavendish-square*, the rev. George Stone, in the 25th year of his age; son of George Graham Stone, Esq. of *Jamaica*.

NORTHAMPTONSHIRE.

Married.—At *Northampton*, the rev. W. Butlin, *M.A.* of *Blisworth*, to Caroline, eldest daughter of T. Butcher, Esq.

At *Peterborough*, the rev. G. Bateman, of *Easton*, near *Stamford*, to Miss Alice Richmond, of the former place.

The rev. J. Brooks, of *West Haddon*, to Elizabeth, eldest daughter of Mr. J. Heygate, of the same place.

NOTTINGHAMSHIRE.

Died.—At *Gedling*, near *Nottingham*, the rev. Wm. Smelt, *M.A.* rector of that living.

OXFORDSHIRE.

Married.—At *Christ Church*, the rev. R. Waddy, *M.A.* to Isabella, youngest daughter of the rev. W. Greenwood, *B.A.*

The rev. W. Macbean, of *Christ Church*, to Frances, eldest daughter of the late John Bell, Esq. of *Thirsk House, Yorkshire*.

Died.—Aged 74, the rev. Thomas Winstanley, *D.D.* Principal of *St. Alban's hall*, Laudian Professor of Arabic, Camden's Professor of Ancient History, and Prebendary of *St. Paul's*. Dr. Winstanley was first of *Brasenose college*, afterwards chosen Fellow of *Hertford*, and in 1797 was appointed Principal of *St. Alban's hall*. He took his degree of *M.A.* in June, 1774, and *B.D.* and *D.D.* in December, 1798. The Principal was a most distinguished scholar, and well versed in many of the modern languages. In 1780 he published, at the *Clarendon Press* an edition of the Poetic of Aristotle, with a Latin version, various readings, an index and notes, which was a lecture book in the University, until the reading of the classics, accompanied with a Latin translation, was discontinued.

SHROPSHIRE.

Died.—Of apoplexy, at *St. Martin's*, the rev. J. W. Bourke, *M.A.* vicar of that parish, and of *Oswestry*.

SOMERSETSHIRE.

The rev. T. Hine, of *Ilminster*, to Miss Hendeboeck, of *Taunton*.

Died.—At *Mells*, of which parish he was many years rector, and vicar of *Doulling*, in the 88th year of his age, the rev. John Bishop, *D.D.* formerly Fellow of *Magdalen college, Oxford*.

At *Thick Thorn*, near *Ilminster*, the rev. T. Thomas.

SUSSEX.

Married.—By the rev. J. Delafield, the rev. C. B. Otley, of *Wadham college, Oxford*, rector of *Torrington*, to Maria, youngest daughter of the late J. Delafield, Esq.

Died.—At *Brighton*, after a short illness, in his 75th year, the rev. T. W. Western, of *Rivinghall-place, Essex*.

After a short illness, in the 37th year of his age, at *Eastbourne*, near *Midhurst*, the rev. S. Arnold, *M.A.* perpetual curate of that parish, rector of *Linch*, in the same county, and late Fellow of *St. John's college, Oxford*.

WARWICKSHIRE.

Married.—At *Sutton Coldfield*, the rev. Wm. R. Bedford, rector of that place, to Grace Campbell, youngest daughter of the late Charles Sharp, Esq. of *Hoddam castle, Dumfriesshire*.

At *Birmingham*, the rev. C. G. Okoover, of *Okover, Staffordshire*, to Mary Anne, eldest daughter of Lieut. Gen. Sir G. Anson, *K.C.B.*

Died.—At *Aston*, aged 80, the rev. B. Spencer, *D.C.L.* 52 years vicar of that place; also rector of *Hatton*.

WILTSHIRE.

Died.—Aged 38, the rev. E. Ellis, *M.A.* vicar of *Chippenham*, and under-master of *Westminster School*.

In the *College Green, Worcester*, the rev. Henry Anthony Pye, *B.A.* Demy of *Magdalen college*, on the *Warwickshire* foundation.

WORCESTERSHIRE.

Died.—At *Worcester*, in his 24th year, the rev. H. A. Pye, jun. *M.A.* of *Magdalen college, Oxford*.

YORKSHIRE.

Died.—The rev. J. Caley, of *Low hall, Brompton*, in the 83rd year of his age. He was rector and vicar of *Torrington*, near *Castle Howard*, which living he held nearly 60 years.

At *Gilling*, near *Richmond*, the rev. M. Atkinson, *M.A.* one of his Majesty's Justices of the Peace for the *North Riding* of that county, and vicar of *Whettoncum-Aslocton, Nottinghamshire*.

The rev. F. Fenley, aged 65, of *Flam-borough*.

At *Beverley*, aged 71, the rev. G. Ferriman.

NOVA SCOTIA.

Married.—At *Halifax*, the rev. J. Burnyeate, formerly curate of *St. Nicholas, Warwick*, to Miss Dixon niece to the Hon. S. W. G. Archibald, of *Halifax*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered on Wednesday, June 18, 1823, to the Clergy of the Episcopal

Communion of Ross and Argyll; by the Right Rev. D. Low, LL.D. their Bishop, 8vo. 1s.

A Sermon preached before the University of Cambridge, on Commencement, Sunday, June 29, 1823. By the Rev. W. L. Fancourt, D.D. 8vo. 1s. 6d.

A Sermon preached in All-Saints Church, Northampton, July 24, 1823; at the Visitation of the Right Rev. Herbert, Lord Bishop of Peterborough. By the Hon. and Rev. R. Carleton, M.A. Rector of Boughton, in Northamptonshire. 8vo. 1s. 6d.

A Sermon preached in the Cathedral Church of St. Saviour's, at the Visitation of the Hon. and Ven. Archdeacon de Grey, on Thursday, September 11, 1823. By A.

H. Kenney, D.D. Rector of St. Olave, Southwark. 8vo. 2s.

A Sermon delivered in the Parish Church of Halifax, August 31, 1823, on occasion of the Collections made in compliance with his Majesty's Letter respecting the Incorporated National Society. By J. C. Franks, A.M. Chaplain of Trinity College, Cambridge, and Hulsean Lecturer in that University. 8vo. 1s.

A Sermon preached in the Parish Church of Stokesley, August 5, 1823, at the Visitation of the Ven. and Rev. F. Wrangham, M.A. F.R.S. Archdeacon of Cleveland. By the Rev. L. V. Vernon, M.A. Rector of Stokesley. 8vo. 1s. 6d.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Dr. Meyrick's *Work on Ancient Armour*, with 70 coloured and 10 outlined Plates, in Three Volumes, Imperial Quarto, will be ready in October.

A *Manual of Pharmacy*, by W. T. Brande, Esq. in Octavo.

Extracts from various Greek Authors,

with English Notes, and Lexicon, for the use of the Junior Greek Class in the University of Glasgow. In One Volume Octavo.

A *Monitor to Families; or Discourses on some of the Duties and Scenes of Domestic Life*, by the Rev. H. Belfrage.

POLITICAL RETROSPECT.

THE law relating to the celebration of Marriage, has of late so much occupied the public attention, and the subject is so full both of general importance, and of peculiar interest to our clerical readers, that we believe our delaying to notice the recent Marriage Act at an earlier period will be readily excused, if we have thereby enabled ourselves to give a fuller, and more satisfactory account of its provisions. There can be scarcely any difference of opinion as to what should be the objects of the legislature in framing a statute on this subject; it is obvious that the vast importance of the contract, both to the individuals contracting, to their issue, and to society, demands that in the formation of it, it should be notorious and certain; that parties should not be able to proceed to it fraudulently, or prematurely, and that when once formed, it should be, except in a very few cases, and under great difficulties, indissoluble. But while all parties are thus agreed in the general objects of a Marriage Act, it is

natural that there should be a great variety of opinions as to the methods by which they are to be obtained; men would almost necessarily differ as to details of inferior importance, touching the notoriety and certainty in the mode of contracting; but the great dispute, that which swallowed up all others, both in interest and importance, will obviously be, as to the extent, to which it may be wise to go, in order to prevent fraudulent or premature marriages; whether, in short, in order to secure that third object, it be wise to sacrifice the fourth, namely, the indissolubility of marriages.

By the law of this country, a marriage actually contracted and celebrated between two sufficient persons, was absolutely indissoluble by any court of judicature; nothing *ex post facto* could break the *vinculum matrimonii* once actually formed; in certain cases the Courts were authorized to declare, that no marriage had ever existed, that the parties never had been man and wife; but in no case were they able

to say, that those who had legally been man and wife up to a given time, should, from that time cease to be so. The 26th Geo. II. ch. 33. was, as it is well known, drawn by a very great lawyer, and though it undoubtedly made a great practical alteration in the law, it did not, as is commonly supposed, violate any principle of the law. It did not extend the powers of the Courts to any new cases of divorce; it merely imposed a new condition upon the sufficiency of the contracting parties, and it authorized and required not merely the Courts of Ecclesiastical, but of every jurisdiction, to say whenever the case occurred, that if this condition were not fulfilled, then the parties had not been sufficient, and no marriage had ever existed, any more than if one of the parties had been an idiot, within the degrees of consanguinity, to the other, or labouring under any other incapability. But though the principles of the law were thus preserved, undoubtedly a great practical change was made; the infancy of man for this purpose was prolonged from fourteen, and that of woman from twelve to twenty-one; its inability also was rendered more compleat; from a contract only voidable, the marriage under twenty-one became a contract absolutely null and void: in the cases specified by the statute. Of this change in itself, however, no one had a right to complain; but in making it, the Legislature was bound to be very clear, full, and specific, so that no one intending to comply with the law, should find the law a trap, and be subjected to consequences, which, however justified by general utility, were almost always a grievous and heavy penalty on the individual. In this we think Lord Hardwicke failed, and perhaps he failed, owing to his great legal knowledge; points might seem obvious and indisputable to him, which to persons of ordinary minds, or unprofessional habits were full of doubt, or received an interpretation contrary to the true legal one. The

well-known case of *Horner v. Horner*, is a strong illustration of this; there a young lady, illegitimate, for whom property was bequeathed by a gentleman recognising her in his will, as his daughter, in trust, told she should marry with the consent of her natural mother; whose education was entrusted specifically to that mother, who was, in short directed in every possible way to regard that mother, as her adviser and protector, contracted a marriage when a minor, by licence, with the consent of that mother, styled in the licence her mother and guardian. It is clear that in this case the statute was endeavoured to be complied with in the most regular manner; yet here, after a cohabitation of some years, the marriage, at the prayer of the husband, a party to the contract, was declared null and void, because illegitimate children, by law, have no parents, and of course can have no testamentary guardians, and therefore in this case there had been no proper consent given to the marriage. We do not arraign the soundness of this decision; but we say that to the individual it was full of hardship, and that a little more fulness in the statute would have prevented that hardship. On a subject like the present, we think too that it should be remembered by the Legislature, that they are men, and that in the avoidance of marriage, men and women never part on equal terms; she, who by the sentence of a court is declared to have cohabited with a man not her husband, and whose children are pronounced spurious, returns to society with a taint upon her name, and never can assume that relative equality with her sex, which the partial laws of society scruple not to concede to her partner. It is not irrelevant to say thus much on this point by way of general observation, both because the principle of Lord Hardwicke's act is not by the present act entirely given up, and because we shall by-and-by, have a few observations to

make upon the sufficiency of the wording in the clause, in which it is adhered to; but our time and limits forbid us from entering minutely into the question involved in it; and we propose, without further preface, going through the clauses of the Bill before us, giving what we conceive to be the effect of its provisions, stating the doubts which suggest themselves to our minds, with such solutions as seem to us the most probable. In so doing, we shall, for the most part follow the order observed in the Act, adhering however to, and endeavouring to mark out some general divisions; we shall speak with respect, but freedom; bearing in mind, what the framers of the act were bound to bear in mind, that this statute, of all others, ought to be intelligible to the common sense of every person in the kingdom.

The 1st section repeals whatever remained in force of Lord Hardwicke's act, and all the prospective parts of the Marriage Bill, introduced by Dr. Phillimore into the House of Commons in 1822.

The 2nd section declares the mode in which the Banns of Matrimony shall be published; it adheres to the mode laid down in the 1st section of Lord Hardwicke's, as to the number, the form, and the time; it adheres, also to the same section, in providing for the double publication, where the parties reside in different parishes, and in compelling the celebration of the marriage in the church, or one of the churches in which the banns were published. But in one important respect it differs from the section alluded to—the *place* in which banns may be published. By the former act, it will be remembered that banns were to be published in parish churches, or in public chapels, "*wherein banns of matrimony had been usually published*;" it will be remembered also that some years after, it was decided by the Court of King's Bench, that a marriage solemnized in a public chapel, duly

consecrated, but erected since the passing of the act, and in which "banns had not then been usually published," was invalid; and it will be remembered also that in consequence of this decision, an act was passed legalizing marriages, solemnized in churches or chapels erected since the passing of the Marriage Act; but not containing any prospective provisions for future chapels. To obviate all difficulties on this head, for the future it is now provided, that banns shall be published "in the Parish Church, or in some Public Chapel, in which Chapel Banns of Matrimony may now, or may hereafter be lawfully published." The mode in which future Chapels are to be qualified for the legal publication of banns is provided in the *three following sections*, but it may be as well to postpone the consideration of them, till we have gone through all the general provisions relative to marriage by banns; which will of course equally apply to such chapels as may hereafter be qualified. We observed that the present section preserves the same time for publications of banns, as Lord Hardwicke's act had prescribed, "immediately after the second lesson; we are disposed to think that it might have been as well to revert to the time fixed by the old Rubric, immediately after the Nicene Creed. We agree with Dr. Burn, that the publication, as now directed, "makes a manifest break and interruption in the service; but after the Nicene Creed, there is a natural pause in the service, the previous parts being then completed. "There is a beautiful connection between the hearing of the Gospel by the people, and their immediately breaking out into the Jubilate, or the Nunc Dimittis, which is not only spoiled by the introduction of the banns, but in some cases, even a ludicrous feeling excited, where either a wandering imagination, or an unhappy mode of reading connects, not the lesson, but the banns, with the expression

of thanks which follow. The publication might have been according to the old Rubrick in the morning, and immediately before the sermon in the afternoon, as we imagine that wherever there is no Morning Service, there will invariably be a sermon in the afternoon.

Passing by, therefore, *the 3d, 4th and 5th sections* for the present, we come to *the 6th*, which is highly useful and new, as a legislative measure, though we believe its provisions had been already adopted in practice in many of the parishes of the metropolis. This enacts that a Register Book of Banns, marked and ruled as the Register Book of Marriages, is to be provided in every Church and Chapel, that the banns are to be published from this book, and not from loose papers, and that after publication they shall be signed by the officiating Minister or some one under his direction. Whoever has at all attended to the cases under the late Marriage Act, in which the nullity has arisen from some defect in the publication of the banns, will be aware of the importance of this section. By signing, "after publication," it is left a little in doubt, whether it is intended that the minister should sign after each publication, or only after the last, in other sections the act speaks of "*first* publication," and "*complete* publication;" it should seem, therefore, that in strictness every calling is in itself a publication, and that signature should therefore be made after *each*. And this construction is rendered the more necessary by considering that the same minister may not officiate on the three successive Sundays, and therefore cannot authenticate all the publications. We think also that there should be a separate signature after each "pair of banns;" and we hope that for the facilitating the proof in disputed cases, Ministers will sign themselves, and not by deputy. The trouble will be very slight, and the advantage may be very great.

The 7th section provides for the

delivery of a notice in writing to the Minister, seven days at least before the 1st publication, containing the true names of the parties, their dwelling-houses, and the time during which they have resided in them. This section is the same with the 2nd of Lord Hardwicke's Act, excepting that it requires the notice to be dated on the day of delivery. The cases, therefore, which have decided the absolute necessity of the banns containing the true Christian and surnames, will still be decisive as to this section. It is, moreover, so important, that clergymen should have this notice, that we hope a general rule will be adopted in practice, and the delivery of it never dispensed with, but under very pressing circumstances.

The 8th section is a re-enactment of the 3d of Lord Hardwicke's, and virtually abolishes the 62d canon, which forbade the marriage of minors even by banns, without the consent of their parents or governors signified to the Minister. The law now is more liberal; it gives parents the three-fold opportunity of expressing their dissent at the three-fold publication of the banns; if any dissent is expressed, that publication reckons for nothing, and is absolutely void; it also gives them the opportunity of dissenting, and expressing such dissent to the Minister at any other time previous to the celebration; but unless they avail themselves of some one of these opportunities, the Minister *acting in ignorance*, is equitably exonerated from all punishment for his conduct in celebrating the marriage. *

The 9th is a new and highly proper enactment, that unless the marriage takes place within three months, after the third publication, the Minister shall not proceed to solemnize it, without a regular republishing of them. The want of some provision of this nature opened a door to great fraud; we regret that there is a deficiency in the wording of this section, which may

hereafter lead to a very serious question of construction as to the validity of marriages, and other points, in cases where the clause has not been attended to. In the clause itself, no penalty is specified for disobedience, and looking to the clause alone, we should have said that all parties disobeying, as well the Minister as the man and woman would be liable to be indicted for a misdemeanor, but that the marriage would be good. Looking however to the 21st and 22d sections, we find that a solemnization of marriage, without *due* publication of banns, subjects the knowing and wilful solemnizer to the guilt of felony, and the punishment of transportation for fourteen years, and that even the acquiescing in a marriage, without due publication, &c. makes the marriage null and void to all intents and purposes whatsoever. Now it seems to us a very questionable point, whether or no the 9th section destroys entirely the effect of publication of banns at the end of three months, and therefore whether a marriage had, after the three months, without a new publication, would, or would not be within all the penalties and disabilities of the 21st and 22d sections.

We have now gone through so much of the act as relates exclusively to marriage by banns, and we will proceed to state the substance of the 3rd, 4th, and 5th; and some other sections, which introduce some new regulations as to the places in which marriages may, under certain circumstances, be celebrated, and we will then consider what regards licences, and other general provisions of the Statute. The three sections, first named above, apply to public chapels in a parish having a chapelry annexed, and to chapels in extra parochial places; proprietary chapels, therefore, as they are called, are not within the provisions. With regard to these, however, to which they apply, it is provided that the Bishop

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(with the consent of the Patron and the Incumbent in the former of the two cases) may by writing under his hand and seal, authorize the publication of banns, and solemnization of marriages in such chapels for persons resident therein, the consent and authority to be registered in the registry of the diocese. By the words of this section the chapels so authorised are not put upon an entire level with parish churches; and it may still be questionable, whether a marriage would be legal in one of them, where only one of the parties was resident in the chapelry, or extra parochial place; and it would certainly be safer, in such a case, to marry in the parish Church of the parish, within which one of the parties was resident, than in the authorized Chapelry. In all such chapels, conspicuous notice is to be placed up of the authority granted in these words, "Banns may be published, and marriages solemnized in this Chapel." And all provisions respecting marriage registers will extend to these chapels as if they were parish churches, and the chapel wardens, or analogous officers, are to do therein with respect to such provisions what the churchwardens are bound to do in any parish church.

The 12th section provides for the case of parishes and extra-parochial places without church or chapel, or in which divine service is not usually performed every Sunday; these, for the purposes of the Act, are to be deemed parts of any adjoining parish or chapelry; and the Minister publishing banns for residents in such parishes, or extra-parochial places, shall certify the publication in the same manner, as if they had been resident in the parish in which the banns were published. This is a re-enactment of part of the 1st section of Lord Hardwicke's act, and might have been more clearly expressed. It applies, we imagine, to cases where one of

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the parties being a resident in an extra-parochial place, or parish without a church makes use of the adjoining church or chapel, and the other party resides elsewhere.

The 13th section is partly retrospective, and partly prospective. It specifies in what place for the future banns shall be published when the church or chapel is taken down or under repair, and on that account cannot be used for divine service. In this case the Bishop of the diocese may license any place within the parish or chapelry for that purpose during the interval, or they may be published in any adjoining church, or chapel, the latter we presume in default of the former; and where the Bishop shall have licensed no place for the publication of banns, the marriage may be in the adjoining church or chapel. The retrospective part of the section legalizes marriages, which under these circumstances have been celebrated out of the church or chapel, and indemnifies the ministers who have celebrated them.

We now come to the division of the Statute which regards marriages by licence; the first section on this subject is the 10th, which is nearly a re-enactment of the 4th of Lord Hardwicke's act, but it makes this material alteration, that instead of 4 weeks, 15 days residence immediately before the granting of the licence by one of the parties in a parish or chapelry will entitle them to a licence to marry in the church or chapel thereof. But by the 11th section the granting of any licence may be restrained by the entry of a caveat, which must be signed by him who enters it, and must contain his place of residence, and ground of objection. Upon this we ask how is the person anticipating the grant of a licence, and desiring to enter a caveat, to shape his proceedings? We are not aware, and therefore we may presume that a large number of the community are also ignorant of the form in which the Bishop authorizes the Surrogate,

and within what limits he exercises his powers; if indeed each surrogate has a separate province within the diocese, and there be but one officer to whom application can be successfully made for a licence, then it would be obvious that the caveat must be entered with him; but if a licence granted by any surrogate within the diocese, operates equally over the whole, which from the form of it we presume it would, the clause imposes on the objecting party the severe and unnecessary burthen of delivering his caveat to every surrogate in the diocese. The caveat, when received, is to be transmitted to the judge, from whose office the licence is to issue; he is to examine into the matter, and until he certifies to the register that he has so done, and is satisfied that the objection is either untrue or invalid, the caveat is a bar to the grant of the licence. The act does not specify how this examination is to be conducted; it will of course ordinarily fall to the lot of the Chancellors of dioceses to institute them, and they will probably know how to proceed; but it would have been more satisfactory to the public, if that mode had been clearly marked out, as it is possible that some difficult and important points may be involved in the discussion.

We pass on to the 14th section, one of the most important of the whole statute, which describes the oath to be taken before the surrogate by the party applying for the licence. The party must swear to his belief that there is no impediment of kindred or alliance, or of any other lawful cause (words sufficiently vague and general,) nor any suit commenced in any ecclesiastical court to bar or hinder the proceeding of the said matrimony according to the tenor of the licence, (we do not readily conceive the nature of a suit for the prevention of a marriage); he must swear also that one of the parties has resided the 15 days next preceding the grant of the licence, (not as we

believe, is often imagined, next preceding the day of marriage) within the parish or chapelry in which the marriage is solemnized. Lastly, supposing either of the parties to be under 21, and not a widow or widower, it must be sworn that the proper consent to the marriage has been obtained. What is the proper consent the 16th section specifies, but the clause we are now considering provides, that if there be no person in existence with authority to grant the consent, then upon oath made to that effect, the licence may be granted without consent. This provision will extend to the case of all minors, left orphans and without testamentary guardians, in favour of whom the Court of Chancery has not actually exercised its authority of appointing guardians.

The 15th section abolishes the bond given by the party applying for the licence; and the 16th ranges in the following order the persons who are qualified to give consent. 1st, the father; 2nd, the guardian or guardians lawfully appointed, or one of them, (so that one guardian has it in his power to authorize the marriage of his ward against the will of two or more, his colleagues.) 3rd, the mother, if unmarried; 4th, the guardian or guardians, or one of them, appointed by the Court of Chancery. Coupling this section with the proviso in the 14th, it seems clear that such a case as that of *Horner v. Horner*, cannot well occur again, if the party be aware of the law, and make the necessary oath.

The 17th section is a material improvement on the 12th of Lord Hardwicke's act. By that act, supposing the father of the minor was *non compos mentis*, no marriage by licence could take place during the minority, because no valid consent could be given; this case is now provided for, and in this as well as where the guardian or guardians, mother, or mothers, or any of them, shall be *non compos mentis*, beyond

seas, or unreasonably or from undue motives withhold consent, application may be made to the Great Seal, *Master of the Rolls, or Vice Chancellor*, by petition, which is to be heard in a summary way, and if, on examination, the marriage proposed shall seem a proper one, it may be judicially declared to be such; and this declaration will be equal to consent. Some provision of this kind was undoubtedly proper, and we are not aware of any objection to that which is here enacted; it is an improvement too upon the similar provision in Lord Hardwicke's act, to throw open the Roll's Court, and the Vice-Chancery to these petitions.

The 18th section requires from every surrogate, before he grants licences, an oath of office, and a security by bond in the penalty of £100 for the due execution of his office to be given to the Bishop; the oath which by Lord Hardwicke's act, was to be taken before the judge who granted the authority, may, by this section, be also taken before a commissioner appointed by the judge. We see no benefit in this alteration.

The 19th is a correspondent enactment in respect of licences with the 9th in respect of banns; their validity expires at the end of three months from the grant, and no marriage can then be solemnized without a new licence. This is open to the same remarks as to the validity of a marriage solemnized in contravention of this section, as we made in commenting on the 9th; we incline to think the marriage would be void, but that is far too serious a conclusion to be left to inference.

The 20th saves the Archbishop's right to grant special licences.

We now come to the penal clauses of the act; they are the 21st, 22d, 23d, 24th, 25th, and 29th sections. The first of these regards the persons who shall solemnize marriage; these may be persons in holy orders, persons neither being, nor

pretending to be, and persons not being, but pretending to be. As to the two first, it is enacted, that if *any* person shall solemnize matrimony, (not specifying according to any particular rites, but leaving it quite open) 1st, in any other place than a church, or public chapel, wherein banns may be lawfully published; or 2d, at any other time than between 8 and 12 in the forenoon, except by special licence; or 3d, without due publication of banns unless by licence; he shall be deemed guilty of felony, and punished by 14 years transportation. A similar punishment is provided for the last class, who, falsely pretending to be in holy orders, shall solemnize marriage according to the rites of the Church of England. In both cases the prosecution must be commenced within three years from the committing of the offence. We think that it might have been better to have used less general words in the first part of the section, words which would not have included persons neither being, nor pretending to be in holy orders, who shall solemnize a marriage according to the private notions of the parties at another time, in another place, or without the previous formalities of this act. Such a marriage would be clearly void and nugatory, and the parties agreeing to it would be properly punished by that consequence; the act itself might be a very indecent one, and then ought to subject the doer of it to some proportionate punishment, less however than the pains of felony. But our main objection to it is, that the words are sufficiently wide to include Roman Catholic or any other marriages (except those of Jews and Quakers,) solemnized after a lawful marriage, or previous to one, according to the requisites of the act, in order to satisfy the religious scruples of the parties. Such marriages, we imagine, it was never intended to render penal.

The section just commented on described the penalties incurred by

him who solemnizes the marriage in defiance of the provisions of the statute; the two next specify the consequences to the parties themselves, differing according to circumstances, in some cases amounting to a nullification of the marriage, in others only to pecuniary forfeitures. By the 22d, all marriages knowingly and wilfully celebrated elsewhere than in a church or chapel, wherein banns may be lawfully published, (unless by special licence) or without due publication of banns or licence, or by any person not in holy orders, are declared null and void to all intents and purposes whatever. We have no fault to find with what we believe to have been the general intention of this clause, but we lament that in a matter so highly important and penal, much is still left to inference and conjecture; we have had occasion already to point out two ambiguities in it when we considered the 9th and 19th clauses, we will mention a few more; 1st, let us suppose the marriage had in a church, or legally authorized chapel, but not in *the* church, or chapel, in which the banns have been published; it is clear that all the mischief, contemplated by the clause as now worded, would equally occur upon such a supposition; but is the marriage void or valid? we conceive the latter, because it would be contrary to the rules of legal construction to extend the range of a penal clause beyond the words; but on the other hand, it seems monstrous to leave such a case wholly unprovided for, and neither the solemnizer nor the parties amenable to any punishment. 2d, as the essence of all these offences is very properly made the guilty knowledge of the offender, let us suppose a marriage had in violation of any one of the provisions of the clause, but that the guilty knowledge can only be brought home to one of the parties, what is to become of the marriage? is it void? if so, a most manifest injury may be done to an unoffending, unsuspect-

ing girl for example, who has been made the dupe of a designing villain, and who could have no means of providing herself with the requisite knowledge to guard against such treachery, even if she could be supposed to be in a frame of mind to entertain suspicion on the subject. On the other hand, is the marriage valid? if so, there is a ready receipt for evading the provisions of the act, the lady will leave to the gentleman all the arrangements of the marriage, she will know nothing about them: and this is so common, so much in course, that in nine cases out of ten, it would be impossible to fasten upon *both* parties the guilty knowledge required by the act. It cannot be said that these objections go upon unnatural presumption of fraud, they presume no more fraud than the clause itself does, and than the clause itself was intended to punish.

Neither can it be said that the 23d clause to which we now come, provides an adequate punishment or indeed any punishment for *all* the cases, which, under some of the suppositions put above, we have shewn to be left unprovided for by the 22d. The principle of this clause too is excellent; and adopted from the old law of the kingdom, our objection again will be to the insufficiency of the detail. The offences here contemplated are two-fold, but the penalty is the same, a modification only being made according to the fact of one or both of the contracting parties being guilty. The first offence happens in the case of a marriage by licence either party being under 21, and not a widower or widow, where any of the provisions of the act are violated, and the offence is the procuring such marriage, and violation by either of the parties wilfully and knowingly swearing falsely "as to any matter or thing to which such party is required personally to swear." The punishment is "a forfeiture of all estate, right, title, and interest in any property, which hath accrued, or shall accrue to the party

so offending by force of such marriage." Now let us suppose a minor of large expectations to marry his bed-maker's daughter at the University, and to have falsely sworn that he had his father's consent; he will forfeit nothing, because nothing will accrue to him by the marriage; she will forfeit nothing, because she is not an offending party. The second offence relates to marriage by banns—it is not so clearly stated as the preceding, nor in itself so simple, but it is open to the same remark, which we have made on the preceding case. We will state it in the very words of the act, "if any *valid* marriage by banns shall be procured by a party thereto to be solemnized by banns between persons, one or both of whom shall be under the age of 21 years, not being a widower or widow, such party knowing that such persons as aforesaid under the age of 21 years had a parent or guardian then living, and that such marriage was had without the consent of such parent or guardian, *and* knowing that banns had not being duly published according to the provisions of this act, *and* having knowingly caused or procured the undue publication of banns"—then a forfeiture to accrue as before. Now in order to constitute this offence, the offender must procure an undue publication of banns, he must procure a valid marriage to be solemnized by banns, he must know the minor to have a parent or guardian, and that no consent has been obtained, and that the banns have not been duly published—these are a good many conditions precedent to the making up of an offence, and it is somewhat extraordinary that another has not being added, which we should have thought at least as necessary, a knowledge that the person was under 21; for as it now stands the party might commit the offence in terms, and commit a heavy offence too without that knowledge, and therefore undoubtedly without committing the offence intended to be guarded against. But independently

of this it is obvious how extremely difficult it must be to fix the same party with all the parts of this offence, and how very easy it will be by contrivances not tangible under the statute to evade the penalty. The section assumes that there may be a valid marriage without due publication of the banns, and this we presume must be by giving the interpretation to the preceding section, which we suggested above, namely that the marriage is void only where the guilty knowledge is brought home to *both* parties—and we repeat that if that be the proper construction, the clause is rendered almost nugatory.

The mode of punishing these offences thus defined is as follows:—the parent or guardian whose consent has not been given may become relator in an information to be filed by the Attorney General in Chancery, or the Exchequer, the object of which shall be the forfeiture above specified; if the suit succeeds, the court may declare the forfeiture, and order the property to be secured under its direction for the benefit of the innocent party, the issue, or any of them, in such manner as to prevent the offending party from deriving any interest in real or personal estate, or *pecuniary benefits* from such marriage; if the court shall deem both parties guilty of any such offence, then the property or any part thereof is to be secured immediately for the benefit of the issue, subject to such provision for the offending parties as the court shall think reasonable, "*regard being had to the benefit of the issue of the marriage during the lives of their parents, and of the issue of the parties respectively by any future marriage, or of the parties themselves in case either of them shall survive the other.*" We sincerely respect the good intentions of the framers of this clause; we are aware of the extreme practical difficulties of the subject, and we protest against being supposed willing to treat an act of the Legislature so considered as this, has been, with

levity; but can any one seriously think that this is a clause calculated to prevent the evil of clandestine or imprudent marriages? We have shewn already that it is a dead letter, where the offending party is the wealthy one, to whom nothing accrues by the marriage; but suppose the offending party to be a female, she will acquire a title to dower in all the lands, which her husband may at any time become possessed of during the coverture, and to her third, or moiety, as the case may be, of his personal estate, he dying intestate; how will the decree of the court dispose of these rights? and, supposing it to have the ability to make a valid decree affecting rights non-existing, and which never may exist, how will the court be able to secure them for the benefit of the innocent party, or of the issue? Again, let us suppose the court to have pronounced a decree of this nature, and the husband in after life wishes to sell the property, will there, be any means devisable by conveyances, by which the dower so secured by the court can be barred by the parties, or will the land remain clogged with the dower until the death of the widow? Again, if there be no issue, who is to have the accumulation of the income? and how will it be possible to regard the issue of a future marriage of either of the parties? Suppose the offending party to be the female who marries a man with 10,000*l.* per annum in landed property, upon his death she would by the common law become entitled to an estate for life in one third of that property, and if she married again, that right would be undoubtedly very beneficial to herself and her issue; but how is regard to be paid to the benefit of parties so contingent in any decree in a suit which must be commenced within one year after the first marriage is solemnized? The questions, which may arise whenever this clause comes to be acted upon, are in truth innumerable; but waving them all, there is this one objection which seems to us insuperable, and founded

in the nature of the marriage contract; that so long as the parties live together, and you do not punish the one, you cannot effectually punish the other by any decree as to the property. If the wife be the offender, the husband remains in the enjoyment of his property, she shares in that enjoyment, it goes to her children, and if she survives him, she at all events takes under his will, whatever he pleases to bequeath to her. The same consequences will follow, if the guilty party be changed—supposing indeed that the wife was incapable of devising, or that a will made before the marriage in favour of the husband would be invalid, or that the husband's title by courtesy was forfeitable, cases, of which the two former would certainly not often occur, and the other is doubtful at law, still the father would in most cases be left dependent on the charity of his children, a situation which whether they were affectionate, or unnatural, no moralist can desire to place a father in.

The relator in the information thus to be filed, is to be responsible for costs, he is to satisfy the Attorney General upon oath of the irregularity of the marriage, that it has been solemnized without his consent, or that of any other parent or guardian, and that he was not aware of the solemnization of the marriage more than three months previous to his application to the Attorney General. It cannot but have struck our readers, that in respect of marriages by licence the offence to be punished by this information is “the false swearing as to *any* matter, to which the party is required personally to swear.” Upon reverting to the 14th section it appears that there are four or five such matters; supposing there be no parent or guardian whose consent has not been given, in other words supposing the false swearing to have been in some other matter than as to the consent, who is to be the relator—or will there be any mode of procuring a forfeiture?

The 24th section avoids all agree-

ments, settlements and deeds, executed by the parties or either of them before and in contemplation of such marriage, or after it, for the benefit of the parties or either of them, or their issue, so far as they shall be contrary to the provisions of the security or settlement to be made under the direction of the court. *The 25th* provides that the information shall be filed within one year from the date of the marriage, and prosecuted with due diligence, and it specifies a mode of proceeding in case any person or necessary party to such information shall abscond or be or continue out of England: but it makes no provision for the case of a marriage kept secret for a year, nor for the absence of witnesses who might be necessary to prove the irregularity of the marriage to the satisfaction of the Attorney General previously to the filing of the information.

The 29th clause (the last of those which are penal) specifies the same offences which were enumerated in the 16th of Lord Hardwicke's act—they are, 1st, the insertion in the register book of any false entry of any matter or other thing relating to any marriage—2d, the falsely making, altering, or forging, (as well as the causing any of these to be done, or the assisting in doing them) any such entry in such register—3rd, the same offences in respect of any license of marriage—4th, the uttering as true any false, altered, or forged register, or copy thereof, or licence, —5th, the destroying or causing to be destroyed any register book, or part of it; the four first offences committed knowingly and wilfully and with intent to elude the force of the statute, and the last committed wilfully with intent to avoid any marriage, or to subject any person to any of the penalties of the act are made punishable with transportation for life. These offences Lord Hardwicke's act made capital—we think the present punishment more commensurate, and we heartily approve of the change.

The 26th section provides, (as the

10th of Lord Hardwicke's act did) that in any suit touching the validity of a marriage no evidence of the actual residence of the parties previous to the marriage for the time directed by the act, shall be necessary, and no proof receivable to the contrary. It is hardly necessary to observe, that this section leaves the matter inquirable into criminally, exactly as before.

The 27th section is also a re-enactment of the 13th of Lord Hardwicke's act, and declares that in no case whatsoever shall any proceedings be had in any ecclesiastical court to compel celebration of marriage by reason of any previous contract.

The 28th section makes no alteration of the existing law as to the solemnization of marriage before witnesses, the form of the registry, the signature of the minister, and the parties, or the attestation of the witnesses; the form given is not adapted to the very common case of a solemnization by a clergyman who is neither rector, vicar, nor curate of the parish, but a friend of the parties; nor is it adapted to the case of a marriage by special licence out of a church or chapel. Dr. Burn had noticed this as a case of doubt, and gives his solution of it, which we do not think altogether

satisfactory. It certainly might have been as well to provide for the case. The 30th and 31st sections exempt the marriages of the Royal Family, of Quakers and Jews, from the operation of the act, and the 33d confines it to England—the 32nd usefully provides that two copies of the act shall be sent to every parish, and one of them be preserved with the marriage-register-book in the parish-chest.

We here close our remarks, which have run to a length far exceeding our original intention—to a length indeed for which we owe an apology to our readers; but upon an Act, in the due execution of which all are vitally interested, and the execution of which must necessarily be entrusted to our clerical brethren, men ordinarily, not conversant in the construction of legal niceties, we have thought it far better to be even tedious and diffuse, than too short and superficial. In the mean time we lay down our pen, with feelings of gratitude to the Legislature, for what it has done in so difficult and so important a matter; and we trust that, we have not transgressed that respect, which is ever due to its ordinances, in the plain freedom with which we have ventured to point out, what seem to us the errors and deficiencies of this statute.

NOTICE TO CORRESPONDENTS.

We beg to refer C. I. to Burn's Eccles. Law. Vol. I. p. 287. and to Wheatley on the Common Prayer, p. 481. His letter is under consideration.

L'E.—D'A. has been received.

We thank E. H. K. for his valuable communication; but the subject, on which he writes, has been sufficiently discussed on general grounds. In the present instance, a *local* and temperate remonstrance containing the objectionable passages, and accompanied by the substance of his letter, might effect his object.

We have to apologize to our readers for some errors and omissions in our last Number. Our fourth article should have been headed simply "Lives and Anecdotes." We do not wish to confine ourselves too strictly to ecclesiastical biography. Wherever we meet with a life of genuine and practical piety, whether among the Clergy or the Laity, we shall not fail to avail ourselves of it.

In p. 531. the paragraph which concludes the anecdote of Bishop Ball, should have been printed as a note on the words *The iniquity of the times*, &c. which occur in the first sentence.

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No. 59.]

NOVEMBER, 1823.

[VOL. V.

RELIGION AND MORALS.

ON SPIRITUAL EXERTION.

1 Cor. ix. 24.

So run that ye may obtain.

THE life of a Christian is here represented under the image of a race. All, without exception, must run this race; as all, without exception, that run lawfully, shall be rewarded at its close, through the mercy of God in Christ Jesus. It is a great error to suppose, that the Gospel has released mankind from the discharge of any one moral duty to which they were before bound. Its command is short, but it is full. "Be ye holy, even as God is holy." No vice can find countenance in this; no professions can be a substitute for its neglect. Nothing short of holiness, such a holiness as every man, by the grace of God and his own endeavours, can attain unto, will satisfy our divine Master, or ensure, agreeably to the terms of the Gospel, our everlasting salvation.

Be not deceived: he that dorth righteousness, that sincerely and habitually endeavours, by God's grace, to discharge his several duties in whatever situation he may be placed, he is righteous, and shall be accepted as such in the sight of God, for the sake of the Lord Jesus Christ. The Gospel brings the glad tidings of a Saviour; we thankfully acknowledge it; it is our stay for the present; it is our hope for the future: we rely on nothing else for

our acceptance in the last day but the blood that He hath shed for us; we joy in nothing else but in His atonement, for on nothing else can we confidently rely, in nothing else can we joy without abatement.— But then the very same Apostle, that enjoins the Christian to *look unto Jesus as the Author and Finisher of his faith*, reminds him that he "*run with patience the race that is set before him.*" This race is but a succession of duties, commenced in our earliest years, to be continued through our lives, and closed only with our latest breath. It contains every obligation that we are under to God, our neighbour, or ourselves; every command that is to be found in the Gospel; every action of piety and virtue exhibited in the perfect example of our blessed Lord. He that runs this race well, must be a man devout towards God; dutiful towards his parents; affectionate and true to his kindred and friends; respectful and obedient where respect and obedience are due; just in his dealings; prone to forgiveness; abundant in charity; pure in heart; blameless in word; holy in action; ever rising above this world in thought, and intently meditating, through faith, on that sacrifice of the death of Christ, whereby he is so powerfully, beyond every other motive that can be named, incited to exertion, and supported in his course, and encouraged to look forwards to a crown of glory, which the Lord, the righteous Judge,

hath promised at the last day. But thus to run, what is it in fewer words but to be "*zealous of every good work*?"

There is something peculiarly striking in the metaphor employed by the Apostle, especially when we consider that it was addressed to the Corinthians, who were daily in the habit of witnessing races, or persons training and preparing themselves for them. To them the crown allotted to the earthly conqueror was the most appropriate figure that could be imagined of the reward promised through Christ to the faithful and obedient Christian; and the previous discipline undergone by every competitor, and the necessary exertion exhibited afterwards on the course, an illustration of the necessity, on their part, of spiritual discipline and exertion, too pointed not to be felt, and too conclusive to be gainsayed. Here were men undergoing the utmost bodily pains and labour, with no small degree of mental anxiety; and for what? for a mere chaplet of leaves, with the passing fame attendant on gaining it. What a rebuke, then, was this to the Corinthian convert that should be found relaxing his endeavours for the attainment of an incorruptible crown? And what a proof of folly in him, should he suppose for a moment that such a crown could ever be gained without exertion? Here were men employed in the most active exercise of which the body is capable, straining every nerve, and pressing towards the mark with an anxiety on their countenance that showed that the whole man was bent on success. Could the Corinthian fail of reading a salutary lesson in this? Or, can we fail of doing so? Or are we resolved to close our eyes to our duty, and slumber away our lives in I know not what delusive hopes, till we are led to a sense of our error by our mournful condition by the trumpet of the last trump? Let us

rather, as men earnestly bent on working out our salvation, listen to the admonition of the Apostle, and, praying to the Almighty, through the Lord Jesus Christ, for the assistance of his grace, "*so run that we may obtain.*"

The Christian has many advantages over his earthly pattern.—He is not left to his own exertions; he has the Holy Spirit of God to assist and support him in his course; for "*God,*" saith the Apostle, "*worketh with us both to will and to do;*" and, "*we are labourers together with God.*" He may not be followed by the shouts and noisy plaudits of an admiring crowd; but he has the silent approbation of the good; he has the prayers of thousands whom his beneficence has relieved or his holy zeal converted from the error of their ways; he has the testimony of his own conscience, and, what is in itself a present reward, and the earnest of far more, he has the favour and blessing of the Most High.—He may not have in this life a crown wherewith to wreath his brows, tangible and visible, but a crown he shall hereafter have; a reward no less certainly awaits him, far more exalted than the highest earthly honour, real, substantial, and everlasting.

Let us stop and meditate awhile on this, "*the prize of the high calling of God in Christ Jesus;*" and let us endeavour to gather out of God's word what that heaven is, to which, as to our exceeding great reward, we are all looking, and unto which we hope, through the mercy of God and the merits of our Redeemer, to attain. It is remarkable that the Scriptures, in their description of heaven, do not confine themselves to any one particular image. Whatever is good in itself, or glorious and blessed in its effects, is indifferently chosen to express it. At one time it is represented as a kingdom "*wherein we are to reign with Christ for ever and ever;*" at

another, as "a holy city," resplendent in glory, blessed with the visible presence of the Almighty, and lightened with the light of the lamb; now as an "abiding mansion," wherein, after the wanderings of our earthly pilgrimage, we may take up our abode and be with Christ; now as a rest, not from these wanderings only, but from every other labour that is so harassing to soul and body; from sorrow, from crying and pain, from the fear of death, from temptations without, from hourly struggles within; now as "an inheritance," to mark the certainty of our possessing it; now as a "weight" and "treasure," to denote its value; now as "a feast," to signify the joy and satisfaction that shall attend on it; now as "a prize," to remind us of the exertion requisite to attain it; now as "a crown," to evince its dignity; now as "a harvest," to denote the abundant plentifulness of the reward; now as "a building," to express its durability; now as "a substance," to distinguish it and place it far above those shadowy and empty goods which we are so fond of embracing in this life; and then, after the imagination has thus been carried to its highest pitch, and images sought out of every thing that we most admire, and long for, and value on earth, and heaven declared to possess within itself all that is really desirable in all these, we are briefly told that yet—so unspeakably great and blessed is the reality—that yet *"eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."* Every image declarative of glory and blessedness is employed to show that no single earthly good, however perfect, can convey an adequate idea of the Christian's reward in Christ; and then every image that can be named is declared, after all, to be too weak, to remind us that nothing earthly whatever is comparable unto it. After exhausting

all our powers of conception, and searching the Scriptures throughout, we are brought to this rock at last, on which faith indeed more gladly rests than on the most lively representations that could have been given—the united goodness, and wisdom, and power of God. God has made us, and enriched our present condition, which is confessedly only probationary and to pass away, with numberless blessings conducive to our happiness; and, in order to redeem us from the dominion and penalty of sin, and open heaven unto us, he has freely delivered up his only Son to die for us. Who, then, after this can doubt the value of that which has been purchased at so great a price? Kingdoms, crowns, inheritances, treasures, all sink into nothing before the single consideration that God, this good, and wise, and powerful Being, hath promised to reward us, and that Christ hath died to purchase the reward. We feel and are persuaded that the reward, whatever it shall be, will be great indeed and blessed: nay, the very circumstance of our being unable to conceive it now, only heightens the value of it the more, because it shows that there is nothing of earth in it; nothing of the vain, and perishable, and unsatisfactory goods of this world mixed up with it; that it is altogether of another world, where real joys are to be found; altogether heavenly and spiritual, substantial and eternal.

Here, then, is your reward; it is promised to you on the word of the Most High God, of whose truth you have a present proof in the daily orderings of his providence; and it is sealed to you by the blood of his dear Son: it is, therefore, most sure. It is provided by the hands of infinite wisdom, and power, and goodness, and must, therefore, be abundantly great. Nothing earthly can equal it; and no man can more consult his own good than by endeavouring to obtain it. It is placed, however, at the end of a course, over which every

man must run: it is the appointed prize, through Christ, which implies that no man that does not run can have any title whatever to it.

On what, let us ask, did the Apostle, whose words we have been considering, found his hopes? Where-with, when he came to die, and had received, as is supposed, an express revelation on the subject, wherewith did he assure himself of his reward? "*I have fought,*" says he, "*a good fight, I have finished my course, I have kept the faith.*" Is this the language, or was his the conduct, of a lukewarm or slothful Christian? Look at his life; devoted to the study of God's word, and zealous for his honour, though misled at the first by the prejudices of his sect; at length convinced by the heavenly vision, and sent to *open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and repentance among them which were sanctified by faith* in the Lord Jesus. As an Apostle he went forth wholly relying on that Saviour whom he preached to others, and *counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord*. From the East to the utmost boundaries of the West his voice was heard. No labour could weary him, no danger alarm, no difficulty deter him; all was overcome through the grace of the Most High. He passed from city to city and country to country, planting churches everywhere, and stimulating his converts, by his example, his word, and his epistles, to live as became the Gospel of Christ. He laboured to omit nothing that belonged to the duties of that station unto which God had called him. As a private Christian he kept under his body, and brought it into subjection to the holy will of God, lest that, by any means, when he had preached to others the way of holiness unto salvation, he himself should be "*a castaway.*" As an Apostle he "*made himself all*

things to all men;" tender over the prejudices of the Jews, condescending to the weakness of the Gentiles, bold in confuting the gainsayer, diligent in removing error, stern in rebuking vice, earnest in his calls to repentance, and warm in unfolding the proffered mercy of God through the Lord Jesus Christ; approving himself throughout a faithful minister of Christ, that he might by all means "*save some.*" In his own expressive language, already quoted, he had "*fought a good fight,*" against the world from without, and the flesh from within; he had *finished the course* allotted him to run in public and in private; he had *kept the faith* in his own heart, and preached it in all its purity boldly and unceasingly to others: in all these points he had "*laboured to have a conscience void of offence towards God and towards men.*" And now, what was the conclusion drawn by this pious, and holy, and faithful servant of the Lord on the retrospect of his former life, which he was emboldened by the Holy Spirit to draw, and which he has recorded for our instruction and comfort? "*Henceforth,*" says he "*there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*"—"shall give me," for it is still his gift, purchased by his blood, and conferred through his merits, as the means—Yet given to me because, looking to the conditions of my salvation, I have, by God's grace, endeavoured to fight this good fight, and finish my course, and keep the faith; and given, not to me only, but *unto all them also* that, pursuing the path of their respective duties, and running the race, whatever it may be, that is set before them, "*love his appearing,*" and anxiously look forward to it as the reward of all their spiritual labours, the consummation of all their hopes, and the dawning of that everlasting joy that awaiteth the righteous in the kingdom of their Father.

Let us place, then, before our eyes both the admonition and example of this great Apostle: the former is a plain exhortation to holiness, and the latter is a pattern of nothing less; in the former the Apostle makes the attainment of our everlasting reward to depend on our running: and in the latter, he argues for himself that he shall obtain, because he has run. No man will suspect this Apostle of thinking too highly of human righteousness, or detracting from the value of the

Redeemer's atonement. Here, then, is a safe guide. With the Apostle let us say, "*other foundation of hope have I none, save Jesus Christ and him crucified;*" but with him let us, at the same time, labour, with the assistance of God's grace, to run each his appointed race of duty so faithfully, and steadily, and conscientiously, and to the end, that we with him may obtain God's gracious promises, and finally be made partakers of his heavenly treasure through Jesus Christ our Lord.

BIBLICAL ILLUSTRATIONS.

Judges v. 24, 25.

THIS was a party of Bedoween Arabs, who had come from El Arisch, six days ago, to pasture their flocks. The party consisted of four men, with their wives and a number of children; they brought us milk and kids and fresh and salt butter. Nothing could be more simple than the construction of their tents; three sticks, one at each end stuck into the ground and standing upright, with one across the top, formed the frame-work, and a large brown cloth made of goat's or camel's hair, thrown over it, and pinned down to the ground, formed the covering. *Travels along the Mediterranean, &c. by Robert Richardson, M.D. 1822.*

Gen. xiii. 7.

Strife between the different villagers and the different herdsmen here, exists still, as it did in the days of Abraham and Lot: the country has often changed masters; but the habits of the natives, both in this and other respects, have been nearly stationary. Abraham was a Bedoween: and I never saw a fine venerable looking shiekh busied among his flocks and herds, that it did not remind me of the holy patriarch himself. *The same.*

Judges xvi. 3.

At ten o'clock we reached the summit of the hill. The whitened tomb of the sometime Shiekh Ab Ali Montar, crowned the lofty promontary of the mountains of Hebron, on our right; and the town and minarets of Gaza occupied the summit of a mound in the plain, on our left. Gaza was one of the five satrapies of the Philistines, celebrated both in ancient and modern times, from Samson, the Judge of Israel, down to our redoubted champion of the cross, Richard, the king of England. A hedge of Indian fig lines the road on each side, and a number of upright white marble tomb-stones mark the spot where the road turns to the left, and winds like a serpentine walk through gardens of pleasure to the gates of the city. The gardens are enclosed with hedges of Indian figs, and abound in tall spreading sycamore trees, which gave them an enchanting and delightful appearance, though but indifferently provided either with articles for use or beauty. The town and the burying ground cover the top of the eminence, which is about two miles in circumference at the base, and appears to have been wholly inclosed within the ancient fortifications, and must doubt-

less have been strong according to the ancient mode of warfare. *The Same.*

Judges xiv. 19. Zech. ix. 5.

The caravan brushing the dew from off the tender herb and new blown flowers, filed along the beautiful and well wooded valley in their way to Ashdod (pronounced in the country Shdōōd) and Gibny, while we ascended the hill, passed through the village of Barbāra, and took the road for the ruins of Askelon (pronounced Ascalāān), which lie about an hour out of the direct line of march to Ashdod. Olive trees still occupy the sandy height upon our left, with fine crops of wheat and barley upon our right, Arab tents along the edge of the hills, and Arab shiekhs busily employed among their flocks in the field.—In about half an hour we crossed the sandy ridge, and descended into a well-cultivated plain at the village called Naidé. On the next eminence we found the remains of an edifice, with granite columns, like what we had seen at Rafia, and enjoyed an excellent view of the ruined walls of Askelon; winding round an eminence on our left, and having crossed a small stream in the intervening valley, we arrived at their base. The position of Askelon is strong: the walls are built on the top of a ridge of rock, that winds round the town in a semicircular direction, and terminates at each end in the sea. The foundations remain all the way round, the walls are of great thickness, and in some places of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but in general it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls in the same manner that it does without: the town was situated in the hollow, so that no part of it could be seen from the outside of the walls. Numerous ruined houses

still remain with small gardens interspersed among them. Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled, "*the King shall perish from Gaza, and Askelon shall not be inhabited.*" When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be thus poured out. Gaza is truly without a king, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. *The Same.*

1 Sam. v. 1.

We now pursued our way across the hill, which was covered with a plentiful mixture of grass and sand, and arrived at the village of Misdal, situated in a beautiful plain, and surrounded with small gardens, hedged with the Indian fig-trees. An hour and a half from Askelon, we reached the village Hamami. Its environs are cultivated, and the crops abundant, but quite overgrown with thistles, extensive plantations of which line the road on each side. At present, although our prospect is extensive, there is not a tree in sight; yet the growth of spring clothes the undulating fields, and every thing is fresh and beautiful. It is not like the land of Egypt, but it is a thousand times more interesting. Having passed a large tumulus on the top of an adjoining hill, the history of which we could not learn, we came in sight of Azotus, Ashdod, pronounced in the country Shdōōd. In about half an hour thereafter we crossed a broad stone bridge, which was over the bed of a river, with stagnant water, in several places. Next we came to the ruined village of Tookrair, which is situated on the top of a hill, on the left, and

seems to have been a place of considerable consequence, probably Ekron. Soon after which we arrived at Ashdod, passed the town and well, with a small contiguous mosque on the road side, turned into a pleasant grassy field, and pitched our tents for the night.

The lie of the ground around Ashdod is beautifully undulating, the pasture luxuriant, but not half stocked with cattle. The site of the town is on the summit of a grassy hill, and if we are to believe historians, was anciently as strong as it is beautiful. Herodotus states, that Psammetichus, the king of Egypt, spent twenty-nine years in besieging it, and in the end was successful; an event which is stated to have occurred 1124 years before Christ, about fifty years before the reign of David in Hebron. This was another of the five satrapies of the Philistines, who when they had taken the Ark of God from the Israelites, in battle, brought it to Ashdod, and carried it into the house of Dagon, and set it by Dagon their God. We neither saw nor heard of any ruins here. *The Same.*

Luke xxiii. 50, 51.

We proceeded slowly through the gardens of Yaffa, and having cleared the thick plantations of thistles, ascended the hill, and in a little time passed a tolerably good looking mosque on our left, where there is plenty of excellent water; after which we came to the village of Seraphan, that stands on a hill on the right, where there is also a cistern of water on the road side; and at one o'clock arrived at Ramla, which is only three hours from Yaffa. The whole of the road lay over an undulating surface partially cultivated, and thinly inhabited, and of a wilder and more unkindly aspect than our journey through the ancient territory of the Philistines. A good deal of wood appeared around a smiling village on our left as we passed out from Yaffa; but the

whole road was exceedingly unprovided with that article till we came near to Ramla, anciently called Arimathea, of which was Joseph, that good and just man, who took down from the cross the body of the crucified Jesus, wrapt it in linen cloth, and laid it in his own new sepulchre. The ground about Ramla is covered with rich verdure, and adorned with many trees, of which the palm-tree is the most conspicuous. On a high hill to the west of the city stands a venerable ruin, called the tower of the Martyrs, with some stately sycamores overlooking the town. *The Same.*

Psalm xlviii. 1, 2. 12, 13.

The road between Kariafeonah and Jerusalem presents nearly the same features with that in the other parts of the hill country which we had already passed. The mountains continued on the right and on the left, with here and there a triangular patch of low alluvial land, opening into a narrow valley, pervaded by a small stream of water that scarcely covered its pebbly bed. We passed the villages of Caglione and Lefta, and a small brook trickling down through the valley of Turpentine; and having ascended the hill, where the road was formed with considerable care, from the edge of the rock passed the village of Abdelcader, the property of our green-coated shiekh, on the left, and in a few minutes having reached the summit, came in sight of Jerusalem, from which we were distant about ten minutes' walk of our mules. These plain embattled walls in the midst of a barren mountain track, do they inclose the city of Jerusalem? That hill at a distance on our left supporting a crop of barley, and crowned with a half ruined hoary mansion, is that the Mount of Olives? Where was the temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our

view beyond the city on the south. An insulated rock peaks up on our right, and a broad flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the east, and the walls being built upon the higher ground on the north, and on the west, prevent the interior from being seen in this direction. We pass down the gentle descent covered with well trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the valley of the Son of Hinnom, which at the north-west corner of the wall becomes a broad deep ravine, that passes the gate of Yaffa or Bethlehem, and runs along the western wall of the city. Arrived at the gate, though guarded by Turkish soldiers, we pass without tribute or interruption. The rosy countenance of Abdel Rahman, the brother of Abougôsh, like a handful of gold, is every where a passport. The castle of David, or to call it by its modern name, the tower of the Pisons, is on our right, on our left is a rugged stone wall inclosing a vacant field with a cistern, in which the bathing Bathsbeba was seen by the king of Israel. The ruins are at the gates; but nothing of the grandeur of the city appears. We turned to the left where the houses commence on both hands, and a few steps brought us to the Latin convent of Saint Salvador. The Fathers and the interpreters in their robes immediately came to welcome us to the holy city, and with all possible despatch the animals were relieved of their burdens, and we and all our effects accommodated within its sacred walls. *The Same.*

Mark xiii. 2. Luke xix. 41—44.

It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes

of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become

dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and He who spake as never man spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries, became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under

his own vine, and under his own fig-tree, with none to disturb, or make him afraid. Jerusalem was the brightest of all the cities of the East, and fortified above all other towns; so strong that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, "Surely, we have had God for our assistance in the war; for what could human hands or human machines do against these towers?" *The Same.*

ECCLESIASTICAL HISTORY.

No. 22.—*Henry the Third.*

(*Concluded.*)

THE encroachments of the Pope, and the introduction of preaching Friars, the two most remarkable circumstances in the reign of Henry the Third, have been described in preceding numbers. The regular routine of Church History during this period is not calculated to excite much attention. Archbishops and Bishops succeeded one another in due course, with more than the ordinary proportion of appeals to Rome, and with several examples of annulled elections and deposed Prelates. As these quarrels excited little interest, and led to no great results, it is needless to consider them in detail; a better method of estimating the general character of the age, is to notice a few of the prevailing customs and the more distinguished ecclesiastical characters. Such notice will show that the times were not quite so bad as the readers of our preceding sketches might imagine.

Stephen Langton, who continued during many years in the See of Canterbury, was disposed to redress the principal grievances within his reach. His example was followed

by various Prelates; and we have a goodly collection of the canons and statutes by which they professed to regulate their conduct, and expected to eradicate abuses. The constitutions of Edmund, Archbishop of Canterbury, may be taken as a specimen. They were published in the year 1235, and commence by excommunicating all clergymen who had taken orders *irregularly*, that is to say, all who had been guilty of various crimes and had not received absolution from the Primate or the Pope. Many rules are laid down for ensuring the celibacy of the Priesthood, and for punishing such as violated that obligation. It appears that many of the Clergy were married men, and were very unwilling to conform to the regulations of the see of Rome. They were prohibited, under pain of suspension, from frequenting or patronizing drinking-matches, from exacting new or illegal burial fees, and from celebrating mass for hire. In cases of necessity laymen were suffered to baptize.—The people were exhorted to confess and to communicate thrice in each year; and those who neglected to do so once were to be excluded from the Church service, and refused Christian burial. The con-

fessors were required to observe the greatest gravity and decorum, and not to ask such questions as might familiarize the people with vice, or induce them to accuse one another. Sorcerers, witches, persons who neglect or abuse the Sacraments, incendiaries, and robbers, were publicly excommunicated at stated seasons. Laymen were instructed to make their wills in the presence of a Priest. Children were to be brought to the Bishop to be confirmed; and tithes were to be duly and punctually paid from every thing which yielded an annual increase. Such are the principal constitutions of Saint Edmund, who was canonized by Pope Innocent for his distinguished piety. The same mixture of spiritual and temporal runs through all the constitutions of the age. Particular stress is laid upon testamentary proceedings, which the Church had taken under her especial care. The celibacy of the clergy, the purity of the nuns, and the proper mode of conducting confessions, are also constant topics of episcopal animadversion. It is obvious, from the manner in which it is mentioned, that the latter custom was grossly abused. Yet had as such a practice was and must always be, it seems to have been the chief if not the only means by which the people were instructed in their duty.

The disputes between the Pope, the King, and the Clergy, were carried on with much cunning on all sides. Henry was a weak, avaricious, extravagant, and unpopular monarch; always at variance with his barons, always submitting to them and granting their claims, with a determination to renew his oppressions on the first opportunity; always giving himself up to the management of foreign favourites, whom his Parliament banished and he recalled. The Clergy had two favours to ask of him—abstinence from plundering them in his own person, and assistance in repelling

the encroachments of the Pope.—Henry undertook to check the extortions of Rome, upon condition that his own should be complied with. The Pope insisted upon similar conditions, and refused to interfere in the matter of vacant Bishopricks and Abbeys unless the Clergy granted him a fifth of their moveables. In short, it was the constant and obvious policy of Rome to foment disputes between the King and his Prelates, that both parties might continue dependent upon the Apostolic see.

But in spite of these grievous abuses and calamities, a light distinctly dawned upon the Church, and announced that the darkness of the middle ages would not always prevail. The Friars encouraged learning, and the common spirit of rivalry must have introduced it among the regular Clergy. The civil law became a general object of attention; and to be skilled in its provisions was a sure road to distinction. The nation had a long respite from foreign wars; and the disputes between Henry and his Barons were not attended with devastation or slaughter. Great complaints were made against foreign usurers and Jews; and we may presume, from this circumstance, that wealth was beginning to accumulate in the hands of the principal merchants. In the strength and spirit of the aristocracy, in the growing power of monied men, in the increased intelligence and new studies of the Clergy, we discover the seeds of that improvement which ultimately prevailed throughout the country. The causes which retarded it for many a year, were the wars with France, the contest between York and Lancaster, and the successful usurpations of Rome.

It ought to be observed, to the honour of the age, that it was distinguished for the splendour of its Churches and Monasteries. Many of the ancient Cathedrals were taken down and rebuilt upon more commo-

dious sites, and on a larger scale. The historian assures us that upwards of ten thousand marks were expended, by Count Richard, King Henry's brother, upon a single Church.—Henry himself is represented as a munificent patron; and Matthew Paris, who passed some time in his company, found him intimately acquainted with the past history and present state of his dominions.

Matthew Paris himself is worthy of a more particular notice. He was a Monk of St. Alban's; and the only important action in which he is known to have been engaged, was the reformation of a Benedictine Monastery in Norway. As a writer he holds a distinguished place among English annalists. His reiterated complaints against the Pope have drawn down severe rebukes from Roman critics. But Matthew was himself a bigoted Papist; believed all the doctrines and all the miracles of his Church; acknowledged, and even maintained, all the dignities and privileges of St. Peter's successor. There is not the least ground for accusing him of disaffection either to the Pope or the King. He fairly describes and feelingly laments their faults, but is no advocate for throwing off their yoke, or even resisting their power. It is this which establishes his character for impartiality, and rewards the reader for wading through the prodigious mass of materials which he had the industry to collect and arrange.—King Henry encouraged him to prosecute the work; and we may forgive many of the follies of that feeble prince in consideration of his having provided us with so faithful a chronicler. Matthew Paris has no pretensions to the title of an accomplished historian, but his merits as a contemporary annalist are not easily overrated.

Robert Grosseteste, Bishop of Lincoln, was a churchman of still higher endowments; and he shines forth in an age of little men with a lustre which would have illuminated

the most splendid æra. He is equally eminent as a prelate and a scholar. Our literary historians are charmed with his Anglo-Norman poetry; his theological writings are still studied by the curious; and his progress through life, and more especially his government of the See of Lincoln, show what could be done by integrity and talents, even under the unfavourable auspices of Henry the Third. The account of his diocesan visitations, in the *Anglia Sacra*, is particularly interesting. He informed the Pope, that upon his introduction into his diocese he considered himself the shepherd and pastor of his flock, bound to guard them at his own proper peril. For this reason he commenced a regular visitation through the Archdeaconries and Rural Deaneries, and assembled the Clergy of every Deanery at a stated time and place.—The laity were also admonished to bring their children to be confirmed, and to come themselves to confession. The Bishop preached in person to the Clergy; a *Minorite* instructed the people; and four Friars were appointed to hear confessions and enjoin penance. Two days were then devoted to inquiring into and reforming abuses. This practice gave offence, because it was new; and Grosseteste himself at last perceived that the custom might be perverted by such of his successors as should be disposed to oppress their Clergy by exacting too much procuration money. He observes, therefore, that visitations carried on for these purposes, though they may furnish a Bishop with his entire maintenance, and enable him to leave his episcopal revenue untouched, can only redound to the disgrace of the Church, and confirm sinners in their crimes: and he humbly entreats the Roman Pontiff to prohibit the exaction of such procurations, either by his successors in the see of Lincoln or by the Archbishop of the province.

In defending his just rights the

Bishop was not less resolute than in refusing to overstep them. King Henry, upon pretence of a special provision from Rome, presented a clerk to one of the Bishop's livings. His Majesty was respectfully, but firmly, told that the Pope's provisions could not set aside the Bishop's authority, and that he was resolved to excommunicate every person who trespassed upon the privileges or dignity of his See. This remonstrance had its effect; the King's clerk gladly withdrew from a contest with so formidable a Prelate, and the living was enjoyed by Bishop Grosteste's nominee.

He is accused (but the accusation seems inconsistent with the rest of his actions) of making a most extraordinary request to the Pope, namely, that all the ecclesiastical possessions in his diocese should be placed at the disposal of the Bishop. At first the Pope favoured, but he subsequently rejected, this petition; and Grosteste exclaimed, in the hearing of his Holiness, *Money, money, how great is thy power, and especially at Rome!* The reply of the Pope was not inappropriate; *O Englishmen, Englishmen, how you delight in defrauding one another!* If the designs attributed to Grosteste were really entertained by him, he laboured hard for the rest of his life to wipe out the stain which they infixed. The Pope suspended him for refusing to institute an Italian priest, unacquainted with the English

tongue; but presented, according to custom, to a valuable living.—He paid no regard to the suspension, but proceeded in a visitation of the Monasteries and Nunneries, which he conducted with the greatest severity, and wrote at his leisure to the court of Rome, justifying his conduct, and reflecting in strong terms upon the Pope. The *non-obstante*, of which Popes made such continual use, he declared to be the fountain of all evil; and the consequent separation of the people from their pastors was pronounced worse than any thing that had been done by Lucifer, or could be effected by Antichrist. Matthew Paris assures us that the Cardinals assented to these declarations, and told the enraged Pontiff that it was useless to contradict or punish them. "He is a true Catholic, and a most holy man; more religious, more excellent, more pious than ourselves. He has not his superior or his equal among living Bishops. France and England know it well; and our denial would have no effect. His words are so true that they will do us much injury if they become generally known. He is justly esteemed a great philosopher, a profound scholar, a zealous lover of justice, a good theologian, a constant preacher, a lover of celibacy, and an enemy to all sorts of Simony." Such was the eulogy pronounced upon Bishop Grosteste by the Cardinals of Rome, in the presence of the Pope.

LIVES AND ANECDOTES.

The Life of Thomas Morton, Bishop of Duresme.

(Concluded.)

From this Bishopric of Coventry and Lichfield (anno 1633,) it pleased the royal Majesty of King Charles the First, to prefer him to the dignity of the episcopal see of Duresme, to which Bishopric, before the conquest, was united the prerogative

of a county palatine. And here, continues one of his biographers, "with what integrity, justice, temperance, and other Christian virtues he demeaned himself, especially his liberal and free composition with his tenants, whereof many instances might be given, if need were, I had rather the late memory of him should speak, who is yet living in a private and contented estate (after the apostles' diet, *Having meat and drink, &c.*)

and after his late injurious ejection out of that plentiful Bishopric in a very old age*, which is ninety-three, in this present year of our Lord, 1657, and was never married, but hath led a single and painful life."

* He hath had, being Bishop of Duresme, sundry eminent scholars for his domestic chaplains, as Dr. Joseph Naylor, whom God hath newly translated, on whom he collated the rich rectory of Sedgfield, and a prebend in the Cathedral Church of Duresme; Mr. John Johnson, a Londoner born, a godly, learned, and faithful preacher of the word of God (with whom he lives in eternal blessedness) whom he constituted to the rectory of Bishop Wearmouth; and also Mr. William Flathers, long since departed; Dr. Ferne, a reverend and learned divine, as his excellent treatises writ and published in these late sad times do sufficiently speak him; Mr. Evers Gower, since departed, on whom he collated the rectory of Stanhope, and archdeaconry of Northumberland, as also the aforementioned Dr. Isaac Basier, whom he ordained deacon, and after that priest, when Bishop of Lichfield: and being translated to Duresme, he collated on him the forenamed rectory of Stanhope, with a good prebend in the Cathedral Church of Duresme, and the archdeaconry of Northumberland. Of this learned gentleman much might be said, who is living still, though far remote, for in these late heavy and dolorous times, he was forced to sit down, yet with honour, (after more than his Ulyssian travels in three parts of the known world) Professor of Divinity at Alba Julia, in Transylvania; as also Mr. Richard Wrench, Bachelor in Divinity, some time Fellow of St. John's, Cambridge: and lastly, Dr. John Barwick, first Dean of Durham, after that of St. Paul's, London, lately deceased.

This Bishop was such an indefatigable student, and such a constant *Heluo librorum*, that whether he passed by water, or rode on horseback, as he used in his private estate, or travelling in his coach, after that he had obtained greater preferments, he had always some choice and useful book, which he either read himself, or else caused a chaplain or his amanuensis to read unto him, who attended on him, journeying. And very seldom or never did he go to his bed, but his devotions ended in public with his family, and afterwards more privately by himself; his bed-chamber servants, who had been usually University scholars, continued their tasks in reading some other pious books, or some Church history unto him, till such time as

acceptable sleep stole upon him, and so relieved and discharged them of that duty. And when he did sleep, it was very moderate, or rather small, for, as I have said, he either continued reading himself, or others reading unto him, till late at night, and after some few hours repose, he was always ready to fall on his study afresh with early Anhora.

For an example of his piety, and general care which he took in his diocese, for the fuller instructing of children in the grounds of religion, he caused many thousands of catechisms (according to that form which is prescribed in the Book of Common Prayer) to be printed at his own charge, and to be dispersed in the several deaneries and archdeaconries of the dioceses where he had been Bishop, which he commanded his respective chancellors, registers, and other ecclesiastical officers, in their places, to distribute in every parish; and likewise admonished the several ministers to be diligent and careful in the due catechizing of their youth, according to that form.

For his manner of lodging, diet, and study garments, they might have been, if you will, of another Anthony, for he never could endure a soft, much less a down bed, but either a mattress, or a single quilt, which was his usual lodging. His study gown was sometimes of a coarse black hairy rug, and his constant diet, when not visited by strangers, was one meal a day through almost the whole course of his life, which in his middle age, and before he was Bishop, was usually a supper; in his declining age, and after he was Bishop, usually a dinner, and that but a bare and slender one, to himself, though bountiful and plentiful to all others his commensals. He very seldom or never drank strong drink, and wine most rarely, and that in a very small quantity, as perhaps might warm his mouth, but scarcely his stomach, for his health was constantly good, and his bodily infirmities few or little; indeed his abstemiousness was very great, and I believe this latter was a great preserver of the former, added to his great activity in his younger years, and excellence in all manly games, as leaping, running, wrestling, the fame of which continued till his old age, and reached the King's ear; for he was once asked by King James, whether it was true that he struck up the heels of six men so speedily, one after another, that the last was down before the first could get up again, which I heard him say was true, though the report, which seldom faileth on that side, had doubled the number.

I might further tell you, that he never purchased one foot of land, whatever he sold, nor other temporal possession in all

* For so he was then aged, but he dyed anno. 1659, ætatis 93.

his long life, notwithstanding his plentiful incomes; but as his revenues increased, so were they expended, as I have formerly noted, in hospitabl, charitable, and other Christian uses, which thing may partly appear by his being so bare, and unprovided at the beginning of the late turbulent and traitorous times, so that when he was committed under the black rod, for protesting against those uncivil tumults then on foot, he had scarcely wherewith to defray the fees and charges of his confinement, which is the less to be wondered at, that he was not so plentiful in his purse, and the rather, considering the great and extraordinary charges which he was put to by the frequent entertainment of Scottish Lords, and others who posted to and fro, especially about the time of the Scottish insurrection, Durham being in their northern road—*Ah! nimium vicina Scotis Duniæ.*

He never ordained any for priests and deacons (which he commonly did at the four ordinations) but such as were graduates in the University, or otherwise well qualified in good learning; and for a trial of their parts, he always appointed a set time to examine them in University learning, but chiefly in points of divinity; and in this he was very exact, by making them answer syllogistically, according to their abilities. And he trusted not his own chaplains in this sacred business, though otherwise very able and learned divines.

He never conferred any benefice or spiritual preferment, chiefly while he was Bishop of Duresme, being a most free and bountiful patron, but on his own learned chaplains, except three only, which were commended unto him by King Charles I. his sacred Majesty, viz. Mr. John Woemes, that learned writer in moral divinity, Mr. Anthony Maxton, both which were made prebendaries of the cathedral church of Duresme, and Mr. Clapperton, being three Scotchmen, and able scholars.

For his judgment of the due deserts of learning, take one instance: when he was Dean of Gloucester, and Mr. John Donne had cast himself into a sea of misery, by the marriage of the daughter of Sir George Moore, knight, whereby he was exuted of his secretary's place under the Lord Chancellor Egerton, and had spent most of his own means in the pursuit of his said marriage, whereby he was brought to a low ebb and debility in his estate; and knowing no way or means whereby he could subsist, children especially increasing yearly, then did Dean Morton earnestly and seriously move him to take the holy ministry on him, whereby the better to

support and maintain that charge; and for his better encouragement, he willingly and freely offered to resign unto him the rectory of Long Marston, in Yorkshire, being of the yearly value (*plus minus*) of 200*l.* per annum; yet to this friendly motion he would not then give his assent, but put it by, in hope, as it should seem, of some other preferment, for which he thought himself more fit.

And long after, the said Mr. Donne, having grappled with many extremities at home, he passed over into France, where he gave himself to study of the laws; and from Amiens, as I remember, he wrote a letter to his always true friend, Dean Morton, wherein he requested his advice, whether taking the degree of a doctor in that profession of the laws, it might not be conducive and advantageous unto him to practice at home in the Arches, London. Unto whom the dean then returned him answer, that in his judgment he thought the ministry in the Church of God would be safer and fitter for him: whereupon he desisted from further prosecution of those studies.

For doubtless the Holy Spirit had the greatest stroke and power to incline, and draw him to that sacred profession: for myself have long since seen his picture in a dear friend's chamber of his, in Lincoln's Inn, all enveloped with a darkish shadow, his face and feature hardly discernible, with this ejaculation and wish written thereon: *Domine illumina tenebras meas*; which long after was really accomplished, when, by King James's weighty and powerful persuasions, he took holy orders at the hands of the right Rev. Father John, Lord Bishop of London, and so became a learned and assiduous preacher. Whereupon his gracious Majesty, King James, bestowed the deanery of St. Paul's, London, upon him: where what profitable pains he took, and elsewhere, the large book of his Sermons, and other learned labours, which were published both before and after he had been Dean, do most sufficiently attest and demonstrate. For a close concerning this learned gentleman, I will add one instance of his ripe and sudden wit. For at one time when Bishop Morton gave him a good quantity of gold, then a useful token, saying, "Here, Mr. Donne, take this, gold is restorative." He presently answered, "Sir, I doubt I shall never restore it back again:" and I am assured that he never did.

This Bishop Morton was a great benefactor to St. John's College, Cambridge, where sometimes he had been fellow, and bestowed many hundreds of pounds in

books for the adorning and augmenting of that fair library, which Dr. Williams, Bishop of Lincoln, and Lord Keeper of the Great Seal of England, sometimes fellow there, had founded. He built also, out of an old decayed chapel at Bishop Auckland, a fair grammar school, and endowed the master thereof with 24*l.* per ann. for ever: other things he purposed to have done, as the enlarging of the old market-place, and the erecting a new market cross in the Pavement, at York, near to which he was born, but was prevented by the late woeful and destructive times: but God would accept of his small offerings, as he did the poor widow's mite.

He converted sundry persons in his time from the popish religion, and by God's grace brought them to the true Church of England; amongst which was the Lady Cholmeley, wife to Sir Henry Cholmeley, knight; so Mr. Redmaine, a popish priest, afterwards vicar and preacher at Congleton, in Cheshire; so Mr. Theophilus Higsons, who after was a learned preacher, and rector of Hunton, in Kent; Mr. Toby Swinburne, then lately returned from the English college at Rome, afterwards created doctor of the laws at Oxford, and in these late unhappy times deprived of his life, whose death was chiefly effected by their cruel imprisonment of him, after that he had received many deep and desperate wounds in the battle at Newbury, for the affection and loyalty which he did bear to his late Majesty Charles I. Also a reverend bishop*, now living, but here shall be nameless; also Mr. Thomas Hulse, gentleman; Mr. Matthew, and sundry others.

He was always very beneficial and bountiful to the poor, wheresoever he lived or came; so that as it pleased God to divest him of those ample means, which sometimes he had to dispose of, and to do good on all occasions; so took he timely order, during almost his whole life, to eragate and bestow the means which God lent him to the best ends, which was for the maintenance of the poor of all sorts, viz. of the place where he resided, or by the way where he travelled, or poor scholars in the university, to many of whom he gave yearly stipends; poor strangers and travellers, to whom his purse was always open. And in the bishopric of Duresme he gave, besides his daily alms to the poor at the castle gate, so many gowns of blue cloth to certain poor men, as he had been years Bishop of Durham, with their diet in the hall four days in the week.

For example of his liberal mind, and the contempt of worldly wealth, besides that single instance above rehearsed, when he was leaving the deanery of Winton, he forgave unto one Miss Place, of Hurworth, near the river of Teise, whose husband unhappily made away himself, as they spake, (his whole estate being forfeited to the bishop as count palatine,) which was valued at 2000*l.* and took only of her for an acknowledgment of the right of the county palatine, (that which he bestowed among his domestic servants) the sum of 50*l.* Likewise, in his first visitation of the bishopric, being at Berwick upon Tweed, he forgave unto one Mr. Edward Moore, of Tweedmouth, near Berwick, 300*l.* in which sum he was fined for a riot, at the assizes before, at Durham, which the bishop was the rather moved to do upon his humble supplication then made. More examples of his bounty and beneficences might be produced, which I forbear to recite, intending only a brief recital of some such special things as fell under my knowledge and observation; but I now hasten towards his end, when it pleased God to try this his faithful servant with as large a measure of adversity, as he had before enjoyed of prosperity, all which he bore with incomparable patience, and Christian resignation, of which take the following instance.

When he was advertised, at Durham House, in the Strand, London, by a member of parliament, old Sir H. Vane that the sale of bishops' lands, as well as deans and chapters, was that day resolved and concluded by both houses, and was therefore advised by that gentleman to petition in due time for his livelihood to be granted unto him some other way than by that 800*l.* per annum, formerly voted unto him, (which yet all he never enjoyed,) he did not betray any discomposure, or passionate perturbation, on this no welcome information, but with heart and hand, and eyes lift up to heaven, he three times repeated that seraphical ejaculation of holy Job: "*The Lord hath given, and the Lord hath taken away; the Lord hath given, and the Lord hath taken away; the Lord hath given, and the Lord hath taken away: blessed, blessed, blessed be the name of the Lord;*" and so returned again in quiet from whence he came, to his study and devotions. This was then observed, and can be witnessed by a person of credit late living, who did at that present providentially attend on him.

I could mention two other particulars, the one whereof was in conjunction with eleven of his reverend brethren, the other peculiar to himself alone.

* Herbert Crofts, Bishop of Hereford. See Walker's Suff. p. 17.

I must make my passage to the former of these through those confluences of the rude multitude at Westminster, at the beginning of the late parliament, which I hope may now be called by their proper name, tumults, without offence; in one whereof this Rev. Bishop was in extreme hazard of his life, by the multitude that were beckoned thither by the contrivers of our late miseries: whereof some cried, *pull him out of his coach*; others, *nay, he is a good man*; others, *but for all that, he is a bishop*. And I have often heard him say, he believed he should not have escaped alive, if a leading man among the rabble had not cried out, *let him go and hang himself*.

Upon these and the like violations of the liberty and freedom, essential to all the members of parliament, whereby the bishops were necessitated to omit the discharge of their duty in the house of peers, according to their ancient right, before the name of parliament was known in England, and according to the several writs by which they were summoned to that parliament; twelve of them (whereof this reverend person was one) meeting together to consult and advise how they might make the discharge of their duty, and the enjoyment of their safety consist together, agreed upon a petition to the king, wherein they did remonstrate some of those violences offered to their persons, and the just fears they were in by those tumults; and did protest their dissent from all laws which should be enacted, till they might attend the service of the house with freedom and safety; and the nullity of them that should be made, while the parliament was under such a force, as themselves and their brethren (being one of the three estates,) could not attend the service of the house without the apparent hazard of their lives, or to this effect.

And though it was the known and continual practice of the house of peers, that any one member of it might enter his dissent upon record, from any thing he disliked, though it had already passed the house; yet was this protestation of the dissent of all these twelve reverend bishops aggravated with so much virulence by the leaders of the faction, as to get them charged with high treason by the house of commons for it, and committed to prison upon it; and yet, after they had got the bill to pass against the bishops sitting in parliament, they let the accusation fall, without ever drawing it into a formal impeachment, as being ashamed of ever having it brought unto a legal trial, where council might be heard on both sides. And upon this occasion did this reverend

bishop and the rest suffer about four months imprisonment; though it is true, indeed, the place of his and the Bishop of Lichfield and Coventry's imprisonment was the house of the usher of the black rod, whereas the other ten were sent to the Tower; but whether this was in favour to these two, as being very old, or to the person, to whom they were committed, as being then reputed rich, may be best conjectured by the excessive charge they were at there, more than the others in the Tower.

And though this fact was never permitted to come to a due examination, according to the ancient and known manner of proceeding at law in cases of treason, though it was earnestly desired and endeavoured by these reverend bishops, yet were they so far prejudged by it, as to make all the twelve liable to sequestration for it, as that word hath been abused of late for the taking away of a man's whole estate, personal and real. Which yet had not been half so grievous to them, if they had not seen an occasion taken thereby to rob God of the patrimony, as well as of the moveable goods of their several Churches; which was shared among those who had long gaped for it, or made the price of blood, by being put into the treasury, out of which the war was maintained. I pray God it may never be laid to their charge.

But to let this pass, as the common cause of this once flourishing Church, I shall return to this reverend bishop in particular, who being discharged from his first imprisonment, returned to his lodgings in Duresme House, and there attended his devotions and study, till such time as his adversaries thought fit to give him another occasion to exercise his patience under a second captivity, for which the snare was thus prepared.

It was represented to the house of commons, by some of his back friends, as a matter of much prejudice to their affairs, that he should still have in his custody the seal of the county palatine of Duresme. The house hereupon sent a committee of their own members to demand it; and the answer he returned was in the negative, but yet as well sweetened with civil expressions as he could make it; and, among other things, he desired the interposition of the house of peers (for it was while they sat) for their fuller satisfaction; which they rightly interpreting to be an appeal from those that were not his competent judges to those that were, sent for him by their serjeant at arms to appear at their bar; which he did, and made it evident to them,

1. That it was not a seal transmitted from bishop to bishop successively, but one that had his own arms and impress cut upon it. 2. That to part with it could not but be of great prejudice to several persons within the county palatine of Duresme, whose estates depended upon it, both by way of patents for offices, and leases for lands. He added also, 3. That it might be prejudicial to himself and successors, and to the person by whom he received the power to make it. Which being a very reasonable plea, though the last part of it was not very acceptable to them, the house had nothing to object against it, and so dismissed him for that time. And yet, *manet alia mente*; his adversaries that could not then have their wills on him, retained their malice against him till another opportunity.

And that fell out not long after upon this occasion: the Right Hon. the Earl and Countess of Rutland having always carried a very reverend respect to this good bishop, and he no less honourable esteem of them and that noble family, desired him to perform the holy office of baptism to a sweet young lady, which God had then newly blessed them withall; which he did (as he always judged a bishop ought to do) exactly according to the order of the Church, prescribed in the Book of Common Prayer. And this being taken notice of by his old adversaries, and much aggravated by some zealots of the contrary persuasion, (whom I hope God hath forgiven,) was complained of to the house of commons, as a thing superstitious, idolatrous, or I know not what.

It is a hard case when the commons must teach their bishops, whom God has placed over them up chief as the guides of their souls, what is superstition and idolatry. But the world being then turned upside down, it was the less wonder the case was so in this particular. And accordingly having sent for him as a prisoner to their bar, they patched up this fault to the former, to make accumulative crime of both together, and so committed him prisoner to their serjeant, under whose custody he continued about six months, before he could obtain his enlargement.

All that I shall need to say further, will be only this: that from the time this great light was not suffered to shine upon his candlestick, he did burn the more zealously under his bushel, both in his devotion towards God, and his charity towards all men, even his enemies, that caused this eclipse; which offices, together with his uninterrupted laborious course of study, became thenceforward his whole work. This

he performed at Duresme House, in the Strand, till he was thrown out thence by the soldiers that came to garrison it, a little before that horrid fact was committed upon the person of our late gracious king; which the greatest masters of language can never find out a proper word had enough to express it by. And after that, being importuned by the earnest solicitation of his honourable friends, the Earl and Countess of Rutland, above mentioned, he became a part of their care and family, at Exeter House, in the Strand, for some short time. But, being loath to live at the charge of others, while he was able to subsist of himself, and thinking the air of the country might better suit with his declining years than of the city, he left those honourable persons, (though not without much grief to them,) and betook himself to sojourn first with Captain Saunders, in Hertfordshire, and after with Mr. Thomas Rotherham, in Bedfordshire, till, by the great civility and earnest importunity of that noble young baronet, Sir Henry Yelverton, he went with him to his house at Easton Manduit, in Northamptonshire, where he found all that tender respect and care from the whole family, which a Father could expect from his children, till after some few months he rendered up his happy soul into the hands of his heavenly Father.

The knife that cut the thread of his long life, (beside old age, which is an incurable disease,) was an infirmity with which he had wrestled for a long time, though it had much exercised his patience, and impaired his strength. It was an hernia, or rupture, which at last falling down more violently than ordinary, became so painful to him, as he could not endure to have it reduced. Hereupon he was cast upon his death-bed for a month, wanting three days; during which time God did wonderfully supply him with a great measure of patience and other Christian virtues, requisite for his condition in that extremity, till at last God was graciously pleased to grant him his last, and infinitely happiest translation from the vale of misery to a throne of glory; this he obtained the 22d day of September, 1659, in the ninety-fifth year of his age, being the forty-fourth of his episcopal consecration, and twenty-eighth of his translation to the see of Duresme.

Upon the eighth day after his death, being the feast of St. Michael the Archangel, his body was solemnly interred, according to the order of the Church of England, in the chancel of the parish church of St. Peter, at Easton Manduit, where he died; and though his estate was

so small as could not well consist with any solemn invitation to his funeral, yet he had so great respect from the neighbouring people, of all ranks and qualities, for all he had been so short a time among them, that some of the nobility, many of the gentry, and most of the clergy, did freely and voluntarily give their attendance at his funeral solemnity, the chief of them carrying up the skirts of the pall, and the rest in due rank and order accompanying his body to the grave, where now it resteth in peace, till a glorious and happy resurrection shall once more translate it to life everlasting.

Animum quidem Christus, Scripta possidet ecclesia.

On the number and worth of his writings, in which, *though dead, he yet speaketh*, it is not for me to enlarge: but one thing I must still leave the reader, which this pious and learned, and meek and modest, and charitable bishop, has left the Church, of which he was so true a son, I mean his last will and testament; which, in truth, was at first but a codicil to his will, but became at last, through the iniquity of the times, to be all that he had to leave; for this reverend bishop, in this particular, was much of the temper of his great kinsman, John Morton, the cardinal and archbishop of Canterbury above mentioned, who chose rather to enrich his kindred and servants in his life time, than at his death; or rather of William Warham, who succeeded him not long after, both in his metropolitan see and chancellorship of England, of whom I well remember I have read, though I have forgot where, that, lying upon his death-bed, he called for his steward, to let him know what money he had; and understanding from him it was but thirty pounds, he thanked God for it, and said his time was then come, for he never desired to die richer.

The first clause in his will, after the commanding of his soul to God, and his body to the earth, is "*next, I will that this profession of my faith, approbation of the discipline of the Church of Christ by bishops, and vindication of my own innocency hereunto annexed, be esteemed and accounted part of this my last will and testament.*"

It followeth in these words:

1. In the first ages* of the Church, it was a very excellent custom, that whensoever any was consecrated bishop of any

patriarchal or chief see, he should, by an encyclical epistle, give an account of his faith to his brethren of the same order and dignity, for the better strengthening of that catholic communion, which the bishops and Churches then had, and still should preserve among themselves. And this, by the way, was an homage as well paid† as received by the bishops of Rome in those times, which is a sufficient evidence of a co-ordination, but could never have consisted with their now challenged monarchy in the Church.

2. And though the reason be different, the design is no less necessary in this last and worst age of the Church, for all bishops whomsoever to leave some testimony of their faith to the world, when it shall please God to take them out of it; that so neither their names may be traduced after their death, nor any weak brother misled, by fathering any false opinions upon them, whereof they were no way guilty.

3. And this I think will be as necessary for me to perform as any other of my order in some respects, though not so necessary, in some other; which is the cause both why I leave this short account of myself to the world, and why it is no larger.

4. For though I have sufficiently declared myself to the world, both by my life and labours, to be a true orthodox and sincere Christian and Protestant, according to the doctrine and discipline of the primitive Church, professed also and practised in the Church of England, seeing I have been a writer above fifty years, and have passed through all the orders of the Church, deacon, priest, and bishop; and have been rector of three Churches, prebendary in one, dean of two, and bishop of three dioceses successively, yet I cannot think myself secure from the malignancy of false and virulent tongues and pens after my death, more than I have been in my life; and the rather because I have sustained the heavy office of a bishop so many years in the Church, which some perverse people make criminal in itself, and have by my writings discharged a good conscience in asserting the truth, against the opposites on both sides; for which the father of lies will not be wanting to stir up enemies against me.

5. I do therefore here solemnly profess, in the presence of Almighty God, that by his grace preventing and assisting me, I have always lived, and purpose to die, in

* Antiqua quædam observantia, imo Apostolica traditio in Ecclesiis diu obtinuit, &c. Concil. Nicen. 2. Act. 3. Bin. Tom. 3. 318.

† Hoc enim præstitit St. Greg. magnus, (lib. 1. Ep. 24.) idque secundum prædecessorum suorum morem: teste Johanne Diacono, in vita ejus l. 2. c. 3.

the true catholic faith wherein I was baptized; firmly believing all the canonical Scripture of the Old and New Testament, and fully assenting to every article of all those three creeds, (commonly called the Apostles Creed, the Nicene or Constantinopolitan Creed, and the Athanasian Creed,) which in the ancient Church were accounted the adequate rules of faith, and have accordingly been received as such, by the Church of England.

6. As for Councils, that are free and general, consisting of competent persons lawfully summoned, and proceeding according to the word of God. (Such as were the four first, viz. those of Nice, Constantinople, Ephesus and Chalcedon; I do reverence them as the supreme tribunals of the Church of Christ upon earth, for judging of heresies, and composing differences in the Church. And as I utterly condemn all heresies that have been condemned by any of them, so I heartily wish that all the present differences in the Church of God might be determined by such a *free general Council* as any of those four were already mentioned.

7. The composers of those ancient differences in the Church were bishops, (as it cannot be denied,) concerning which order I profess to believe, that it was instituted by the Apostles, who were infallibly inspired by the Holy Ghost, and approved by Christ in the Revelation of St. John, and consequently to be of divine institution; as I have made it evident by a little treatise already printed, and could still further manifest it by some papers not yet committed to the press. And I had never sustained the burthen of that office above forty years in the Church, if this had not been always my judgment concerning bishops. I pray God restore them again to those poor afflicted parts of his Church where either the office or the exercise of it is wanting *.

* "In Certaine irrefragable Propositions worthy of serious Consideration," by Joseph Hall, Bishop of Exon, occur the two following, concerning Church-government:

"1. No man living, no history, can shew any well-allowed and settled National Church in the whole Christian world that hath been governed otherwise than by Bishops, in a meet and moderate imparity, ever since the times of Christ and his Apostles, until this present age.

"2. No man living, no record of history can shew any Lay-Presbyter that ever was in the whole Christian Church, until this present age."

8. That the Bishop of Rome hath any more power over bishops than other primates and patriarchs have in their several sees respectively, is a thing which I have often and largely disproved in my writings. All that the ancient Church did allow him was a priority of order, but no supremacy of monarchical power. And I heartily wish that this, and all other differences now on foot between us and the Church of Rome, might be decided by the doctrine and practice of the Church for the first five hundred years after Christ, for that hath been my design in all my writings.

9. If I had not believed upon sufficient evidence, that the succession of bishops in the Church of England had been legally derived from the Apostles, I had never entered into that high calling, much less continued in it thus long. And therefore I must here expressly vindicate myself from a most notorious untruth which is cast upon me by a late Romish writer, That I should publicly, in the house of peers, the beginning of the last parliament, assent to that abominable fiction which some Romanists have devised concerning the consecrating Matthew Parker at the Nag's-head Tavern, to be Archbishop of Canterbury: for I do here solemnly profess, I have always believed that fable to proceed from the father of lies, as the public records, still extant, do evidently testify. Nor do I remember that I ever heard it mentioned in that or any other parliament that ever I sat in.

10. As for our brethren the protestants of foreign reformed Churches, the most learned and judicious of themselves have bewailed their misery for want of bishops; and therefore God forbid I should be so uncharitable as to censure them for no Churches, for that which is their infelicity, not their fault. But as for our perverse Protestants at home, I cannot say the same of them, seeing they impiously reject that which the other piously desire; and therefore I cannot flatter those in this Church who have received their ordination only from mere presbyters, so far as to think them lawfully ordained. S. Hierome himself reserved to the bishop the power of ordination.

11. Seeing therefore I have been, (as I hear,) so far misunderstood by some among us, as to be thought to approve of their ordination by mere presbyters, because I once said it might be valid in case of necessity: I do here profess my meaning to be—That I never thought there was any such necessity in the Church of England as to warrant it, where, blessed be God for it, there be so many bishops still

surviving; and therefore I desire them not to mistake my meaning in that saying.

12. Whosoever there is a formed Church, there must of necessity be some set form of God's worship; otherwise it will quickly fall in pieces, as woeful experience hath taught us; and, of all forms of God's worship in the whole Church of Christ, none in my judgment did ever exceed the Liturgy of the Church of England, both for decency, edification, and devotion, in all the several offices of it. If the assemblers themselves, that first laid it aside, could have found any faults in it, their modesty was not so great (if we may judge of it by their other actions,) as to have concealed them from the world.

13. Having thus far prevented the uncharitableness of others against myself, I do here from my heart protest my unfeigned charity to all the world; and more particularly both towards those papists and perverse protestants, whom I have so much endeavoured to undeceive, both by my sermons, conferences, and writings. It was only their errors whereat I was offended: I have always loved and pitied their persons, and prayed and laboured for the right

informing of their minds, and the eternal salvation of their souls.

14. But yet my common charity to them must not supersede my more particular love and obligation which I have to those truly humble and meek souls in the Church of England, and more especially in my own diocese of Duresme, who still stand firm upon the foundation of a sound faith, and continue obedient to the doctrine of God's word and discipline of his Church, without wavering either to the right hand or to the left.

15. And my earnest exhortation to them is, that they would still continue their former affections, notwithstanding all temptations to the contrary, both to the doctrine, discipline, government, and form of worship of this poor afflicted Church; which if I did not believe to be the securest way for the salvation of their souls, I had not ventured my own upon the same bottom.

16. This is the only legacy I now can, and the best I ever could leave them, besides my prayers; wherein I commend them all to the blessing of Almighty God, and to the glory of his saving grace in Christ Jesus.

MISCELLANEOUS.

Bishop Warburton's Correspondence with Bishop Hurd.

(Concluded.)

LETTER LXI.

LAST Wednesday I took the liberty of sending you a small packet by the carrier; and yesterday I received a very kind letter from you.

As to the history of the Long Parliament, the principal authors are, "May's History of the Parliament," which only reaches to the time of the *self-denying ordinance*, Clarendon, Whitlock, Ludlow, Rushworth's Collections, and Walker's History of Independency. The first is an extraordinary performance; little known; written with great temper, good sense, and spirit, and has the qualities of a regular composition, which neither Ludlow nor Whitlock have.

Bedford-Row, June 30th, 1753.

LETTER LXVIII.

Bedford-Row, July 9th, 1753.

I RECEIVED your kind letter of the 2d, and could not leave the town without making you my acknowledgments for it.

I forgot whether I mentioned, in my last, Walker's *History of Independency*. It is written in a rambling way, and with a vindictive Presbyterian spirit, full of bitterness; but it gives you an admirable idea of the character of the times, parties, and persons. There is little or nothing in that enormous collection of Thurloe worth notice. Rushworth is full of curiosities; Nalson is worth turning over. *Whitlock*, that has been so much cried up, is a meagre diary, wrote by a poor spirited, self-interested and self-conceited lawyer of eminence; but full of facts. In *May's* admirable History you have, as I told you, the History of the Parliament while the *Presbyterians* continued uppermost. If you would know the facts of Fairfax and his *Independent* army, till the reduction of Oxford and the King, you will find them in Sprigge's *Anglia rediviva*. But you must not expect to find in this Parliament-Historian, the moderation, sense, and composition of the other. But it is worth reading. And Walker tells us it was not Fairfax's Chaplain Sprigge, but Colonel Fiennes who composed it. There is, at the end, a curious list of all Oliver's commanders, even to the subalterns.

LETTER LIX.

Prior-Park, August 16th, 1753.

I AM vexed, as well as you, at the miscarriage of the letter*. For though I don't know what I said in it, yet I know with what freedom I say every thing to you.

As I am uncertain what you have received in answer to your query, I shall give you all I have to say upon it, over again.

In studying this period, the most important, the most wonderful in all history, I suppose you will make Lord Clarendon's incomparable performance your groundwork. I think it will be understood to advantage by reading, as an introduction to it, Rapin's reign of James I. and the first 14 years of Charles I.

After this will follow *Whitlock's Memoirs*. It is only a journal or diary, very ample and full of important matters. The writer was* learned in his own profession; thought largely in religion, by the advantage of his friendship with Selden; for the rest he is vain and pedantic; and, on the whole, a little genius.

Ludlow's Memoirs, as to its composition, is below criticism, as to the matter, curious enough. With what spirit written, you may judge by his character, which was that of a furious, mad, but I think, apparently honest, Republican, and independent.

May's History of the Parliament is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the Parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*. This loss was attempted to be supplied by

Sprigge's History of Fairfax's exploits—non passibus æquis. He was chaplain to the General, and is not altogether devoid of *May's* candour, though he has little of his spirit. *Walker* says it was written by the famous Colonel Fiennes, though under Sprigge's name. It is altogether a military history, as the following one of *Walker*, called *The History of Independency*, is a civil one: or rather of the nature of a political pamphlet against the Independents. It is full of curious anecdotes; though written with much fury, by a wrathful

Presbyterian member, who was cast out of the saddle with the rest by the Independents.

Milton was even with him, in the fine and severe character he draws of the Presbyterian administration, which you will find in the beginning of one of his books of the History of England, in the late editions. In the course of the study of these writers, you will have perpetual occasion to verify or refute what they deliver, by turning over the authentic pieces in Nalson's, and especially Rushworth's, voluminous collections, which are vastly curious and valuable.

The Eleventh motuum of Bats and Sir Philip Warwick's Memoirs, may be worth reading. Nor must that strange thing of Hobbes be forgot, called *The History of the Civil Wars*: it is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political—or any thing rather than historical; yet full of shrewd observations. When you have digested the history of this period, you will find in *Thurloc's* large Collection many letters that will let you thoroughly into the genius of those times and persons.

All here are much and warmly yours; as well as my dearest friend, yours, &c.

LETTER XCI.

As to old Maynard, perhaps you may understand him best by comparison. He and Whitlock were both Lawyers of family, and in the Long Parliament; both of the Presbyterian faction; both learned and eminent in their profession; moderate, sage, and steady. So far they agreed. In this they differed; Maynard had strong parts, with a serious modesty; Whitlock was weak and vain; and, by these defects only, more self-interested. A sense of honour made Maynard stick to the Presbyterian faction, and to fall with them; but, as he had much phlegm and caution, not, like Hollis and Stapleton, to fall for them. So that he was never marked out by the Independents for their first sacrifices. On the contrary; Whitlock forsook his party in distress; but, as he had the other's moderation, it was by slow and gentle degrees; and so, as it happened, decently. But his weakness and vanity, which exposed him to the gross flattery of the Independent leaders, had at least an equal share in this with his selfishness, which made him follow their power. From this time, he was with every party that was uppermost; so that by the time the King came in, he was grown so contemptible, rather than obnoxious (for he never abused his interest), that he was only fit to be forgot; though he had

* The letter were supposed to have been lost, but which came to my hands afterwards, was, that of the 30th of June, inserted in its place. H.

had the early friendship of Hyde. While Maynard, by adhering steadily, but not violently, to the party he set out with, was revered by all; and had he not been more intent upon the affairs of his profession, than on public business, might have become considerable by station. He went through the whole reign of Charles and James II. with the same steady pace, and the same adherence to his party. He lived, you know, to see the Revolution, and made that fine reply to the Prince of Orange's compliment*.

Prior-Park, May 8th, 1756.

"A Letter of Answer to an unknown Complainant, concerning the frequent injecting of Temptation. By Bishop Hall.

"THE case whereof you complain is not more worthy of secrecy than of pity; and yet in true judgment not so heinous as you conceive it. Evil motions are cast into you, which yet you entertain not with consent. Let me assure you these are not your sins, but his that injects them. You may be (as you are) troubled with their importunity, but you are not tainted with their evil, while you dislike and hate them, and are grieved with their suggestion. That bold and subtle enemy of ours durst cast temptations into the Son of God himself, in whom yet he could find nothing. It were woe with us, if lewd motions (though repelled) should be imputed unto us. It is only our consent that brings them home to us, and makes them our sins; were then these thoughts (as you suppose them) blasphemies; yet while your heart goes not with them, but abhors them, and strives against them, they may afflict you, they cannot hurt you. As Luther said in the like case, *Birds may fly over our heads, whether we will or no, but they cannot nestle in our hair unless we permit them.* Take heart therefore to yourself, and be not too much dejected with the wicked solicitations of a known enemy. For the redress whereof (as I have not

been unacquainted with the like causes of complaints) let me prescribe you a double remedy: *resolution and prayer.*

"In the first place take up strong resolutions not to give heed or care to these unreasonable motions; resolve rather to scorn and condemn them upon their first intimation, as not worthy of a particular answer. For certainly holding chat with them and sad agitations, and arguing of them, as thoughts meet to receive a satisfaction, draws on their more troublesome importunity; whereas, if they were slighted, and disdainfully turned off upon their first glimpse, they would go away ashamed. Whensoever, therefore, any such suggestions offer themselves unto you, think with yourself: *I know whence this comes, it is Satan's; let him take it whose it is, I will not meddle with it; say but in your Saviour's words, Avoid Satan; and divert your thoughts to some holy and profitable subject, and these temptations will by God's grace soon vanish.*

"In the second place, apply yourself to the remedy of that chosen vessel, who when he was buffeted by the messenger of Satan, had recourse to the throne of Grace, and besought God thrice, (that is frequently) that he might depart away from him. Whensoever you shall be thus troubled, do you by a sudden ejaculation raise up your heart to God, and beseech him to rebuke that evil one, and do not so much care to answer the temptation, as to implore the aid of Him, who can take off the tempter at pleasure; who hath an hook in the nostrils of that Leviathan. Certainly those evil thoughts cannot be more swift-winged than our prayers may be, nor so prevalent to our vexation as our prayers shall be for our rescue. Be therefore fervent and assiduous in them, and my soul for yours the enemy shall have no power to harm you. As for your doubt of receiving the blessed Sacrament because of these misconceived blasphemies, it falls alone by what I have already said: the blasphemies (if they were such) are Satan's, not yours; why should you not do yourself good, because he would do you a mischief? In God's name go on to defy that evil one; and let him take his wickedness to himself; and do you go with cheerfulness and good courage to that Holy Table; as there and thence expecting to receive new strength against all his assaults. Neither doubt I but that our good God will so bless unto you this institution of his own, together with your prayers and resolutions, that you shall be soon and fully freed from these hateful

* "Old Serjeant Maynard came with the men of law. He was then near ninety, and yet he said the liveliest thing that was heard of on that occasion. The Prince took notice of his great age, and said, that he had outlived all the men of the law of his time; he answered, *he had like to have outlived the law itself; if his Highness had not come over.*"—Bp. Burnet's History of his own Times, vol. iii. p. 341. Oxford Edition.

and comfortably enjoy him and yourself; which I shall also gladly second with my prayers for you (though unknown) as who am

"Your truly compassionate
and well-wishing Friend in Christ,
"Jos. EXON."

"Exon, April 14th, 1630.

WE have been favoured with the following Pastoral Letter of Bishop Kenn, to which allusion was made in our last Number.

ALL GLORY BE TO GOD.

THOMAS Unworthy Bishop of Bath and Wells, to the Minister of wisheth a Multiplication of Mercy, and Peace, and Love.

REVEREND BROTHER,
Blessed be God, who hath put such a thing as this into the King's heart, in imitation of the divine goodness, to receive into His Gracious Protection, the French Protestants, who have lately taken refuge in His Kingdom *, and to grant His

* They had fled from France on the revocation of the Edict of Nantz, and from the fierceness of that persecution which Papal bigotry and other bad passions had demanded, and the short sighted policy of Louis XIV. had permitted.

Vers la fin de 1684, et au commencement de 1685, tandis que Louis XIV. toujours puissamment armé, ne craignait aucun de ses voisins, ses troupes furent envoyées dans toutes les villes et dans tous les châteaux où il y avait le plus de protestants; et comme les dragons, assez mal disciplinés dans ce temps-là furent ceux qui commirent le plus d'excès, on appela cette exécution la *dragonnade*.

Les frontières étaient aussi soigneusement gardées qu'on le pouvait, pour prévenir la fuite de ceux qu'on voulait réunir à l'église. C'était une espèce de chasse qu'on faisait dans une grande enceinte.

Un évêque, un intendant, un subdélégué, ou un curé, ou quelqu'un d'autorisé, marchait à la tête des soldats. On assemblait les principales familles calvinistes, surtout celles qu'on croyait les plus faciles: elles renonçaient à leur religion au nom des autres, et les obstinées étaient livrées aux soldats, qui eurent toute licence, excepté celle de tuer; il y eut pourtant plusieurs personnes si cruellement maltraitées qu'elles en moururent. Les enfants des réfugiés dans les pays étrangers, jettent encore des cris sur cette persécution de leurs pères; ils la comparent aux plus violentes

Letters Patents, the second time, to licence and authorize them to ask and receive the alms and Charitable contributions of His loving Subjects, and to require and command all Bishops to give a par-

que souffrit l'église dans les premiers temps.

C'était un étrange contraste, que, du sein d'une cour voluptueuse où régnaient la douceur des mœurs, les grâces, les charmes de la société, il partit des ordres si durs et si impitoyables. Le marquis de Louvois porta dans cette affaire l'inflexibilité de son caractère; on y reconnut le même génie qui avait voulu ensevelir la Hollande sous les eaux, et qui depuis mit le Palatinat en cendres. Il y a encore des lettres de sa main, de cette année 1685, conçues en ces termes: "Sa majesté veut qu'on fasse éprouver les dernières rigueurs à ceux qui ne voudront pas se faire de sa religion; et ceux qui auront la sotte gloire de vouloir demeurer les derniers doivent être poussés jusqu'à la dernière extrémité."

Tandis qu'on faisait ainsi tomber partout les temples, et qu'on demandait dans les provinces des abjurations à main armée, l'édit de Nantes fut enfin cassé, au mois d'octobre 1685; et on acheva de ruiner l'édifice qui était déjà miné de toutes parts.

Le vieux chancelier le Tellier, en signant l'édit (à tous les ministres qui ne voulaient pas se convertir de sortir du royaume dans quinze jours) s'écria plein de joie. *Nunc dimittis servum tuum, Domine, quia viderunt oculi mei salutare tuum*. Il ne savait pas qu'il signait un des grands malheurs de la France.

Louvois, son fils, se trompait encore en croyant qu'il souffrirait d'un ordre de sa main pour garder toutes les frontières, et toutes les côtes, contre ceux qui se faisaient un devoir de la fuite. L'industrie occupée à tromper la loi est toujours plus forte que l'autorité: il suffisait de quelques gardes gagnés pour favoriser la foule des réfugiés." Près de cinquante mille familles, en trois ans de temps, sortirent du royaume, et furent après suivies par d'autres; elles allèrent porter chez les étrangers les arts, les manufactures, la richesse. Presque tout le nord de l'Allemagne, pays encore agreste et dénué d'industrie, reçut une nouvelle face de ces multitudes transplantées: elles peuplèrent des villes entières. Les étoffes, les galons, les chapeaux, les bas, qu'on achetait auparavant de la France, furent fabriqués par eux: un faubourg entier de Londres fut peuplé d'ouvriers français en soie; d'autres y portèrent l'art de donner la perfection aux cristaux qui fut

ticular recommendation and command to all Parsons, Vicars, and Curates, within their Dioceses, to advance this so pious and Charitable work.

Since then His Majesty is pleased, chiefly to recommend the pursuit of these His Letters Patents, to the Paternal care and Inspection of the Bishops, God forbid that I, who am lifted up above my Betters, to the Pastoral Chair, should fail, in fully answering the intentions of so Royal and God-like a Charity.

You well know the last time His Majesty's Letters Patents were sent down, in behalf of these our calamitous neighbours, what unchristian reports were spread about the Country concerning them, which made the Charity of many grow stark cold. God give repentance to all persons who did either raise, or propagate, or credit those diabolical reports; God avert from their souls that *woe* which is threatened to them who are *not* grieved for the affliction of Joseph.

I do therefore require you, deliberately and affectionately to publish and declare, the tenour of His Majesty's Letters Patents in your Parish, and the rather because they are so excellently penn'd, that the deliberate and affectionate publication of them, will furnish all people with very proper motives and inducements to an enlarged charity. For you will see that the persons commended to our tender regard, are French, who have here taken refuge, and in that respect are *strangers in the land*, and they are protestants too, such who profess the same belief with us; you will see that they are distressed and reduced to extreme wants, both they and their families, that their condition is deplorable, that a great many are still under pressing necessities, that since the last collection, great numbers have, and do still daily come over, that the public stock collected by the last brief has been faithfully expended, and that stock now failing, with out further supplies they must inevitably perish; and what shall now be contributed we have all the reason in the world to be assured, shall be as faithfully expended as the former, and that too without any distinction.

alors perdu en France. On trouve encore très communément dans l'Allemagne l'or, que les réfugiés y repandirent. Ainsi la France perdit environ cinq cent mille habitants, une quantité prodigieuse d'especes, et sur-tout des arts dont ses ennemis s'enrichirent."—*Siecles de Louis XIV. et Louis XV. par Voltaire.*

Upon these and the like considerations, I require you earnestly to persuade, exhort, and stir up the people committed to your care, to contribute freely and cheerfully towards the relief of these distressed Christians, and I beseech you to enforce your exhortations with your own example, and as far as your condition permits to give very liberal alms your self. We are enjoyned by God *to doe good to all men, especially to those who are of the household of faith*, and when we see such great numbers of our brethren, in so very great want, charity obliges all Christians to be fervent in their prayers for them, and not onely to pray for them, but according to their abilities to be bountiful towards them.

This is a duty which frequently occurs in holy Scripture: our translation calls it *hospitality*; but the original signifies *love to Strangers*: the primitive Christians were most exemplary in this kind of charity, and the Apostle urges this powerful argument to encourage us to it. *Be not forgetfull to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds as bound with them: and them which suffer adversity, as being yourselves also in the body.* It is a great honour to have angels, as Abraham had, for our guests. But our Saviour offers us a greater, which is to entertain distressed Christian strangers, whom he calls His brethren. For in taking such *strangers* into our houses, we take in our Saviour himself, who is *God blessed for ever*; so that were I put to my choice, I had much rather entertain the *stranger* than the *angel*.

God of his infinite mercy open all our bowels towards these distressed *strangers*, and *brethren* of Christ, that in the great day of separation Christ may *set us at His right hand*, and say those transporting words to us, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was a stranger and ye took me in.*

Your affectionate

Friend and Brother,

THO. BATH AND WELLS.

From the Palace in Wells,
April 14th, 1688.

LETTER OF THE BISHOP OF ST. ASAPH.

WE are happy in being able through the kindness of another friend to add to the above a private Letter of the Bishop of St. Asaph, (Dr. Lloyd)

one of the seven Bishops (of whom Bishop Kenn was also one) who for the assertion of the principles of true liberty were confined in the Tower by James the Second *.

* "The intelligence that these venerable prelates were about to be committed as prisoners to the Tower, flew like wild-fire through the town, and its effect upon the people is described by historians as quite electrical.

"The people," says Hume, "were already aware of the danger to which the prelates were exposed, and were raised to the highest pitch of anxiety and attention with regard to the issue of this extraordinary affair. But when they beheld these fathers of the church brought from court under the custody of a guard, when they saw them embarked in vessels on the river and conveyed towards the Tower, all their affections for liberty, all their zeal for religion blazed up at once, and they flew to behold this affecting spectacle. The whole shore was covered with crowds of prostrate spectators, who at once implored the blessing of those holy pastors, and addressed their petitions towards heaven, for protection during this extreme danger, to which their country and their religion stood exposed. Even the soldiers, seized with the contagion of the same spirit, flung themselves on their knees before the distressed prelates, and craved the benediction of those criminals whom they were appointed to guard. Some persons ran into the water, that they might participate more nearly in those blessings which the prelates were distributing on all around them. The bishops themselves, during this triumphant suffering, augmented the general favour by the most lowly submissive deportment; and they still exhorted the people to fear God, honour the king, and maintain their loyalty; expressions more animating than the most inflammatory speeches. And no sooner had they entered the precincts of the Tower, than they hurried to chapel, in order to return thanks for those afflictions, which Heaven, in defence of its holy cause, had thought them worthy to endure."

"It was remarked at the time, and deemed a mark of special providential interference, that on the evening of the bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, a passage peculiarly applicable to them as sufferers for the sake of their ministry.

REMEMBRANCE, No. 59.

The perusal of it and the spirit in which it is written cannot but give a tone to those of the same holy function, who in this arduous moment are called to defend the sacred

"On the days following the arrival of the prelates at the Tower, persons of all ranks, from the highest to the lowest, flocked thither in crowds, to proffer their services, to condole with them in their sufferings, to express their gratitude and admiration, and to exhort them to firm perseverance in the course they had so nobly begun. Their friends, at the same time, were busily employed in engaging for them the most eminent legal assistance, and consulting as to the line of defence which it would be most advisable for them to take, when their trial came on.

"At last, on Friday the 15th of June, being the first day of term, Archbishop Sancroft and the six bishops were brought from the Tower to the court of King's Bench, by writ of Habeas Corpus. As they passed by water, they were greeted with acclamations, and prayers for their safety, by the people assembled on each side of the river. In their way from the waterside to the Hall, the multitude formed a lane for them, and begged their blessing. Westminster Hall, with the Palace Yards and other places in the vicinity of the court, was thronged with vast accumulations of people. A number of the principal nobility and gentry followed the prelates into court. The crisis, to which the intemperate measures of King James were tending, seemed to be now arrived; and the fate of the whole nation to rest suspended on the issue of this great event.

"The trial lasted during the whole day. In the evening, the jury were desired to retire and consider of their verdict. They remained together in close consultation all night, without fire or candle; great difference of opinion appears to have prevailed among them from the length of time which elapsed before they came to an agreement: persons who were appointed to watch them reported that, about midnight, and also about three o'clock in the morning, they were overheard to be engaged in loud and eager debate. About six o'clock they sent a message to the chief justice to state they were all agreed. In consequence, at ten the prelates were brought into court, and the jury through their foreman brought in their verdict Not Guilty.

"The moment the verdict was pronounced, there was a wonderful shout," says the Earl of Clarendon, who was pre-

cause of Protestantism for which the writer suffered bonds, and was ready to have suffered death. Verbum sat. The Letter is curious and, though sent by the same hand to a public Journal in 1821, where it appeared for the first time, yet is too

sent, "that one would have thought the hall had cracked." "The loud shouts and joyful acclamations of the vast numbers assembled were, as Sir John Reresby expresses, a rebellion in noise, though not in intention." The tumultuous sounds of triumphant joy extended rapidly from the town to the country, and a well known expression of King James's is preserved, on hearing acclamations even among the soldiers in his camp at Hounslow. He was told by his general, Lord Feversham, of whom he had inquired the cause of the noise, that it was nothing but the rejoicing of the soldiers for the acquittal of the bishops. "Do you call that nothing?" he replied, "but so much the worse for them." Bonfires were made, and the bells of all the churches rung, not only in London, but in the greater part of the country towns, as soon as the intelligence of the acquittal reached them, although the strictest orders were given to prevent such proceedings. So strong was the general feeling, that though several were indicted at the next sessions for Middlesex for riotous behaviour, yet the grand jury would not find bills against them, although they were sent out no less than three times. It is stated further, that the churches in London were crowded on that forenoon with multitudes eager to pour forth the overflowings of their gratitude to God for this great deliverance. "O! what a sight was that!" says Nichols, "to behold the people crowding into the churches to return thanks to God for so great a blessing, with the greatest earnestness and ecstacy of joy, lifting up their hands to heaven; to see illuminations in every window, and bonfires at every door, and to hear the bells throughout all the city ringing out peals of joy for the wonderful deliverance."

The prelates themselves, immediately after their acquittal, went to Whitelhall chapel to return thanks. It happened to be St. Peter's day, and it was remarked, that the Epistle was singularly appropriate, being part of the 12th chapter of the Acts, recording Peter's miraculous deliverance from prison. They then returned to their respective homes, followed by the acclamations of the multitude.—*Dr. D'Oyley's Life of Abp. Sancroft.*

interesting and valuable not to claim a place in our Remembrancer.

It was found in a collection of Letters to Dr. Dodwell in the possession of the Rev. T. Holland, of Over Stoney in the County of Somerset, who married a grand-daughter of the Doctor and is to this effect.

MY DEAREST FRIEND,

I have not time to write you any particulars of our appearing before his Majesty in Council, or of their committing us to the Tower, where we are at this present. These things you will be informed of others. But I could not forbear in this trial to beg the assistance of your prayers for the Church, in whose cause we suffer imprisonment, and are to expect as much more as it shall please our adversaries to bring upon us, and for us that we may be worthy of this high and holy calling. I take leave, Sir.

Your most obliged
and most affectionate Friend & Servant,
W. ASAPH.

June 9, 1698.

Our welcome into the Tower church this morning was with the 44th Psalm; and our Lesson out of the Gospel I hope we shall never forget. That God may make us able to practise it again and again I beg your prayers.

THE letter lately received from the Rev. Principal Mill, by the Society for the Propagation of the Gospel in Foreign Parts, and published in their present Report, contains so many interesting details on subjects so nearly allied to the designs of the Society, that its publication cannot fail to be gratifying to those to whom the diffusion of Christian knowledge in the Indian Peninsula forms an object of high concern. It is dated Ajmeer, and is addressed to the Secretary.

"Ajmeer, July 29, 1822.

"REVEREND SIR,

"THE long interval that has elapsed between my last letter, announcing our arrival in India, and the present, has not, I trust, been understood by the Society, as proceeding from any want of respect to them, or of regard to their objects and interests in this country. Every thing regarding the

college having been hitherto transacted between the Bishop of Calcutta and the Society, and the concern of the Principal and Professors in its administration having been, by the nature of this arrangement, suspended till the return of the approved statutes from England; it is obvious that we had little or nothing to report, beside the continuance of what we had announced before—the necessary study of languages, and other important and preliminary duties of our station. The few articles of intelligence that went beyond this, we thought we might safely leave to the Bishop's correspondence—embracing doubtless every thing in which the infant interests of our establishment were even remotely concerned.

“But, Sir, the severe and unexpected loss we have just sustained, makes a total change in our condition in this respect. It would be useless and irrelevant in me to attempt to commemorate to the Society a character, whose splendid talents and virtues they have so long and so worthily appreciated. But the loss of him to us at this critical time, when the institution, which his enlightened zeal had projected, and watched over hitherto, was on the point of commencing its regular labours—is one which, while we acknowledge the secret wisdom of the Divine Dispensation here, and endeavour to rise to the necessity it imposes, we feel that we can scarcely too much deplore. Under these circumstances, it becomes our duty to make a more particular return of our past and present proceedings: and even those points of local and minute information, which at a less extraordinary season might be addressed to the Bishop only (or in his absence to the Archdeacon), are now on our founder's decease, proper to be submitted to the immediate consideration of the Society.

“The attention of my colleague and myself was necessarily drawn at first to the study of the *Hindustanee*—a language, the Hindu basis of which, diversified in dialect, is the vernacular tongue of that extensive central district of North India from which I am now writing, and which in its mixed state with Persian and Arabic, has been ever since the Mogul conquests, the general medium of communication in every other part of the country, in nearly the same manner, and with the same varieties, as the French in the several parts of the European continent. In addition to this, Mr. Alt had lately, at the suggestion of our lamented Bishop, undertaken the study of the *Bengalee*, the vernacular language of the Hindu population in the eastern province of Bengal Proper, totally distinct in construction and idiom from the Hindu before mentioned. My own attention had been from the beginning chiefly devoted to the *Sanscrit*, the ancient Brahminical language, in which all the terms of Hindu religion and philosophy are contained, and by which alone we can

hope to understand that singular system of opinions, to which the whole of this vast population is enslaved. This, together with maintaining and improving my previous acquaintance with *Arabic* and *Persian*, the languages of theology and literature to all the better part of the Mahometan inhabitants, made up with more ordinary pursuits and studies, my principal occupation in the country.

“It will be evident to the Society that of these five necessary languages, there is none, with the exception of the second, which is learnt with greater advantage at Calcutta than at any other place: the first and two last are better acquired in the regions adjoining Delhi and Agra; the third in every place (as Benares, Oujein, Poona, &c.) where the Brahmins have the ascendancy. Hearing therefore, distinctly, that my official duties would not commence till after a year, and knowing that from that time they would detain me necessarily within the immediate neighbourhood of the presidency, I obtained (after eight months residence in Bengal) our late Bishop's approbation for visiting a friend at Poona, whom the event has connected more intimately with the concerns of our establishment than I then expected, and for taking in my way several parts (interesting in another view) of the coast of Malabar. Being, therefore, supplied with letters from his Lordship to Cochin, and to Archdeacon Barnes at Bombay, I embarked at the end of October last year, and arrived at the former port in November, with the intention of visiting the Christians of St. Thomas, as they have been very generally called, in the interior.

“I trust I shall not barely be excused, but considered as performing a duty to the Society, in enlarging a little on the subject of that singular communion. For a Church subsisting like theirs, if not from the Apostolical age (a tradition justly suspected), at least from the ages immediately succeeding, whose members have been recognized as a distinct and respected class of the community, in the very heart of Hinduism, for more than fifteen centuries, is a phenomenon which cannot but claim the attention of every one engaged in the Propagation of the Gospel in this country, and is itself a most satisfactory answer to the many who contend, that its permanent reception by any class of respectable natives, is an impossibility.

“The Christians of St. Thomas, though evidently Indian themselves in origin, as in complexion and language (which is the Malagalam), have received their orders, with their liturgies and ecclesiastical traditions, from the more ancient parent church in Syria. Accordingly (notwithstanding the inaccurate later rumours concerning them, which seem with many to have superseded the excellent and laborious accounts of their

former history, given by Dr. Michael Geddes, and by La Croze), they resemble, in their form of government, every other ancient church of which we have any knowledge, by which Christianity has been planted in the midst of idolaters: neither in the three orders (to which they have superadded many of confessedly inferior authority) do they differ from the Western Church, except that the deacons exercise fewer of the proper functions of the Catechists or presbyters, than custom has allowed them among us. It were happy if with this apostolical regimen, of which they are most carefully tenacious, they had preserved uniformly unimpaired the fundamental articles of the Christian faith; but the unhappy disputes respecting the person and natures of our Lord; which beginning with verbal questions, ended with dividing the Oriental churches into two opposite erroneous confessions, have extended their evil influence to the church in Malabar. It is evident, from the accounts that La Croze has detailed with his usual candour and sagacity, that at the time when the Portuguese were forcing the Romish usurpation, with all its novelties, upon them; they were, like the See of Babylon to which they adhered, Nestorian. And it is evident also, that those bishops and priests from Syria, by whose assistance, half a century after, they were enabled, for the greater part, to throw off that usurpation, and recover their ancient ecclesiastical independence, were from the See of Antioch, the most opposed to that heresy being Jacobites. And this is accordingly the creed of all the independent part of the Syro-Malabaric Church at this day, who are under a Metropolitan bishop of their own nation. These correspond with the church in Antioch: like them have the anti-catholic expression (to say the least) in use, of the two natures forming *one nature*, and unanimously hold the Nestorian duality of persons, in the utmost detestation. The other great division of this church, who remain under that forced subjection to the See of Rome, though they have still priests of their own nation, and their liturgy in Syriac, printed at Rome for their use; have all their superior governors sent to them from Europe, and are in a singular state of schism: the Portuguese Archbishop of Cranganore, a suffragan of Goa, still claiming them as his charge, while this right is denied by the Propaganda Society at Rome, who have constantly sent out Italian vicars apostolic, and now latterly an Irish bishop, residing at Verapoli, to rule them. These unfortunate Churches, still sufficiently proud of their ancient character to feel their present degradation, yet under the terror of the exclusive pretensions to catholicism and infallibility, submit partly to the one, partly to the other, of these opposite claimants.

It is the former and happier division of this singular people, to whom we look with

the greatest interest and hope; as those whose recovery and rise to their early primitive character, will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable metropolitan, Mar Dionysius, who is exerting himself in various ways for the improvement of his clergy and people, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England, and our late regretted Bishop; whose interviews with himself, and mutual presents, he evidently remembered with great satisfaction. I received both from him, and several of his clergy, copies of the New Testament, and other works in Syriac, which I hope, at no distant time, to deposit in our college library. The readings of these copies (of which I collated many more at different churches for seven of the more remarkable passages) add but little to the information published by Professor Alder on this subject; they are chiefly remarkable for a gross interpolation in some Nestorian copies, in Heb. ii. 9. and a careful expunction of this, with an omission equally unauthorized, though not so impious in meaning, by the opposite party: and they curiously exemplify the effect of contrary heresies in preserving, as well as indirectly confirming, the general integrity of the sacred text. The want of 1 John, v. 9. (except in one copy interpolated by the Romanists) and of the history at the beginning of John viii. is common to all.

"The persons to whom I was chiefly indebted for my intercourse both with the priests and laity of this extraordinary people (of whose Indian language I was wholly ignorant) were three clergymen of the Church of England resident at Cottayam in Travancore, and actively employed in superintending the college and the parochial schools: the former of which, by the grant of the Heathen government of that country, the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such a superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these clergymen, which opposes the order, either of that Episcopal Church they visit, or, as far as I am capable of judging, of that to which they themselves belong. For the former, they certainly do nothing but by the express sanction of the Metropolitan consulting and employing them: their use of the Anglican service for themselves and families at one of his chapels, is agreeable to the Catholic practice of these Christians (who allowed the same 250 years ago to the Portuguese priests, as to persons rightly and canonically ordained, even while they were resisting their usurpations) and is totally unconnected with any purpose of obtruding even that liturgy upon the Syrian Church; while their conduct with respect to those parts of the Syrian ritual and practice

which all Protestants must condemn, is that of silence, which, without the appearance of approval, leaves it to the gradual influence of the knowledge now disseminating itself to undermine, and at length by regular authority to remove them. For the latter, which involves the more immediate and far more sacred duty of the two, though no opportunity for the display of this has yet existed in this native government, without the Company's territory, and the limits of the operation of our Indian Church establishment hitherto, yet I believe they fully acknowledge that episcopal relation and jurisdiction, to which they, equally with myself, or with any chaplain of the Company, are spiritually subject. Whatever suspicion may arise on this head from the avowed ecclesiastical principles of too many who support their respected society (the Church Missionary Society) in England, I cannot, if I may be allowed the expression of my own judgment in this way, extend the same suspicion to them. For it appears plainly impossible that men of piety and integrity, (such as I am persuaded these are) should thus support and act upon the ancient principles of unity and order in another Church, without at least equally regarding them in their own.

"In stating these points respecting the Syro-Indian Church to the Society, I do little more than repeat what I had before stated at greater length to bishop Middleton: and it is not among the least of the losses that I have sustained from his lamented and unforeseen departure, that I have been deprived of hearing from himself an opinion on these subjects; on some of which he alone was competent to decide, and on all of which his interest in this people, and extensive acquaintance with their concerns, ancient and modern, enabled him to decide so well. I had the satisfaction, however, of receiving from him in reply, a full approbation of my inquiries, with remarks of his own: as indeed, before my departure from Calcutta, I had heard him express a wish, that the large collections of MSS. he had himself made in Malabar, might at some future time proceed from our college press; and speak of sending for Syriac types (together with the Arabic, Nagree, and other Eastern types wanted by the establishment) for that purpose. I am not at this moment acquainted with the distinction of those MSS., which together with those deposited by the late Dr. C. Buchanan in the library of Cambridge, and a few within our possession in India, compose, I believe, nearly all the monuments which Europeans have ever obtained of this singular Society.

"Along the whole of this coast, from Cape Comorin to Calicut, there exists another class of Christians, totally distinct from either of the two divisions of the former Church (though Europeans who do not visit the interior, too frequently confound them,

to the great injury of the Syrians.) These are all persons of the fishermen's caste, which further north is Pagan, whom the Portuguese, on their first landing, found little difficulty in persuading to submit to be baptized, and embrace their modes of worship. These poor people live in great ignorance, repeating the Latin ritual like others of the same class in the south of Europe, and are subject to the Portuguese bishop of Cochin. Far beyond the regions which contain these, from Mangalore northward to the Goa country, lie the most numerous remains of the converts made by Francis Xavier, and other Portuguese missionaries of the sixteenth century. The character of these is generally respectable as compared with their Heathen and Mahometan neighbours: though in all their ideas, and their mode of considering even the sacred mysteries of Christianity, they rather resemble Hindus than Christians; in the paganism of their rites, exceeding greatly the Romanists of the Western world, and even retaining the distinction of castes among themselves. Their pastors, who are all of the half Portuguese half Indian race, sent to them from Goa, are little disposed or qualified to remove these evils, and appear to hold their people in the utmost contempt. A few Italian Carmelite missionaries are stationed in the Canarese country, far surpassing these country pastors in intelligence and general character, only serve to show more strongly the inefficacy of that corrupt form of religion when exhibited in the most favourable shape, to produce any good effect in this country. The city of Goa now presents a most remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated as in the country, no remnant existing of that populous city with which they were once surrounded. The new city Panjam, is a comparatively mean place; the inquisition, too well known for its atrocities in the cases of F. Ephraim Neves, M. Dellon, &c. is now mouldering to ruins, without the least prospect of recovery. It is said that all the European Portuguese, who refuse to take the oath to the new government, which is a government of half castes, will be banished the country; and in this number the Archbishop Primate is included. To this prelate, the kindness of the commander at Cananore had given me letters; and I received considerable attentions from him during my stay. I have had the satisfaction of sending him since a copy of the Bishop's sermon, on laying the foundation of the College at Calcutta.

"From Goa I proceeded by sea to Bombay, and thence to Poona. At this latter place, which was the principal object of my journey, I had the happiness of assisting at the commencement of a work, which forms the principal official intelligence I have now to communicate to the Society, I mean the Persian version of the Old Testament, un-

undertaken under their auspices by my friend, the chaplain of that station. Mr. Robinson is, I believe, already favourably known to the Society, from his Bombay Visitation Sermon lately published, on the difficulties and the prospects of the clergy in India, and his qualifications as a Persian Scholar are generally acknowledged in this country. He engaged in this undertaking with the approbation and encouragement of Archdeacon Barnes; and one of the last acts of our late excellent Diocesan's life was the formal acceptance of his labours; subject to all the statutes of the college respecting translations, its committees of revision, &c. This work, in conjunction with the New Testament of the late excellent Mr. Martyn (which may also be properly made a subject for the revision of the college) will, it is hoped, be the means of supplying the Mahometan natives of India, as of other parts, with a classical faithful version of the Scriptures in their favourite language, and forms in every view a most desirable opening of the labours of our college in this department. For what concerns the translation of Indian tracts, that work is already begun: Mr. Alt having already completed in Hindustanee, Lord Bacon's Confession of Faith and other useful treatises, of which, I believe, accounts have been already transmitted to the Society.

"From Surat, the last place in the western coast which I visited, my intention had been to return to Bengal by sea; but the accounts I received of the uncertain length of a passage at this season, together with an invitation from the Resident at Portaburgh, to accompany him to his station in Central India, determined me to prefer returning overland. Before leaving this interesting coast, I trust I shall be excused in remarking to the Society, on the peculiar want of Protestant Missionaries here, compared with the opposite side of the Peninsula, and the peculiar necessity here, considering the persons with whom they would have to do, that these should be of the United Church of England and Ireland, or else of one of her sister Episcopal communions in America or Scotland. A remark of a different nature, but curious as relating to the history of religion in this country, should not be omitted. I allude to the existence of *black Jews* in the Concan, or low tract of country between Bombay and Malwan on this coast, in equal or even superior numbers to those in the far southern neighbourhood of Cochin, who have for more than a century engaged the attention of the Christian public in Europe. They have, like the others, Rabbinical from that division of Jews in Europe, called Saphardim, or Spaniards. They have printed service-books also from them; circumstances which, with their possession of all the Old Testament, are sufficiently destructive of the imagination hastily entertained by some that they are of the Ten Tribes. Many of the Se-

poys in the service of the Company at Bombay, are of this singularly interesting nation. They are called by themselves and their fellow-soldiers, Israeli; and all these men, however ignorant in other respects, can read the Hebrew letters.

"When I had already proceeded as far in my return as Nussind, in the territory of Ajmeer, and had received letters from the Bishop in the course of my march, intimating that I should be in Calcutta before the end of October, the journals announced to me the melancholy event, which seems to have changed the face of all our proceedings in India. My return can be effected with ease within the limits assigned to it; but I lost no time in writing to Archdeacon Loring, that he may require my presence earlier, should this in the present crisis be thought necessary. In the mean while, I hope that the time consumed in this tour, protracted as it has been beyond my calculation, will not be deemed lost, even to the purposes of study. The marches in India, with the retinue and conveniences they require, are far from being unfavourable for this; and the slight deficiencies as to reading, are more than compensated by the opportunities afforded for observation and intercourse with different classes of natives. I have been enabled, by this means only, to collect documents respecting the Parsees (or remnants of the ancient Persians, fire-worshippers, at Guzzerah,) the Jains, and other singular tribes or sects in the Peninsula, which, with other books obtained during the same journey, from the Brahmins and regular Hindûs, may not be unfit for the library of an Institution destined, as we hope, to embrace the whole of this country. Another reason, though not strictly belonging to the purpose for which I am sent hither, nor contemplated by myself beforehand, will not be heard with indifference by that Society which I have the honour of addressing, it is, the miserable defect of Ecclesiastical institutions of every kind in this central region, rendering even the casual hasty passage of an unknown clergyman of more importance than can readily be conceived in Europe. The multitudes who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseirabad and Nemuch, were enough to mark what must be the want in the other stations (equally abounding in European troops) of Mhow, Asseirghri, Nanjor, Husseinabad, Nagpore, &c. &c., all 500 miles or more distant from the nearest place where there is a chaplain, in either of the three surrounding Presidencies. The Commander at the first mentioned military station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a clergyman, was obliged to perform several properly clerical offices himself, and this in some of the most po-

pulous of our stations in India. All the officers to whom I have spoken upon this subject have appeared even astonished at a subject, from which the Dutch, the Portuguese, the French and Danes in India, are so markedly free, and which I believe to be without parallel in the colonial history of any Christian nation. The prejudices of the natives have been strangely alleged at home in excuse for this; when it is known to all who have most conversed with them (as may be said without fear of contradiction,) that in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their esteem for the British nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state that have taken place, already: from the public opinion, which is now even loud upon the subject, we should be happy to augur more. »

“ It was my wish to add here something respecting the many encouraging appearances, now first presented, of the opening of the native mind in India; such as are the introduction of native newspapers in their own language, their curiosity respecting other manners and histories than their own, their desire to learn English, and (notwithstanding that suspicion on the article of religion, which makes every caution, short of dissimulation or compromise, necessary and proper towards them) to read in that view every *Shashtra* of ours, when considered as a part of English education. This is a large subject of itself, upon which I hope hereafter more fully to address the Society. But there is one appearance of this kind, which, as it bears more immediately upon the great object always before us, I cannot omit; I mean the rise, in different parts of India, of persons who, on the principles of natural religion only, oppose in speech and writing the reigning superstitions of their countrymen, as impious and abominable. These men, who are mostly of high caste as Hindûs, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evils they discern: they mingle often with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt) of the people they oppose; and they all want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders, content with the sort of admiration they excite, comply outwardly with the corruptions and superstitions they are undermining, the effect on the community at large, of this discussion, seems to be paving the way for their final destruction. The unfortunate

course which the most celebrated of these leaders, Ramohan Roy of Calcutta, has taken, is perhaps not unknown to the Society. From being an adversary of the Brahmans, his brethren, on their own ancient principles, endeavouring to restore on the authority of *some part* of the Vedas and their commentators, the primeval tradition of the Divine Unity, the evil of idolatry, of bloody and obscene rites, &c., he has latterly turned to profess himself a Christian; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change. A work published by him some time since, under the very welcome and just title, “ The Precepts of Jesus the Guide to Happiness and Peace,” was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion; to set the *morality* of the Gospel against its *mysteries*; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels only; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed “ A Defence of the Precepts of Jesus,” being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous vanity of its nominal author: its affectation of Western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner) amongst the malignantly disposed, who will not inquire further, or amongst those of the Mahometan superstition, who, with their strong prejudices against the characteristic mystery of Christianity, are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian apostacy it supports will not gain ground among the Christians of this place; and the rock upon which the Church is built will remain here, as in the whole world, unshaken.

“ With repeated assurances to the Society, of my devotion to their cause and objects in this country, I am, Reverend Sir, yours, very faithfully,

“ W. H. MILL.”

SACRED POETRY.

The following Psalms are selected from a work just published,* entitled

"The Psalms of David translated into divers and sundry kinds of Verse, moze rare and excellent for the Method and Varietie than ever yet hath been done in English. Begun by the noble and learned gent. Sir Philip Sidney, Knt.* and finished by the Right Honorable the Countess of Pembroke, his sister. Now first printed from a Copy of the Original Manuscript, transcribed by John Davies, of Hereford, in the reign of James the First."

"The MS. from which it has been printed is in folio, copied from the original by John Davies, of Hereford, (writing master to Prince Henry;) himself, a poet of no mean attainments, and a cotemporary of Sir Philip Sidney. It exhibits a beautiful specimen of the Calligraphy of the Time. The first letters of every line are in gold ink, and it comprises specimens of all the hands in use, more particularly the Italian, then much in fashion at court. From the pains bestowed it is by no means improbable that it was written for the Prince."

PSALM I.

Beatus vir.

HE blessed is who neither loosely treads
The straying steps as wicked counsel leads,
Ne for bad mates in way of sinners waiteth,
Nor yet himself with idle scorers seateth;
But on Gods law his whole delight doth bind,
Which night and day he calls to marking mind.

He shall be like a freshly planted tree,
To which sweet springs of waters neighbours be;
Whose branches faile not timely fraite to nourish,
Nor withered leaf shall make it faile to flourish:
So all the things whereto that man doth bend
Shall prosper still with well succeeding end.

Such blessing shall not wicked wretches see,
But like vile chaff with wind shall scattred be;
For neither shall the men in sinne delighted
Consist when they to highest doome are cited,
Ne yet shall suff'ered be a place to take
Where godly men do their assembly make.

For God doth know, and knowing doth approve
The trade of them that just proceedings love:
But they that sinne in sinfull breast do cherish,
The way they go, shall be the way to perish.

PSALM VIII.

Domine, Dominus noster.

O LORD that rul'st our mortall lyne,
How through the world thy name doth shine:
That hast of thine unmatched glory
Upon the heav'ns engrav'n the story.

From sucklings hath thy honor sprong,
Thy force hath flow'd from babies tongue,
Wherehy thou stopp'st thine en'mies prating,
Bent to revenge and over hating.

* Vide Christian Remembrancer for June, 1821, Vol. III. p. 327.

When I upon the heav'ns do look,
Which all from thee their essence took;
When moon and starrs my thoughts beholdeth,
Whose life no life but of thee holdeth:

Then thinck I: ah, what is this man,
Whom that greate God remember can?
And what the race of him descended,
It should be ought of God attended.

For though in lesse then angell's state
Thou planted hast this earthly mate:
Yet hast thou made ev'n hym an owner
Of glorious crown, and crowning honor.

Thou placest hym upon all landes
To rule the workes of thyne own handes:
And so thou hast all things ordained,
That ev'n his feete, have on them raigned.

Thou under his dominion plac't
Both sheepe and oxen wholly hast:
And all the beastes for ever breeding,
Which in the fertill fieldes be feeding.

The bird, free-burgesse of the aire,
The fish, of sea the native heire;
And what things els of waters traceth
The unworn pathes, his rule embraceth.
O Lord, that rul'st our mortall lyne,
How through the world thy name doth shine.

PSALM XIX.

Cæli enarrant.

THE heav'nly frame sett's forth the fame
Of him that only thunders;
The firmament, so strangely bent,
Showes his hand-working wonders.

Day unto day, doth it display,
Their course doth it acknowledg:
And night to night succeeding right
In darknes teach cleare knowledg.

There is no speech, nor language, which
Is soe of skill bereaved:
But of the skies the teaching cries
They have heard and conceived.

There be no eyne, but read the line
From soe faire book proceeding;
Their wordes be sett in letters greate
For ev'ry bodies reading.

Is not he blind that doth not find
The tabernacle builded
There by his grace, for sunnes faire face,
In beames of beuty guilded.

Who fourth doth come, like a bridegroom
From out his vailing places:
As gladd is hee, as giantes be
To runne their mighty races.

His race is ev'n, from endes of heav'n,
 About that vault he goeth :
 There be no realmes hid from his beames,
 His heate to all he throweth.

O law of his, how perfect tis !
 The very soule amending ;
 Gods wittnes sure for ay doth dure,
 To simplest, wisdoms lending.

Gods doomes be right, and cheere the sprite :
 All his commandments being
 So purely wise they give the eies
 Both light, and force of seeing.

Of him the feare, doth cleannes beare,
 And soe endures for ever :
 His judgments be self verity,
 They are unrighteous never.

Then what man would so soone seeke gold,
 Or glittering golden money ?
 By them is past, in sweetest tast,
 Honny, or combe of honny.

By them is made thy servantes trade,
 Most circumspectly guarded :
 And who doth frame to keepe the same
 Shall fully be rewarded.

Who is the man, that ever can
 His faultes know and acknowledg !
 O Lord, clense me from faultes that be
 Most secret from all knowledg.

Thy servant keepe, lest in him creepe
 Presumptuous sinnes offences :
 Let them not have me for their slave,
 Nor raigue upon my senses.

Soe shall my sprite be still upright
 In thought and conversation ;
 Soe shall I bide, well purifide
 From much abomination.

Soe lett wordes sprong from my weake tongue,
 And my hartes meditation ;
 My saving might, Lord, in thy sight
 Receave good acceptation.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered at the Visitation, in July, 1823, by Herbert, Lord Bishop of Peterborough. pp. 23. Rivingtons. 1823.

THERE are some valuable remarks in this Charge on the Liturgy of our Church, and the line of preaching to

be pursued by the Clergy, which we are anxious to communicate to our readers. The Bishop in the opening of his Charge, expresses his satisfaction in stating, "what to every Bishop," his Lordship justly adds, "must afford the highest gratification;" that in the various plans

adopted for the improvement of his Diocese, he has been supported by the great body of his Clergy.

"And I should be wanting," continues his Lordship, "in gratitude, if I did not take the earliest opportunity of expressing my obligations for the support, which I have received, and for the services, which have been rendered. That arrangements, not precisely the same with those, to which men had been previously accustomed, should be carried into effect without *some* opposition, would have been more, than the experience of all ages could have led us to expect. But I am unwilling to dwell on subjects, which as far as I am personally concerned, I would readily bury in oblivion.

"I repeat, that to the Clergy in general of this Diocese, my thanks are justly due. Nor must I overlook my general obligations to the Laity of this Diocese, who, in almost every instance, where an opportunity has been afforded them of joining with the Bishop and the Clergy, have gladly afforded their assistance."—*P. 5.*

The mildness and moderation conspicuous in this passage, will be gratefully acknowledged by every steady and judicious supporter of the doctrines and disciplines of our Church, and will add a fresh lustre to his Lordship's deep and extensive learning.

The observations that immediately follow on the duty and benefit of providing in every parish two services on the Sabbath, wherever circumstances will permit, are worthy of the serious consideration of every Incumbent. We are satisfied that there is that strong and general prepossession yet remaining in favour of our pure and apostolical Church, that the Clergy have only steadily and zealously to do their duty, to ensure the confidence and attachment of their flocks. Let but its doctrines and discipline be duly and scripturally set forth in the public addresses and private conversations of the minister, and enforced by the piety and purity of his own life, and we have no fear for the result. Truth so assisted must prevail: and to this every arrangement will propor-

tionably contribute, which affords to the people more frequent opportunities and greater facilities of attending the prayers and instructions of the Church; whether it be by the addition of a second, or even a third service, where it may be necessary and can be effected; or by the erection of new places of worship, or by the enlargement of the old. Such has been already the effect of his Lordship's representations in the Diocese of Peterborough, that no less than *twenty* Churches are now provided with two services, and some of them with two sermons, which had only a single duty, when his Lordship first addressed his Clergy on the subject. We most heartily trust that this good example will be speedily followed wherever circumstances may require, or allow of its adoption.

From these needful provisions for the *performance* of the service, his Lordship proceeds to consider the service itself:

"The various excellences of our venerated Liturgy are well known, and are generally acknowledged. As a manual of prayer, it far surpasses all other compositions, whether ancient or modern. It is no less adapted to family worship, than to the service of the Church. Whether it is used in public, or used in private, we learn from it our duty to God, and our duty to man. It teaches us how to estimate our own unworthiness, and to rely on the merits and mediation of our Redeemer. It also teaches us, that however imperfect our own endeavours may be, they must be exerted to the best of our ability, since without holiness no man shall see the Lord. We are taught to pray that our lives may be pure and holy, so that we may come to eternal joy; that we may so pass through things temporal, as finally to lose not the things eternal; that we may so faithfully serve God in this life, that we fail not finally to attain his heavenly promises. It is our guide therefore in matters of practice, as well as our guide in matters of faith. That it is a *sure* guide in matters of faith as being in all respect accordant with the doctrines of Holy Scripture, will be questioned by no Clergyman of the Established Church who has solemnly declared his

'unfeigned assent and consent to all and every thing contained in, and prescribed by, the book intituled the Book of Common Prayer.' Such, my Reverend Brethren, are the qualities which attach to the Liturgy of our Church. But that this, our excellent Liturgy, may produce its due effect, we must never forget the seriousness and the solemnity, which are required in the reading of it. Set forms of prayer have this advantage over extemporaneous effusions, that the congregation may join in them, as well as the Minister. But this advantage may be counteracted by a careless or indifferent manner of reading the prayers of the Church. If they are hurried over, as something that *must* be read, before a Sermon in the Church can legally be delivered, no devotion will be excited, and the benefit of public prayer will be lost. But, if read with that solemnity, which the sentiments and the language require, they will never fail to excite the feelings of genuine piety, and they will never tire by repetition. At the same time we must guard against the extreme, which borders on affectation. We must avoid an ostentatious display of our own powers, which may be no less subversive of genuine piety, than carelessness itself. We must be intent on the subject, not on ourselves.

"To that part of the Church Service, which is employed in the singing of Psalms, I have already directed your attention in the Appendix to my Primary Charge. Every part of public worship must be subject to the regulation of public authority. The Legislature has in vain provided for uniformity of doctrine in the prayers of the Church, if every individual Clergyman may inculcate what doctrine he pleases by the use of *hymns*. Nor let us forget, that, when we are singing from the authorized versions of the Psalms, we are singing from the Word of God; that we are uttering the dictates of inspiration. But if we substitute the compositions of mere man, resting on no other foundation than that of *private* opinion, we may depart from the doctrine of Scripture, we may depart from the dictates of inspiration. We may also depart from the dictates of good sense, and good taste." P. 9.

We shall not presume to add to these any remarks of our own: nor to the following advice of his Lordship on the subject of preaching.

"We must avoid the two extremes of preaching nothing but morality on the one hand, or nothing but doctrine on the other.

Faith is the foundation of every Christian system: by Faith we are justified: and works done before we are justified, however good in themselves, are not pleasing to God, because they are not done on a true Christian principle. If therefore the morality which we inculcate, is not founded on a principle of Faith, our exhortations are not such as become a Christian Preacher. On the other hand, if we dwell solely on Faith, without adverting to the Works, by which alone a lively Faith can be distinguished from a dead Faith, we are equally deficient in our duty. Our Saviour declares that we shall be *known* by our own works as a tree is known by its fruit*; that we shall give an account of our Works; and shall be rewarded *according* to our Works†. Faith and practice therefore must be united in all our exhortations.

"The remarks which apply *generally* to Faith and Practice, are no less applicable in the selection of *particular* doctrines. If we determine to preach on difficult and abstruse subjects (which is not often advisable before unlearned congregations) we must never forget to explain their *practical* consequences. The misapplication of abstruse doctrines to the business of common life is infinitely more injurious, than theoretical error in regard to the doctrines themselves. As long as disputations on original sin, free will, and predestination were confined to the learned, and conducted, as formerly, in Latin, they afforded only exercise for the ingenuity of the disputants, and led to no practical mischief. Under *those* circumstances it was unnecessary for Bishops to scrutinize with rigid exactness into speculative opinions, which, as long as they *remained* such, might be quietly entertained, though differently viewed by different parties. But as soon as abstract doctrines were applied in Sermons, and *so* applied, as to influence the morality or immorality of the hearers, it then became a matter of vital importance, that Bishops should inquire into the *modes* of application, which their Clergy intended to adopt. If a Preacher undertakes the arduous task of explaining to his hearers the eternal decrees of God, let him beware of doing it in such a manner as to encourage the confident hypocrite, and drive modest virtue to despair. Let him represent the Deity as a kind and merciful Father, not as a relentless Tyrant. Let him especially beware of misleading his hearers, when he attempts to explain the *means*

* Matt. vii. 20. † Matt. xvi. 27.

by which they shall discover, whether they are predestined to eternal happiness, or not. There is no rule, which we can follow with so much safety, there is no rule, from which it is so dangerous to depart, as the rule prescribed by our Church in the seventeenth Article. In this Article are enumerated the following predicates, as belonging to those who are predestined to eternal life. They 'be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten son Jesus Christ: they walk religiously in good works: and at length by God's mercy attain an everlasting felicity.' The order, in which these predicates are enumerated, deserves particular attention. The first predicate is, 'They be called according to God's purpose by his Spirit working in due season.' The second predicate is, 'They through grace obey the calling.' If therefore we are not obedient to the will of God, we are not called according to God's purpose: we are not made the sons of God by adoption: we are not made like the image of his only begotten son Jesus Christ. If we further inquire by what means we shall learn, that we obey the calling, and hence learn, that we are called according to God's purpose, we must examine ourselves on the question. Do we walk religiously in good works? These are the fruits by which we are known. These are the effects of God's Holy Spirit working in due season. If we do not walk religiously in good works, the overt act is wanting, by which we shew our obedience. If we do not walk religiously in good works, we produce no evidence, that upon us the Spirit has worked in due season. We produce no evidence, that we are called according to God's purpose. Further, let it be observed, that the predicate, relating to the performance of good works, is that which immediately precedes the predicate, relating to the attainment of everlasting felicity. Consequently, according to the seventeenth Article, the walking religiously in good works is walking in the path which leads to everlasting felicity.

"Such doctrine as this accords with the doctrine of Scripture, that Christ died for all men, and that God is willing all men should be actually saved. It shuts the gates of mercy against none, but the hardened and impenitent sinner. It interposes no irreversible decree, by which even faith and repentance are rendered of no avail. As we may depart from grace given and fall into sin, so by the Grace of God, we may

rise again and amend our lives. And with such amendment of life the seventeenth Article excludes us not from the hope of everlasting felicity.

"But if the working of 'God's Holy Spirit is determined by any other means than by the effects which it produces, if we are not satisfied with feeling the operation of the Holy Spirit by its influence on our outward conduct, but expect to discover some secret calling by an operation felt within ourselves, we have recourse to a criterion, which may be fatal, either in this life, or in the life to come. Men who, in self-confidence, can easily assure themselves, will readily obtain, in their own imaginations, what they consider as a divine assurance, an assurance, that they are objects of divine favour, and moreover of such favour, that, when once attained, it never can be lost. Others, who are too diffident to believe that they have been already selected as objects of never ceasing favour, who are still working out their salvation with fear and trembling, may, by a frequent repetition of the fallacious doctrine, that they are irrecoverably lost, if they cannot obtain an inward call, be doomed in this life to misery and madness, when they might have been happy here, and have entertained well-grounded hopes of happiness hereafter." P. 11.

The remainder of the Charge is chiefly occupied in a statement of the motives which have led his Lordship to revive in the Diocese of Peterborough, as he had before done in that of Llandaff, the ancient mode of Rural Deans, and of the beneficial effects already resulting from its revival. We extract that part of the Charge which details the latter.

"In the first place, a mass of information has been obtained respecting the state of the Diocese, such as never could have been obtained by any other means. The Answers of the Rural Deans, in the Schedule of Queries proposed to them, described the state of the Churches, with particular reference to the walls, the roof, the pavement, the windows and doors, the pulpit and desk, the font, the pews, the bells, and the various articles, which are necessary for Divine Service. They observe, whether the Churches receive any injury from the want of proper ventilation, from accumulations of earth on the outside, or from improper modes of carrying off the water from the roof. By attention to these objects, the necessity of repairs is

frequently prevented. The same attention is paid to the state of the Chancery. The condition of the Churchyards, the condition of the Glebe Houses, the preservation of the Parish-Register, the state of the Parochial Schools, have likewise been examined. The Reports therefore of the Rural Deans have afforded to the Bishop a knowledge of his Diocese, for which he cannot be sufficiently thankful. But important as their services would have been, had they merely supplied authentic records on the state of the Diocese, their services have been extended much further. The Reports of the Bishop have been subordinate to the general plan of amelioration, which has been carried into effect through the instrumentality of the Rural Deans. I should greatly exceed the limits of this Charge, if I described the very numerous improvements, which have been made in the Churches of this Diocese since the time of my Primary Visitation. But in returning thanks to the Rural Deans, I must not omit to make my acknowledgment to the Parochial Clergy in general, who have received the Rural Deans with uniform kindness, and have not only aided them with the best advice, but have cheerfully assisted by their personal attentions. Nor must I neglect to express my approbation of the laudable conduct, which has been generally displayed, both by the Churchwardens and Parishioners in the several Deaneries, even where the reparation of the Churches has been attended with considerable expence." P. 19.

Hints to Medical Students upon the Subject of a Future Life: extracted from the celebrated Work, entitled, the Analogy of Religion, Natural and Revealed. By Dr. Joseph Butler, late Bishop of Durham: with Corresponding Notices from other Publications of high Authority, and with a Preface by the Editor. 8vo. Pp. 84. Rivingtons., 1823.

"The 'analogical method of proof,' says a popular writer of the present day, 'has been very lately resuscitated for the purpose of destroying the immortality of the soul.'" P. v.

"Now if analogy has been thus employed, specially in a course of lectures

for the alleged improvement of medical science; it is imagined that to medical students it might be particularly useful, if they were made acquainted with what learned men have written on *analogy as serving the cause of religion, both natural and revealed; as exposing the pretences of materialism, and shewing how reason confirms the probability of a future state.* From the valuable work, therefore, of Dr. Joseph Butler, formerly bishop of Durham, entitled *THE ANALOGY OF RELIGION, NATURAL AND REVEALED, TO THE CONSTITUTION AND COURSE OF NATURE*, I have drawn, to this purpose, the first chapter; which treats, as the author expresses it, of 'the foundation of all our hopes and all our fears; all our hopes and fears, which are of any consideration; I mean a FUTURE STATE.' I may observe that this learned and ingenious work has never ceased to be the admiration of every sound scholar, and has always been recommended among books of education to those who are directed to mark, and to profit by, the alliance between faith and philosophy. From other distinguished writers notes are also subjoined to this important extract." Pref. P. vi.

After this statement of his object the Editor, to whom if we mistake him not, theology and general literature are alike most largely and lastingly indebted, proceeds to enrich his Preface with testimonies in favor of religion from the writings of men of the highest eminence in the Medical World.

Foremost in the rank of these Confessors of our Holy Faith we find the name of Dr. John Smith, from whose "Portraiture of Old Age," published in 1686, the following pious and animated extract is given.

"To the † 'scandals, which impudent and malevolent persons had been apt to cast upon the medical profession,' he accordingly

† " 'King Solomon's Portraiture of Old Age; wherein is contained a sacred anatomy both of soul and body, &c. expressed in the six former verses of the 12th chapter of Ecclesiastes, and here paraphrased upon and made plain and easy to a mean capacity. By John Smith, M.D. è Coll. Med. Lond. Cand. et è Coll. Æn. Nas. Oxon. quondam Com. 1666.' " p. 253, et seq.

* "Lacen, by the Rev. C. Colton, vol. 2. p. 32. et seq. Lond. 1822."

replies: 'As though the studies we ad-dicted ourselves unto did, like the sin of Adam, naturally make us run from God, and hide ourselves from Him, and patch up some perishing remnants to cover our nakedness after our own contrivances! Whereas, in truth, there is nothing in all the world that man can be busied about, which will sooner bring him to God, than the earnest beholding Him in the book of creatures. There is not the most contemptible being, which by virtue of the Almighty Fiat, at first started out of nothing, that will not, if it be thoroughly searched and followed, at length bring us home to its 'Eternal Father; as of Him, and from Him, and through Him, so to Him also are all things; to Whom be glory for ever. But how much more shall we be instructed in this divine lesson, by contemplating that heavenly work of works, the sum and height of the visible creation, that honourable piece, *tantum non* angelical, in which the Creator himself rested in time, delighted from eternity, being the true pattern of His own divine image, Man! And God in his providence having so ordered, that the Holy Writings should begin with the history of the Creation of all things, and lastly and chiefly of Man, plainly teaches us this lesson, that none are so idleous hearers or so meet receivers of the words of His mouth, as those who have first well understood and abundantly admired the

* "Addison, with the same feeling, has observed, that 'those, who were skilful in anatomy amongst the ancients, concluded, from the outward and inward make of a human body that it was the work of a Being transcendently wise and powerful. As the world grew more enlightened in this art, their discoveries gave them fresh opportunities of admiring the conduct of Providence in the formation of a human body. Galen was converted by his dissections, and could not but own a Supreme Being upon a survey of this his handy-work.' Spectator, No. 543. Thus the author of an excellent Sermon, concerning the Natural Immortality of the Soul, preached before the Company of Apothecaries in London in 1704, pointedly remarks upon a wretched physician of that time, who had been writing against the soul, that however little he was to be dreaded as to argument, yet, says the preacher, 'I wonder why that, which made Galen a believer, should make any of his sons an atheist.'" Sermon by W. Reeves, M.A. &c. p. 16.

works of His hand. All which fall under our consideration, as the proper subject of our knowledge; but chiefly the chiefest; which cannot but in the end bring us to Him, who made and knows all things; as the saying of the woman did the Samaritans. And being hereby brought unto Him, we afterwards hear Him ourselves, and believe now for His own word's sake, that he is God, and the Father of our Lord Jesus Christ, the Saviour of the world. We are so far from slighting or contemning the Scriptures, that we are the great admirers of it, and endeavour to advance it above all other writings whatsoever; and THAT even in natural things, though never so accidentally or cursorily handled: And we had rather that all our books, though very curious and greatly valuable, should be burnt, than that one line, nay one letter, one jot, or tittle of it should in anywise pass away.—I hope also I have persuaded and prevailed with all my own brethren to be more wise for themselves, and more wary in respect to others, than some severe and jealous-headed censurers have judged them to be; that we may none of us give the least occasion for any one to speak evil of the things they understand not, but by TAKING HEED TO A SURE RULE WE MAY BRING PERPETUAL HONOUR TO OUR OWN FACULTY, and shame to the loose professors of a better. A light and superficial knowledge of natural things may indeed consist with atheism; but a deep and profound search into them brings men back again to God, and necessarily binds them over to religion. Solomon's wisdom stayed not in the creatures, though he perfectly knew so great a variety; but did from them only, as it were, take its rise, and mount higher than the cedars, even into heaven itself; and there only could find its rest, from whence it had its first beginning; like the spirit of man, returning to God that gave it. Let no man think he has sufficient knowledge in natural things, who has not by them been directed to divine; or that he has viewed the creatures enough, who has not been led through them to the Creator. Nor shall ever any man have my consent to pass for a philosopher, who keeps himself so ignorant of the Scripture, as with devotion to admire that academical inscription, *ἀγνώσω θεῶν*. Knowledge natural, and spiritual, are not so contrary to one another, but that they may very well agree together, and cohabit in the same mansion; nay, they are greatly conducive to the growth and promotion of each other.

" 'Hence,' continues the Editor, 'this excellent writer takes occasion to introduce into his work another ornament of the medical profession, whose name to this hour preserves the respect and honour, which his admiring countrymen, a century and a half ago, first gave it. He is speaking of 'the true doctrine of the excellency and motion of the blood, and of the use of the heart and the parts adjoining thereunto; all which,' he says, 'were perfectly * known to Solomon, Eccles. xii. 6. So Bishop Horsley has argued, in our own time, that† 'the images of this text are not easy to be explained on any other supposition, than that the writer, or the Spirit which guided the writer, *meant to allude to the circulation of the blood*, and the structure of the principal part by which it is carried. And upon the supposition that such allusions were intended, no obscurity, I believe, will remain for the anatomist in the whole passage.' The learned prelate might have been highly gratified by the illustrations of Dr. Smith. But to proceed with Dr. Smith's commendation of Harvey. After alluding to the explication which he proposed to give, in his subsequent pages, of what he has ascribed to Solomon; he says that it pleased God‡, 'that this knowledge should with the possessor of it, sink into dust and darkness; where it lay buried for the space of 2500 years at the least, till it was retrieved thence by the wisdom and industry of that incomparable and for ever to be renowned Dr. WILLIAM HARVEY, the greatest honour of our nation, and of all societies of which he was a member; who stands, and ever will do, with the highest note of honour in the calendars both of physicians and philosophers; and it were but justice to put him with the same eminence into that of the church, since he hath contributed more to the understanding of this and many other places of Scripture, than all that ever undertook that charge.'" P. 14.

* "Hence he repeats, 'that the expressions of Solomon, Eccles. xii. 6. symbolise unto us the *circulation of the blood*, and the use and action of the heart and the parts belonging thereto: and that the doctrine, which is now justly called *Harveian*, was at first *Solomonian*.'" p. 245.

† "Bishop Horsley's Sermons, vol. 3. pp. 189, 190. 2d. edit."

‡ "Dr. Smith, on Old Age, ut supr. p. 233.

The Editor will not be offended by our adding to this an extract from Dr. Chalmer's Life of Harvey, as given in his Biographical Dictionary.

"The private character of this great man appears to have been in every respect worthy of his public reputation. Cheerful, candid, and upright, he lived on terms of great harmony with his friends and brethren, and exhibited no spirit of rivalry or hostility in his career. He spoke modestly of his own merits, and generally treated his controversial antagonists with temperate and civil language, often very different from their own." He was born April 2, 1569, and died at the advanced age of eighty-eight, on the 3d of June, 1658, in great tranquillity and self-possession.

After Harvey, follows in the chain of testimony the celebrated Boerhaave,

"Who had never doubted of the *spiritual and immaterial nature of the soul**; 'but who, in his last illness took occasion to tell his intimate friend, the Rev. Mr. Schultens, that he had lately had a kind of experimental certainty of the distinction between corporeal and thinking substances, which mere reason and philosophy cannot afford, and opportunities of contemplating the wonderful and inexplicable union of soul and body, which nothing but a long sickness can give. This he illustrated by a description of the effects which the infirmities of his body had upon his faculties, which yet they did not so oppress, or vanquish but his soul was always master of itself, and always resigned to the pleasure of its Maker.'" P. 24.

Boerhaave was a man at once learned, and practically pious, ever dignifying and applying his enlarged knowledge to the spiritual improvement of himself and others. "Fifty years are now elapsed," says the learned Baron Haller (we quote again from Dr. Chalmer's Work) "since I was the disciple of the immortal Boerhaave; but his image

* "Dr. Johnson's Life of Boerhaave.

is continually present to my mind. I have always before my eyes the venerable simplicity of that great man, who possessed in an eminent degree the power of persuasion. How often have I heard him say, when he spoke of the precepts of the Gospel, that the Divine Teacher of it had much more knowledge of the human heart than Socrates. He particularly alluded to that sentence in the New Testament, "*Whosoever looketh on a woman to lust after her has committed adultery with her in his heart*;" "for," added my illustrious master, "the first attacks of vice are always feeble; reason has then some power over the mind. It is then at the very moment, when such thoughts occur as have a tendency to withdraw us from our duty, that if we with diligence suppress them, and turn our attention to something else, we may avoid the approaching danger, and not fall into the temptation of vice."

Boerhaave wrote in Latin a Commentary on his own life, in which in the third person he takes notice of his opinions, of his studies, and of his pursuits. He then tells us, that he was persuaded, the Scriptures, as recorded in their originals, did instruct us in the way of salvation, and afford tranquillity to the mind, when joined with obedience to Christ's precepts and example. He died in 1738, and in his death evinced the efficacy of that faith which he had held through life. "Happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised!"

The useful life and resigned end of Boerhaave, prepares the reader for fully feeling, and duly estimating, the truth of the declaration, with which the testimony of Sir Thomas Browne is introduced.

"It is the heaviest stone which melancholy can throw at a man, to tell him he is at the end of his nature, or that there is no

further state to come, unto which this seems progressional, and otherwise made in vain," P. 23.

"The patience of this learned person," well known as the author of '*Enquiries into Vulgar and Common Errors*,' continues the Editor, "was founded upon the *Christian philosophy**. 'I visited him,' says a friend, 'near his end,' when he said, 'he had oft triumphed over the king of terrors in others, and given many repulses in the defence of patients; and thus observing friend adds, 'when his own turn came, he submitted with a meek, rational, and religious courage.' Nor let the student forget the remarkable avowal, which Sir Thomas Browne had long before made; 'that he was of the Reformed Religion; of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed.' P. 26.

"Let the medical student next take the best of lessons from RADCLIFFE, of whose skill in his profession astonishing circumstances have been related, and of whose attachment to learning the University of Oxford bears the noblest testimony in the Library of his name. The lesson is contained in a letter from this great physician addressed to the Earl of Denbigh, dated Oct. 15, 1711†. 'Your Lordship knows how far an air of jollity has obtained amongst you and your acquaintance, and how many of them in a few years have died martyrs to excess: let me conjure you, therefore, *for the good of your own soul*, for the preservation of your health, and the benefit of the public, to deny yourself the destructive liberties you have hitherto taken, and which I must confess, with a heart full of sorrow, I have been too great a partaker of in your company. You are to consider (O, that I had done so,) that men, especially those of your exalted rank, are born to nobler purposes than those of eating and drinking; and that by how much the more eminent your station is, by so much the more accountable will you be for the discharge of it. Nor will your duty to God, your Country, or yourself, permit you to anger the first, in robbing the second of that incensed Deity that will most assuredly avenge it. The pain that affects my nerves, interrupts

* See Dr. Johnson's *Life of Sir T. Browne*."

† *Memoirs of the Life of John Radcliffe, M. D. &c.* 1715."

me from making any other request to you, than that your Lordship would give credit to the words of a dying man, who is fearful that he has been, in a great measure, an abettor and encourager of your intemperance, and would therefore, in these his last moments, when he is most to be credited, dehort you from the pursuit of it; and that in these days of your youth, (for you have yet many years to live if you do not hasten your own death,) you would give ear to the voice of the preacher, whom you and I, with the rest of our company, have, in the midst of our debauches, made light of for saying, *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment!* On which day, when the hearts of all men shall be laid open, may you and I, and all that sincerely repent of having acted contrary to the revealed will in this life, reap the fruits of our sorrows for our misdeeds, in a blessed resurrection, which is the hearty prayer of, my very good Lord, your Lordship's most obedient and most obliged servant, "JOHN RADCLIFFE." P. 25.

The last, whose testimony to the truth of our most holy religion is thus usefully brought forward, is Cheyne; it is to the following effect:—

" ' Having had a liberal and regular education, with the instruction and example of pious parents, I preserved a firm persuasion of the great and fundamental principles of all virtue and morality, viz. the existence of a supreme and infinitely perfect Being, the freedom of the will, the immortality of the spirits of all intelligent beings, and the certainty of future rewards and punishments. These doctrines I had examined carefully, and had been confirmed in, from abstract reasonings, as well as from the best natural philosophy, and some clearer knowledge of the material system of the world in general, and the wisdom, fitness, and beautiful contrivance of particular things animated and inanimate." P. 29.

With these preliminary observations, the medical Student is invited to the perusal of the analogical description of a future state, of which a brief analysis is given from the preface to the edition of Bishop Butler's Analogy by Bishop Hall.

fax; and the preface is then concluded in these words:—

" Hence he may be led, if hitherto he has doubted or questioned it, to grant the probability of a future state, and hence he may consider, how best to secure his own interest in that state; yea, and how in the day of affliction, and on the bed of death, he may to his patient speak the words of comfort, by expressing his unshaken belief that 'this mortal will put on immortality, and this corruptible will put on incorruption.' Thus adding piety to his knowledge, and intent upon doing good (when in his power) to the soul as well as the body, the man of medical science may be considered* as a guardian angel to all around him.

" Then, lastly, courteous reader, if this little work † 'may be of any use to thee as a man, as a scholar, as a philosopher, as a physician, as a Christian, follow the intimation that is here given thee; and I will follow thee with a good wish, which I am sure shall be accomplished for thee, and for all those that honestly labour in God's word and work; I mean, I bid thee God-speed." "The Editor." P. 31.

The chapter from the Analogy is accompanied with valuable illustrations from Wollaston's Religion of Nature, Baxter's Enquiry into the Nature of the Human Soul‡,

* See Arnold's Commentary on Ecclesiastians, chap. xxxviii. 14."

† Dr. Smith's Preface to his Work on Old Age, before cited in this Introduction." P. 31. •

‡ With the writings of Wollaston and Baxter, from which so many extracts have been made in the preceding notes, I would also earnestly recommend a close acquaintance; abounding as they do with scientific research, with arguments which subdue the sceptic, and with philosophy which both delights and convinces the sincere inquirer after truth. Of Wollaston's book I may add that Pope, denominated it 'a book wherein all human virtue is reduced to one test, that of truth; and branched out in every instance of our duty to God and man.' And the poet, in his *Essay on Man*, has certainly been often indebted to the philosopher's *Religion of Nature delineated*. Of Baxter's work Warburton has pronounced this character: 'a few pages of his reasoning have not only more sense and substance than all the elegant discourses of Bishop Berkeley,

Barclay on Life and Orgazination, Dr. Walter Charleton on the Immortality of the human Soul, and from Mr. Rennell's Remarks on Scepticism, a work not less admirably timed than ably executed, and lately republished, we are

but infinitely better entitle him to the character of a great genius. *He was truly such*: and a time will come, if learning ever revive amongst us, when the present inattention to his admirable metaphysics, established on the physics of Newton, will be deemed as great a dishonour to the wisdom of this age, as the neglect of Milton's poetry was to the wit of the past. The complaint of neglect, made by Warburton in this eulogium, was soon silenced by at least three editions of Baxter's work within a few years, in two octavo volumes: to which in 1750 was added 'An Appendix to the First Part of the Enquiry into the Nature of the Human Soul, wherein the principles, laid down there, are cleared from some objections; and the government of the Deity in the material world is vindicated, or shewn not to be carried on by *mechanism and second causes*.'

"These are books, which the student in every science may safely and advantageously consult; and by them he led to 'trace the origin of their species to the First of causes, to feel and acknowledge that they are under the protection of an Omnipotent, Omniscient, Omnipresent Being, self-existent, benevolent, and just; and to be therewith content, and congratulate themselves *that they are not reduced to that low and degraded state of some modern physiologists, who with all their efforts have never been able to trace their origin beyond some gross collections of matter, some occult qualities, or some unknown chemical affinities of mud or atoms; and who, as to religion, have only to console themselves with the thought, that they are at least as far advanced as the Caffres, the Hottentots, and the untutored savages of Brazil.*' Barclay on Life and Organization, p. 531.

"These are books, which will specially lead the medical student to consider the position of the immortality of the human soul, as an eminent physician long since considered it, '*to be the grand base of religion, and like the key or middle stone in an arch which bears the weight of all others in the building.*' Dr. Walter Charleton on the Immortality of the Human Soul, 1657, p. 38." P. 16.

happy to observe, in a smaller and cheaper form, for the purpose of wider circulation.

We thank the Editor of these "Hints," for the small but useful addition to his former varied and valuable labors. Religion is confined to no profession: it is the business, the common property, the ornament and privilege of all. But if, with the exception of the clerical, there be one profession more than another, wherein it is pre-eminently valuable, it is surely the medical profession: for in the exercise of this, opportunities are continually offering themselves of sanctifying the bed of sickness to the afflicted patient, or soothing that of death, with those sure promises which are contained in the everlasting Gospel of the Lord Jesus Christ.

The New Devout Communicant, according to the Church of England: containing an Account of the Institution; Prayers and Meditations Before and After the Administration, and a Companion at the Lord's Table. 18mo. pp. 182. Rivingtons.

OUR attention was lately drawn to this work, which we understand has already run through several editions, and is becoming popular, by the following passage in the preface.

"It will be sufficient to remark, that I have availed myself of the Writings of Tillotson, Fleetwood, Lake, Hoadly, Wilson, Porteus, Horsley, Watson, and Tomline, Prelates of distinguished eminence; and of those of Wogan, Bromley, Adams, Merrick, Dr. Johnson, Warner, and Archdeacon Pott, &c. &c." P. vii.

On observing the name of Bishop Hoadly we felt some misgivings of the view, which might be taken of what our forefathers were wont to designate by the title of the Blessed Sacrament of the Body and Blood of Christ; and we were anxious to peruse

its contents without delay. We have done so; and we do not hesitate to enter our protest against its farther circulation. Our readers, however, shall judge for themselves.

"It appears then from the several accounts that have been handed down to us that the *sole* design of this Institution, in its original foundation, was for a commemoration of the Death of Christ, and of the Benefits which He thereby procured for mankind." P. 9.

We are certainly required by our blessed Lord to "do this in remembrance of" Him; but where is it said that this sacrament was instituted *only* for a memorial of him? It is a *sacrament*, which implies that there is something higher signified under it, of which it is the *sacrament*. In p. 10 we have the truth more fully stated.

"The celebration of the Lord's Supper is *not only* a constant memorial of the death of Christ, but *also* a pledge or earnest to the communicant of the benefits promised by the New Covenant." P. 10.

But how are these two accounts reconcilable with each other? or with a third a few lines afterwards?

"We see then that our Saviour adopted this religious rite of the Jews into his new religion, transferring only the use of the elements (which he retained) from their primary intention, and applying them to a far nobler purpose, as *perpetual emblems of his body and blood*, which were to be given and shed for the remission of sins, and of which they were the most proper and significant representations." P. 11.

Or with a fourth?

"The Sacrament of the Lord's Supper is the instituted mode of renovation, sanctification, and gradual perfection of the Christian life." P. 13.

Or with a fifth, where the *benefits resulting from* a worthy participation are stated in the words of the Catechism to be the *strengthening and refreshing of our souls by the body and blood of Christ*, as our bodies are by the bread and wine; and the sacrament itself is declared

to be *the means whereby we receive the same*. These several definitions are given in different places with no intimation that they are *singly* defective; neither are they brought together as they should have been at the close in one full and comprehensive sentence.

In page 23 occurs the following passage:

"The Institution of the Lord's Supper is a *positive* institution, deriving no force or obligation from its own intrinsic nature, but merely from the will and authority of Him who appointed it. And however pleasing and acceptable to its divine Author the faithful and due observance of it may be, yet it never was, and in the nature of things never could be made, the absolute condition of divine acceptance, or the meritorious cause of obtaining a remission of sins. *These can only be derived from the regular observance of things inherently and intrinsically good: from a course of active and solid virtues.* Ritual Institutions have their use in support of such a practice, and are so many excellent aids to carry us on in the discharge of our duty; but the moral virtues are the *great basis of human merit*, and the primary objects of divine approbation. These are the true criteria of man's fate, these alone constitute *his title to future bliss*, and qualify him for the attainment of everlasting felicity."

We know not whence the compiler has procured this passage: but to talk of any obedience of ours being the *meritorious cause* of obtaining a remission of sins, or of our moral virtues being the basis of *human merit*, is in the latter instance, to say the least, a very unguarded expression, and in the former plainly derogatory from the sole meritorious cause of salvation, the blood of the Lord Jesus Christ.

We regret to say that we must yet object to another passage.

"Nor do we find in the New Testament any such descriptions, as will warrant that high privilege of a remission of sins, which has been thus affixed to it. It is there described to be a '*Remembrance of our Saviour's death and passion*,' and consequently of those benefits which we

obtain thereby. This constitutes the whole account that is there given of it; and neither our Lord himself nor any of his Apostles, have expressly said any thing about the benefits or privileges resulting from it." P. 25.

In the sixth chapter of St. John our Lord inculcates in the strongest language the necessity of spiritual feeding. *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*

In 1 Cor. xi. he is represented by his Apostles as having taken bread in the same night in which he was betrayed, and to have said, with an evident allusion to the former discourse, 'Take eat, this is my body, which is broken for you; this do in remembrance of me; and after the same manner the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it, in remembrance of me.'

In the same Epistle, in which the full account of the institution of the Lord's Supper is given, the Apostle asks the Corinthian Church,

"The cup of blessing which we bless, is it not the *communion of the blood of Christ*? the bread which we break is it not the *communion of the body of Christ*?"

To this same Apostle the Sacrament of the Lord's Supper was made a matter of solemn and express revelation; by the same Apostle its abuse was deemed worthy of the most marked apostolical reproof and instruction; by the whole college of Apostles in the mother Church of Jerusalem it was celebrated daily; in every provincial Church weekly at the least; and after all this are we to be *slightingly* told that neither our Lord himself nor his Apostles have *expressly* said any thing about the benefits or privileges resulting from it? We know that without faith and obedience in the receiver the outward sign is nothing; but to be told that, where these are present, no especial benefits are yet to be hoped

for on the authority of the Scriptures is what has been asserted, but what we did not expect to have had revived in the present day.

"In the Catechism the Church declares, in answer to that question, 'Why was the Lord's Supper ordained?' that it was, 'for the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.' So that these benefits are remembered only, and not actually received." P. 25.

So reasoned Bishop Hoadly: but what becomes then of the question, what are the *benefits whereof we are partakers thereby*? Does not this express in language sufficiently plain that there are *benefits* to be *received* as well as *remembered*?

But we must conclude our remarks on the preface, as we have a few words to say on the prayers and explanatory notes that follow it.

In p. 53, 54 all mention of benefit arising from the solemn act in which we are to be engaged is studiously excluded.

In p. 66 the communicant—the *baptized* Christian, is instructed to implore admission into the *covenant of Jesus Christ*.

The explanatory notes in pp. 107, 113, are *Hoadlian* in words and in spirit.

In p. 153 we meet with the doctrine of Christ's imputed righteousness.

But we must not detain our readers longer; we give the compiler full credit for his intentions; but we should have ill discharged our duty if we had suffered so loose and undigested a work on a subject of such vital importance to have passed unexposed. We shall ever hail with the sincerest pleasure any attempt, however humble, to place the Supper of the Lord on its proper basis, for we look on the attendance at the Holy Table as a never-failing test of ministerial fidelity and public piety. But we cannot admit that the present work is in any respect calculated to place the sacrament on this

basis, or to convey any other but vague, and unsettled, and wavering notions of it: and we can only account for the popularity which it has obtained from the speciousness of its object, and the want of a better manual for the more experienced communicant; not that a better can, in our opinion, be found, (with the addition, perhaps, of a short *preparatory* sacramental prayer to be used with our other devotions during the week) than that which is happily already in the hands of so many, "Bishop Wilson's Short Introduction to, and Administration of the Lord's Supper, with proper Helps and Directions for joining in every Part thereof with understanding and Benefit."

Seven Sermons on the Course of Christian Life. 12mo. 144 pp. 2s. 6d. Rivingtons, 1823.

WE are unwilling to *discourage* the publication of plain and practical Sermons by any strictures which we may feel ourselves bound from time to time to make. If they are good, they can hardly, at the present moment, be too much multiplied, when the habit of family prayer and family instruction is so happily reviving amongst us; at the same time the very urgency of the demand requires that we should be more than commonly watchful over the *quality* of the supply. In other compositions men may give full scope to their imaginations, and their readers be neither the worse nor the better for their speculations. But it is very different in the case of Sermons. Every man is interested in, and likely to be more or less influenced by these. A sermon professes to instruct him in points undisternible by human reason, and yet essential to his salvation in an everlasting life which he has yet to live; and it consequently presupposes a long, and accurate, and ex-

tensive study of these points in its author. Inaccuracies of expression, erroneous interpretations of Scripture, enthusiastic appeals, and mistaken opinions are less expected, and become dangerous in the very proportion of the importance of the subjects of which the Author is treating. A little care would easily prevent these, where the writer is sufficiently informed to publish at all; and wherever that care has been unemployed, we shall not fail, as far as in us lies, to remark the deficiency.

A sermon may be plain without being homely; simple without poverty of ornament; warm without enthusiasm; impassioned, without abruptness; and intelligible to all without offending the most refined taste. It is true that the Gospel was preached to the poor; but not to them exclusively: by former instructors the poor had been wholly overlooked, as beneath their notice; and it was one, therefore, among the many glorious characteristics of that Gospel, which was given for the salvation of all men, that it made no difference in the objects of its instruction between the rich and the poor: to all it was offered indiscriminately. The congregations that attended on the preaching of our blessed Lord, were of all ages, and situations of life; and one of the peculiar excellencies of his discourses consists in this, that the style was fitted to edify the simplest, and at the same time to please the most learned of his hearers. Instances may be gathered from his discourses of impassioned appeals, of figurative language, and familiar allusion: but there will be found nothing that borders on enthusiasm, nothing overstrained, nothing low: our Lord *spake as never man spake*, yet so that not the *matter* only, but the *manner* of his preaching is a fit subject for the study of his ministers.

One other remark we would wish to make. It is very much the fashion

with the modern sermon writers to conceal their names. Where this is done from a real feeling of modesty, we should be the last to blame it; but when the concealment of the name becomes a motive for sending forth to the world every crude composition of which its author may be pleased to think highly, we cannot too strongly deprecate, or too vigilantly endeavour to expose it. Scarcely a publication of the description now under our consideration, issues at the present moment from the press, but what is anonymous: we have on our table "Lectures on the Parables of our Lord"—"Lectures on the Miracles, by the Author of the former Work"—"Eighteen Sermons on the Doctrine and Practice of Christianity;" and we have only to consult our bookseller to add, perhaps, as many more. These may be very excellent in their way, and we have already heard a high opinion given of the two former: but wherefore are we to be denied the additional pleasure of knowing to whom we are indebted? We must confess that we always take up anonymous publications of this kind with the feeling that more care would have been bestowed upon them if the name had been annexed; and we have generally found our suspicions but too fully confirmed. In whatever form, however, they come before us, we shall endeavour to render impartial justice to their merits and demerits; having only one object in view, the advancement of true religion as it consists in doctrine and practice.

With these remarks we pass to an examination of the Sermons at the head of the Article. Their title is attractive; and a short preface states the motives that have led to their publication. The following are their subjects: On Human Nature. Psal. viii. 4. On Youth. Eccles. xii. 1. On *Conversion*. Matt. xviii. 3. *

* We are sorry that the author should have employed so ambiguous a term, and

On the Lord's Supper. Luke xxii. 19. On Sickness. Heb. vi. 12. On Old Age. Prov. xvi. 31. On Death. Heb. x. 27. The style is highly wrought; rich in ornament, though at the expense occasionally of simplicity; abounding in many animated and forcible passages of no common merit; full of the great and distinctive doctrines of the Gospel, and yet plain and practical for the use of the general reader. Occasionally, indeed, the language is somewhat too fine, and aims at a prettiness of expression unbecoming the grave severity of the pulpit. But

Ubi plura nitent, &c.

There are two passages, however, from which we are compelled to dissent on much higher grounds, inasmuch as they involve a notion for which, by whomsoever it may be held, we can find no warrant in the Scriptures; we allude to the notion of the imputed righteousness of Christ.

"Many there are, and many more there might be, who look up through the clouds of a corrupted nature, to their first divine origin; aware that they are but pilgrims here, they forget not the end of their journey, when wrongs retrace their steps with care and patience, and ever gratefully acknowledge the goodness of Him who dignifies their deficient services *by the imputation of his own merits*, and by the wages of eternal life." P. 16.

"Ye then who would die without the

so likely to offend and alarm many, who would yet be pleased with the Sermon. Precision in the use of terms, more especially in divinity, is of the utmost importance: When a writer speaks of the *conversion* of the heathen, and the *repentance* of the Christian, we know what he means. There are indeed in this and the other Sermons expressions neither so strong nor so full on important points, as we could have wished, and savouring occasionally of those peculiar views of our religion which have been so erroneously termed, and so sedulously blazoned abroad as exclusively *evangelical*: We regret this much, as it prevents us from speaking in those unqualified terms which we should have desired.

sting of death, draw near unto a crucified Saviour, and so perform the conditions of the Gospel that *the righteousness of Christ may be imputed unto you!*" P. 134.

We are every where said to be justified by the blood of Christ; i. e. to be accepted as righteous in the sight of God through and for the sake of the atoning blood of Christ: but where is the passage in which the righteousness of Christ is said to be imputed to us?

Among those usually adduced in its support, the two following may perhaps be selected as of most strength. *Of him* (says the apostle) *are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* Now it is plain that in whatever sense our Lord is made unto us 'righteousness,' in the same he must be made our wisdom and sanctification. But who without trembling can speak of our human nature being possessed of the essential holiness and wisdom of the Godhead? The meaning is surely none other than this: that *of God*, belonging unto him as his servants, and related unto him as his adopted children, *are we in Christ Jesus*, as our head, and through his meritorious death, *who of God* through the gracious provision of God, is made the efficient means of our being sanctified through his spirit, of our being justified and accepted as righteous through his blood, of our being redeemed through his victory over sin, and over the grave, and of our being made wise unto salvation through the abundant revelation that he has made of the divine will. Righteousness here as elsewhere in St. Paul's Epistles means our justification; the appointed way and means whereby God has been pleased to declare himself ready to justify and regard us as righteous in his sight on our faith and obedience. But this gives no countenance to the notion of our Lord's imputed righteousness, as if his all-perfect purity and obedience were to be

formally and actually ours. We are no where said in the Scriptures to be justified by the obedience of our Lord, save in one instance^{*}, where from the invariable language of St. Paul on every other occasion we must interpret it of his obedience unto death, when it becomes equivalent to *his death*. We are every where enjoined to make our own conduct as good as by God's grace we can, and to look for its acceptance, and our justification to the *blood of Christ*. The same remark will extend to this other passage of the Apostle. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

For what is the meaning of the term righteousness, in this place, but justification?

God hath made him to be sin—a sin-offering for us, *who knew no sin, that we might be made the righteousness of God*—a people accepted as righteous in the sight of God, *in Him*, as members of his mystical body, and justified through his blood.

We are to appear before the awful throne of our Judge in our own personal obedience, such as it is, not to plead it—God forbid the thought in any of us; for our obedience would shrink into nothing before the scrutiny of omniscience!—but to implore its acceptance for the sake of Him who has died on the cross to be the propitiation for our sins. *We must all appear*, says the Apostle, *before the judgment-seat of Christ; that every one may receive the things done in the body according to that he hath done, whether it be good or bad.* Our works then, whatever they may be, must clearly follow us into judgment; for they are to be the subject of judgment: but there is plainly a difference supposed between the works of different men: some are termed good; some bad; the good will carry then

* Rom. v. 19.

their good works into judgment; *Blessed*, says the Apostle, *are the dead that die in the Lord, for they rest from their labours and their works do follow them.* In these, then, the good will appear at the day of judgment; they will be clothed with *them* as with a garment: *they* were performed through the assistance of God's grace on earth, and *they* will be accepted through the justification of Christ's blood in heaven. This is surely a plain and satisfactory statement of our present hope, and future possession, and cannot but influence the Christian to make, with God's help, as great advance as possible in personal holiness, that though no obedience of his can *merit* heaven, yet that his obedience may still be such as shall obtain for him a higher place in heaven through the alone *merits* of the Lord Jesus Christ.

The contrary notion of our Lord's, imputed righteousness is open to these several objections; a consequence would follow which cannot be uttered, says the pious and learned Bishop Bull, without trembling, that every saint should be equal to Christ in glory; Christ's righteousness being his, and so he having a right to whatsoever that righteousness deserved.' — 2dly, Every saint would be clothed in the same righteousness, and would consequently be entitled to the same reward; but we are expressly told by our Lord, *In my Father's house are many mansions*; and there is a highest and a lowest in the kingdom of heaven. And lastly, our *personal improvement* in this life, (and of improvement we surely are capable,) would be no ways connected with our *personal reward* in Christ; contrary to that declaration, that *whoever hath to him shall be given*, and destructive as well of a great incitement to exertion; for if the harvest is to be in some degree proportioned to the seed, who would not, by God's grace, strive to *sow plentifully*, that he may reap plentifully?

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ously? not to add that this notion opens a door to much carnal security, for if the righteous are not to appear in their own deeds, the sinner may be led to think the practice of good works *through life* of less consequence still than he now does, and put off his repentance with still more confidence to the last, when without any previous discipline, but merely on the profession of a faith made too, often under the fear of death, and forgotten afterwards on an unexpected recovery, he looks to be disrobed of all his evil habits and inclinations, and being clothed equally with the most persevering and diligent servant, in the garb of Christ's perfect righteousness, to enter as an acceptable guest to the marriage supper of the Lamb.

The importance of the subject will, we trust, be a sufficient apology to our readers for this long digression. It is one of the chief points on which we differ with the Author, and we were the more anxious, therefore, to submit these considerations to his attention: and we now pass to the pleasing task of presenting our readers with a few extracts from his sermons.

"Let us therefore now call to mind who that Christ is whom we are in this Sacrament required to remember. 'This do in remembrance of me.' Christ is the Lord who bought us, the Saviour who redeemed us; Christ is the Prophet who reveals to us the will of God, the Judge who will try us how we have obeyed it; He is the Priest that offered for our sins the sacrifice of himself, and ever liveth to make intercession for us; He is the King that should reign in our hearts, the King of that righteousness which should prevail in our lives, the King of that glory whose hope should engross our souls. He is that holy offspring that was promised at our first transgression, He that day-spring from on high that rose upon us when we lay in darkness and the shadow of death; He that anointed Messiah whom his countrymen reviled and crucified; He that gracious Saviour whom we his redeemed forget and deny. 'Surely He hath borne our griefs and carried our sorrows;' surely He came into this world only to save sinners; He died, and ordained this memorial of his

death for our great and endless comfort—and shall we any longer esteem it a thing to avoid and turn away from? Shall we in our practice set at nought his counsels, and in our hearts forget to requite his love? Rather let us reflect with serious attention, on the misery of our natural estate, and on the great blessings of a state of Christian grace; rather let us celebrate the act of redemption by the outward act of communion, and commemorate the love of Christ by the inward graces of faith and charity, and by cultivating that sincere disposition of piety required in his Gospel. In vain at any future day shall we say, ‘Lord, Lord,’ unless we now *do* his will; in vain shall we then implore his pardon, unless we now prove our remembrance of his mercy, unless we continually keep up that remembrance in this manner that he hath appointed, and continually prepare ourselves for so doing by a life of zealous and sober piety.

“An obstinate resolution to persist in a worldly life, is the chief cause of the common neglect of this holy ordinance. This is the case with all those, who whilst they say they do not come because they are *not* prepared, yet take no pains to prepare themselves but go on deliberately in the practice of those sins, the consciousness of which deters them from the altar. To them we can only point out those passages in the Gospel, which speak of the misery that awaits all who persevere in known sin; and hard must be that heart which does not tremble to read of the ‘outer darkness, where shall be weeping and gnashing of teeth,’ the hell ‘where their worm dieth not, and the fire is not quenched.’ But there are others, repentant sinners, and sincerely endeavouring to do their duty, who from a mistaken excess of fear refuse to come to that holy table, and plead the same excuse, that they are not good enough to attend. These we would beg to observe, that if they truly repent them of their sins, and steadfastly purpose to lead a new life, then is there no passage in the whole Bible that should cause them the sensation of doubt or terror. The Christian religion is given for the comfort and happiness of mankind. It tells us of our sin and misery only that we may the more deeply feel our redemption, and more heartily rejoice in the promise of salvation. There can be no doubt about the gracious meaning of those plain words of our Saviour, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest*.’ They belong to

every part of our religious duties, but are especially suited, as they are used in our Communion service, to invite and exhort the penitent sinner to this most effectual means of grace. They that labour and are heavy laden, are the very persons invited to that holy Sacrament.

“Are you deeply sensible of the weight of your sins? Come then to the fountain of all pardon, and ‘though they were as scarlet, they shall be white as snow;’ come to the ‘Lamb of God that taketh away the sins of the world;’ He will make you as deeply sensible of your forgiveness, as you now are of your sinfulness; He will replenish you with hope and joy, He will ‘give you rest.’ Are you fearful of future relapse, alarmed at the idea of breaking the solemn vow, and distrustful of your ability to keep it? Come then to the ‘Ark of Strength,’ come to the great Steward of divine food; He will dispense to you the required aid, He will enable you to keep your resolutions: by increasing your strength He will diminish your trials, He will ‘give you rest;’ Are you oppressed with the apprehension of God’s displeasure, hath worldly affliction assailed your trust in his providence, hath your hope been disappointed, your heart sickened, and your soul dispirited? Come then unto Him that promised ‘comfort to all that mourn;’ come unto Him that ‘took upon himself the burden of our infirmities;’ He, as the careful shepherd, will gently lead or bear you in his arms; He will raise your affections to a treasure never to be taken from you, by faith in a better and happier life; He ‘will give you rest.’—*Sermon on the Lord’s Supper* p. 73.

“It is the effect of sickness to make us *think*; and this is an employment which all are very apt to neglect. Time is taken up, for the most part, with a succession of trifling acts of no importance in themselves, to which habit has attached so much of interest, as just to make them occupy the mind; and a great part of mankind rise up to the avocations of life, and lie down to the repose of sleep, rather like the automatons of human art, than as though they were the heirs of a divine nature. This routine of ordinary life gradually fosters a worldly spirit, by causing in the mind an apathy to every good and noble purpose; and, under common circumstances, it requires the utmost watchfulness on the part of the individual, to avoid its mischievous effects. In many cases it is somewhat more dangerous, and, in its own nature, positively sinful. Many, especially amongst the more refined classes

* Matt. xi. 28.

of society, rise up ungratefully from the arms of 'nature's soft nurse,' not only without any lively sense of duty to be performed in the ensuing day, not merely with a general insensibility to the pursuits that should characterize their life, but with an intention of doing something they apprehend to be wrong, with a suspicion that the ways of the world, in which they indulge, are in many respects guilty, and yet without resolution to pause in their course, and consider the tendency of its continuance. They are entirely taken up with a stated round of trifling employments and sinful dissipation, and the precise moment never arrives when they can conveniently begin their intended reflections, and execute some portion of their projected reform. Should the ministers of Divine Providence visit such offenders as these with the trial of sickness, they would have good reason to exclaim with the holy Psalmist, 'It is good for me that I have been afflicted, that I might learn thy statutes.' They are checked in their course they are made to pause, they are furnished with an opportunity to think. However the mistaken kindness of friends may in some cases thwart this good effect by an uninterrupted series of amusement, however they may themselves indulge in such occupations on the ground of pain and weakness, they have at least a new kind of trial, an interruption to the chain of old habits, a fresh beginning to make in their way of life; and by God's grace it may be a better one.

"For not only does sickness make us think, but it makes us think *seriously*; it makes us think seriously about such matters as death, judgment, heaven, and hell. There is a kind of veil thrown over the pleasures of the world, which serves to heighten their charms, whilst it hides their deformity; sickness removes it. There is an appearance of distance and indistinctness in the prospect which men in general take of religious objects. Sickness brings them home to us; yea, even to the very door of the heart. What is the world and all its glory to the man that apprehends himself about to quit it? He is now eager to make the best use of whatever time may yet be given him; he thinks, and he cannot help thinking, that he has a soul; that is, that he is a being formed for a future life, and that the nature of that life will depend in some way or other on his present conduct. He looks about him for aid 'for instruction, for some ground of reasonable hope that he is about to be

happy in the next life; and he finds that hope in the Gospel. Is it not good for him also that he hath been afflicted? hath he not good reason to acknowledge that whom the Lord loveth he chasteneth? and to believe that this very dispensation of sickness must have been sent to him not without meaning, but in consequence of some sincerity of purpose seen in him by the Almighty, in his state of inconsiderate ignorance, and with merciful intent to guide his course into the way of peace and happiness?

"When sickness befalls one who is already persuaded of the mercy of God, shewn forth in the sacrifice of his Son, the object for which it is sent is yet more evident, and the sufferer has yet more reason to acknowledge the love and tender care of the Almighty. Such an one is already well acquainted with the deceitfulness of this world, and has a heart already inclined to the expectation of better things; but is there no passion yet unsubdued, no failings not yet searched out and amended? Is the mind altogether fully exalted unto the perception of spiritual things? Is it not yet too strongly possessed with the associations of a worldly life, too much puffed up with the importance of self, too much cast down with the temporary evils of this life? Is the soul set fully intent on the glories of another life? Has it learnt to rest entirely on the mercies of God through the merits of a Saviour Christ, has it adopted the spirit of his laws throughout the whole tenor of its existence, and does it continually experience the wonderful manner in which the Holy Ghost should enable it to live, uncorrupt in the midst of a sinful world, at once unbending in its own integrity, and sincerely charitable in its judgment of others? If this be not yet altogether the case, (as I fear it seldom is,) you cannot fail to observe what a tendency there is in the dispensation of sickness, to bring you nearer to the state which every Christian covets to attain.

"I need not point out how directly the influence of bodily pain deadens the operation of all sensual passions, or how naturally it depresses the spirits into a sober calm, inconsistent with any violent passion whatsoever. I would rather observe, that the state of mind produced by sickness is favourable to the growth of positive Christian excellence, and draws us nearer to the love of Him, who, by such visitations, manifests his love towards us. It presents us with various opportunities, not only for reflexions of a melancholy cast, but for others of the most cheerful and de-

* Psalm cxix. 71.

lightful nature; it not only furnishes us with the hours of self examination, but with those of hope and of joy, and of peace in believing. It does indeed unveil to us the hollowness of the world, the fickleness of the companions of our former merriment, the weakness of many supposed friendships; but does it not also furnish unwonted occasions for the manifestation of real tenderness? does it not call forth the affections of those we best love into an activity and warmth, delightful to our hearts, and the consciousness of which not only more than repays us for the pain with which it is attended, but conveys a sure earnest, and even a faint foretaste, of that all-pervading love of God, in which we hope to enjoy the ages of endless felicity? It does indeed often so bring us within the sight of death, as that our hearts sink within us at the apprehension of nature's end; but does it not also give us a yet closer view of brighter scenes beyond the grave? are there not (for indeed there should be) seasons when the soul not only meditates on the joys of heaven, but meditates with ever increasing faith, and with hope more and more assured, that these joys are shortly to be ours, that the eye will be no sooner closed to the scenes of this world, than it will awaken to the glories of eternal life?"—*Sermon on Sickness*, p. 89.

"Eudeavouring then to bear in mind the means by which we may attain unto the way of righteousness, let us in conclusion observe how, to them that are found therein, the hoary head does become a crown of glory.

"It is because they have lived for heaven, and they are now evidently near to it; it is because they have acted in the faith of Christ, and they are now evidently about to enjoy his mercies. It is because their souls have been gradually advancing in the progress of Christian virtue, and they are now fast approaching to a state of more intimate union with the excellence of the divine nature. To them the day is indeed far spent, but it has been spent in the active pursuit of good, and the brightness of the sunshine that has gilded their course, is attested by the glories that attend their departure. The love and the respect of others, ever attendant upon upright and benevolent conduct, is felt in abundance towards him who has practised it throughout a lengthened period, and filled the sphere of his action with friends who acknowledge the benefits of his society. The young look up to him with reverence, the aged delight in his words; his children ascribe to his care the various

blessings they enjoy, and watch his declining years with tender and affectionate solicitude. The fire of passion is extinguished, the difficulty of virtue well nigh overcome; and whilst the blood grows colder in his veins, the heart is warmed with the increase of divine love, and the approaching radiance of divine glory. If the friends of his youth are yet spared a little, he enjoys their society with a cordiality proportioned to its duration; if they have been taken away before him, he trusts that he shall go to them who cannot return to him, and cheers the last stages of the journey of life with the sense that he is approaching to his home, and the expectation that he has friends already there, who will receive him with joy when his course is completed.

"Behold him, as he meditates with earnest thought on the approaching happiness of a future state! Is there not a sacred majesty in that eye which is grown dim to the impressions of this world, and is fixed so much more intently on the evidence of another? Is there not a crown of glory in those silver hairs, which are numbered by the providence of his heavenly Father, and are appointed to shade the redeemed head in the silence of the grave, and in the glories of a future resurrection? Behold him on the bed of death! and the triumph of his course is now complete. Faith is now verging into certainty; hope about to be changed into enjoyment; charity, having been gradually fostered in the exercise of every social affection, is now to be exalted into so transcendent a love of God, as that the heart of man cannot conceive its joys. His senses cease to perceive the visions of this world, and are quickened to the apprehension of nobler objects. 'Heaven opens on his eyes, his ears with sounds seraphic ring;' he hears with St. John the voice of the heavenly harpers, singing that song which no man but the redeemed could learn; with Daniel he beholds 'the thrones cast down, and the Ancient of Days seated, whose garment is white as snow, and his head like the pure wool; when judgment is given to the saints of the Most High, and time is come that the saints shall possess the kingdom.' His countenance brightens in the last convulsions of life, he dies the death of the righteous, and resigns his spirit with joy into the hand of Him that gave it."—*Sermon on Old Age*, p. 113.

"Ye then who would die without the sting of death, draw near unto a crucified Saviour; and so perform the conditions of the Gospel that the righteousness of Christ may be imputed unto you! Ye that would

regard without terror the judgment of his second coming, now habitually look for Him, and live as the faithful servant that watched the return of his master! By diligent prayer and careful study of his word, seek to know his will, and ensure the grace

to do it; and doubt not, but rather steadfastly believe, that his merciful power will both now protect and guide you in a Christian life, and hereafter deliver 'in the hour of death, and in the day of judgment!'—*Sermon on Death*, p. 134.

MONTHLY REGISTER.

WE extract the following particulars from Reports of District Committees of the Society for promoting Christian Knowledge, which arrived too late for insertion in the Society's Report, just published.

From the Report of the Deanery of Ackley.

The Anniversary Meeting for the last Year, was held (according to the usual alternate arrangement) at Ashby-de-la-Zouch, when a Sermon was preached by the Rev. W. Mc'Donall, Vicar of Ashby-de-la-Zouch, and a Collection made amounting to 22*l.* 1*s.* 9*d.* Out of this sum a grant was made of 5*l.* 10*s.* 5*d.* to the Vicar of Ashby-de-la-Zouch, to be applied according to his discretion, for the benefit of his parish: and it was accordingly appropriated to the purchase of a Parochial Lending Library, (as will be stated below) and the obtaining of other of the Society's Publications.

The Local Depository has been kept constantly supplied, and appears to continue answering its original purposes of convenience, to the general satisfaction of Members. An account of the new books introduced during the last year, will be found in the Appendix.

The number of Parish Schools in the District, of which returns have been made as receiving religious instruction either *wholly* or in *part* from the Publications of the Society, will be seen by the Appendix to amount to 22 and the number of Children taught in them to 2694.

The distribution of Books from the Society's stores, as far as it has been ascertained, continues to be extensive. In the Parishes of Appleby, Ashby-de-la-Zouch, Austrey, Barrow-on-Soar, Castle Donington, Church Gresley, Cole Orton, Dyseworth, Kegworth, Lockington cum Hemington, Mount Sorrell, Polesworth, Quorndon, Seale, Sheephead, Swepstone, Wanlip, Whitwick, Woodhouse, and the Chapelries of Charnwood Forest and Wor-

thington, there have been distributed from the 10th of April, 1822, to May 1st, 1823.

FROM PARENT SOCIETY.

Bibles and Testaments.....	161
Prayer Books and Psalters.....	161
Tracts bound and stitched	529

FROM LOCAL DEPOSITORY.

Bibles and Testaments	271
Prayer Books and Psalters.....	193
Tracts bound and stitched	665

TOTAL.

Bibles and Testaments.....	432
Prayer Books and Psalters	354
Tracts bound and stitched	1194

Total 1980

To this statement the Committee cannot forbear adding the mention of an important gratuity from the Parent Society to the House of Industry in the Parish of Ashby-de-la-Zouch, for ten associated Parishes, given at the instance, and upon the application of the Vicar of that Parish, amounting to 6*l.* 18*s.* 3*d.*; a "benefaction, which" the Vicar reports "has been most gratefully received by the Guardians of the Parishes, and by the persons who are the objects of their care, and of the Society's benevolence."

The Quarterly Meetings of the Committee continue to be held alternately at Loughborough and Ashby-de-la-Zouch.

On the subject of Parochial Libraries the Committee have to communicate the addition of one to that already established in the Parish of Ashby-de-la-Zouch, and likewise the accession to another in the Parish of Seale, by a donation from the Rector of the Society's lesser Tracts, bound in thirteen volumes. The Vicar of Burrow-on-Soar, also reports, that "he shall endeavour to establish a Parochial lending Library, in that Parish, next Year," and the Vicar of Whitwick to the same effect, if he cannot succeed earlier. Very great advancement to the Society's objects appears to have arisen out of this part of its plans; and such as to prevail

with the Committee to encourage them to recommend it to extended and general adoption.

Beyond the General District Collection already referred to, the Committee have no other Report to make. The Parochial Collections have, on account of the depressed state of agriculture for the last year, been discontinued: but as it is hoped there are now brighter prospects in this particular, the Committee rely on a revival of this very efficient and interesting mode of making the Society's objects extensively known, and enlarging the sphere of its important and well merited influence.

The second County Anniversary, was held at Leicester in August last, and this arrangement appears to give fair promise of gradually leading to the advantages originally contemplated in it.

The Committee cannot conclude the present Report, without advertng to a melancholy occurrence that has engaged the attention, and excited the interest, of the Parent Society during the past Year: viz. the lamented death of the Right Rev. Thomas Fanshawe Middleton, Lord Bishop of Calcutta. The Society for Promoting Christian Knowledge, and its several Committees have in this event peculiar occasion for recollections of gratitude, as well as sentiments of regret, inasmuch as the last efforts of reason and life in the lamented individual here referred to, were spent in the ardent and eager advancement of those objects, which the Society has ever had deeply at heart. The Society in London, doubtless under the united impressions of high respect for no common manifestation of piety and public virtue, and of heartfelt regret for the sudden deprivation of it; at a general Board convened for the special purpose, at which the Lord Bishop of London (in the unavoidable absence of His Grace the Archbishop of Canterbury) presided; and the attendance on which in point of number and respectability has been rarely equalled; resolved unanimously that a Monument should be erected in the Cathedral Church of St. Paul, in honour of his Lordship's memory. The Society have subsequently recommended this measure to the attention of its District Committees. Agreeably to this recommendation, the Committee for the Deanery of Ackley held a special Meeting for the purpose, at which certain resolutions were passed, and the Subscription opened, and it was resolved that a Circular should be sent to every Member in the District containing the Resolutions. The Committee have thought

it due to this interesting measure, that the names of the Subscribers should appear affixed to this Report: and they feel persuaded that both on the ground of gratitude for the past, and as a prospective tribute of encouragement under circumstances of no ordinary difficulty for the future, the Church of England will manifest through its voluntary Society, by an extensive support of the present measure, the sense entertained of departed worth, and the lively interest taken in the discharge of the momentous office lately become vacant.

The Committee conclude with entreating the continued co-operation and support of the friends of the Church of England towards the designs of the Society; and supplicate the blessing of Almighty God on its beneficent exertions.

FRANCIS MEREWETHER, Secretary.

From the Report of Cowbridge District Committee.

Summary of Books sold from Michaelmas 1822, to Michaelmas 1823.	
Welsh and English Bibles	292
Ditto Ditto Testaments	550
Ditto Ditto Common Prayer	466
Ditto Ditto Psalters	49
Ditto Ditto Tracts and School Books	840
	2197

Summary of Books given.	
Common Prayers	6
Psalters	14
Religious Tracts	878
School Books	2042
	2940

Number of Schools supplied with Books, 39.

Number of children benefited 1730.

Number of Books sold and gratuitously distributed from Michaelmas 1822 to Michaelmas 1823, was 5137.

Number of Books disposed of since the establishment of the District Committee in November 1814, has been

Bibles	1412
Testaments	2452
Prayer Books	3805
Psalters	1276
Tracts and School Books	24,134

33,079

Signed, (Sir) J. NICHOLL,
Chairman.

From the Report of the Kidderminster Deanery Committee.

"With respect to the circulation of Books and Tracts the Committee have great satisfaction in being able to state that their endeavours have been attended with greater success in the present than in any preceding year since its establishment. The following number have been sent to Members of the Committee during that period at two thirds of the reduced prices of the Society, viz. 264 Bibles, 151 Testaments, 674 Prayer Books, and 2394 Tracts. Among this large distribution of Books during the past year, we cannot help contemplating with particular satisfaction the increasing demand for such as are required for the supply of the schools on the new system of national instruction, wherein the children of the poor are daily receiving the rudiments of a christian education. We observe also with the same degree of satisfaction that most incomparable formulary the Book of Common, Prayer has been sought after with the greatest avidity by the lower classes; and we rejoice to bear testimony to such an unequivocal manifestation of attachment to the Liturgy of our Established Church. In addition to these books on the permanent Catalogue of the Society, a large number of Tracts which were circulated by a special committee with the view of counteracting infidel and blasphemous publications, and which remained unsold by the Booksellers within the Deanery, have been gratuitously distributed among the Members of this Committee. When to the number above enumerated is added the following statement of the distribution which has been effected in former years, there will appear to have been circulated since the establishment of the Committee in July 1817, a total of 910 Bibles, 765 Testaments, 2,523 Prayer Books, or Psalters, and 24114 Tracts."

The number of children supplied with Books through the Committee is stated at 2788.

Signed, R. F. ONSLOW.

From the East Cornwall District Committee.

"In adverting to the more particular proceedings of the District since the last Annual Meeting, the Committee are sorry to be obliged to announce for the first time since their formation (in 1817) a diminution in the number of District Subscribers. It is however with great satisfaction, they are enabled to express their hope and belief, that the sphere of their

usefulness has increased; a considerably larger number of Books having been issued from the Bodmin Depository within the last year than in the year preceding.

Books issued between 1st October 1822 and 1st October 1823.

Bibles	63
Testaments	300
Common Prayer Books	599
Other Bound Books	38
Small Books and Tracts	1425

2425

Being an increase beyond the preceding year of 598.

Signed, T. GRYLLS.

From the Bangor Diocesan Committee.

"A summary of Books sold throughout the several Districts during the year commencing with August 7th 1822, and ending the 6th August 1823.

Bibles English	19
Welsh	125
Testaments English	92
Welsh	13
Prayer Books English	56
Psalters Ditto	41
Welsh	13
School Books English	2311
Tracts Ditto	889
Ditto Welsh	6
Bound volume of Tracts	5
Papers	384

3984

Signed, J. H. COTTON.

From the Third Report of the District Committee for the Deaneries of Dover and Sandwich.

The object of this Report is to bring under the view of the Members of the Society, and of the Subscribers to this District,

1. The condition of the District Fund. (The Accounts of the Secretary and Treasurer, and Invoice Accounts are subjoined.)

2. A statement of the number [9464] of Copies of the Holy Scriptures, Book of Common Prayer, and Volumes from the Society's Catalogue, circulated by this Committee.

3. The number [790] of Children instructed on the Madras system in the Schools established at Dover, Sandwich, Deal, and Sandgate: viz. 320, 140, 180, 150 respectively. The School at Folkestone, and, small Schools at Postling, and in other parishes, occasionally supplied with Books from our depository, are not included.

The Books circulated by this Committee, since August 1821, are

158 Copies of the Holy Bible	In the 3 first years
160 ————— New Testament	355 Bibles
670 ————— Book of Com. Prayer	56 Testaments
916 Volumes Bound	778 Prayer Books
720 ————— Unbound	3501 Books bound & unbound
2150 ————— Tracts	—
4774	4690

That is, 4600 in the three first, and 4774 in the two current years, constituting an aggregate of 9464 since the formation of this District.

This comparison between the circulation of Books in the three first, and in the two current years, proves the soundness of the principles whereon District Committees are generally formed, and realizes the hopes entertained by those who formed this District, as expressed in our two former Reports.

These statements verify the predictions put forth in those documents: And, while they can but be satisfactory to the sub-

scribing Members at large, may justify, it is hoped, the confidence in your continued aid, upon which your Officers repose for the support of our united exertions in circulating such works as promote the knowledge of Eternal Truth, and fix in the minds and hearts of all who read them, a pure and genuine Faith, a steady veneration and attachment to the ecclesiastical and civil polity established in the Country, and a becoming regard for all the existing authorities which are interwoven with its best Institutions.

WILLIAM WODSWORTH,
Deal, 26th June, 1823. Secretary.

LAW REPORT.

LAGDEN v. FLACK.
Consist. Reports, Vol. II. p. 303.

16th July, 1819.

Subtraction of Tithes, Endowment, Small Tithes, Exceptions over-ruled.

THIS was a suit, brought by the Rev. Henry Allen Lagden, vicar of the parish of Ware with Thundridge annexed, in the county of Hertford, against William Flack, a parishioner, and occupier of land in the parish of Ware, for the tithes of tares, clover, and wood.

In support of the demand, Dr. Swabey and Dr. Lushington contended, that the Vicar was, by his endowment, entitled to all tithes, except corn and hay; that clover and tares were articles of modern introduction, since the endowment, and could not be considered as coming under the denomination of hay, more particularly when they were used green*, and did not under-

go the process by which hay was distinguished. That, on the exemption claimed for wood, it was asserted to depend on special custom, and could be supported on no other ground; but no proof was offered on that point. With respect to the exemption for glebe land, belonging to the inappropriate rectory in the occupation of the defendant, as lessee of Trinity College, Cambridge, it was a distinction perfectly familiar in practice, that such exemption did not extend beyond the personal occupation of the clerical person, and could not be transferred to his lessee.

On the other side, Dr. Arnold and Dr. Adams contended, that clover was of the nature of hay, as a species of the same genus; and that there was no distinction between cutting it green and making it into hay, otherwise than when it might be fed off, in which case it was agistment. That, as to the exemption from the tithe of wood, it was true, that no evidence of particular custom had been adduced. As to the privilege of the lessee of the rector, it did not stand merely on the clerical character of the lessor, but on this further distinction, that glebe of the rector was not liable, if it had belonged to the impropriator at the time of the endowment of the vicarage, or if the land had come to the parsonage after such endowment. This benefice was ap-

* The libel pleaded, "That the said tares and clover were used green, or, caused to be used green, by the said William Flack, for the feed of horses and other cattle belonging to him or other persons, without setting out the tithe or tenth part thereof, which was and is justly due to the Vicar of the said parish."

propriated at the time of the endowment; for the prior of Ware was bound to find a vicar, and the penalty for not complying with the terms then settled was, that the vicar should have part of the great tithes: It continued appropriate to the priory until the dissolution; it then devolved to the Crown, and from thence passed to Trinity College. It is, therefore, within a case cited from Cro. Eliz.*; and it is further to be observed, that rights of this kind are reserved to the College by the lease.

In reply, it was said, that, by the general rule, such lands would be liable to tithe under the distinctions before noted, that the case quoted from Cro. Eliz. did not affect that argument, as the lands there referred to, as discharged at the time of the endowment, were considered as discharged by specific exemption, and not merely as belonging to the rectory.

• JUDGMENT.

Sir William Scott.—This is a suit, brought by the Vicar of the parish of Ware against William Flack, one of his parishioners, for tithes of clover and tares used green, and for wood consumed as fuel in his house of husbandry in the parish. The endowment has been exhibited, and the general right of tithes is not resisted, otherwise than with respect to the character of the particular tithe of clover and tares, and the claims of exemption as to the wood. On the first article, which relates to the tithe of tares and clover not made into hay, “but cut, mown, and used green, or caused to be used green for the feed of horses and other cattle,” it is contended, on the part of the Vicar, who claims all the tithes, except those of corn and hay, that clover and tares so used, are not to be considered as coming within the exception. I learn, however, from the highest authority in the court of Exchequer, that grass, when separated from the soil by an instrument, though used green, is a great tithe; it then follows the nature of its genus; but if separated by the mouth of the animal, it is an agistment, and a small tithe. The claim, therefore, of the Vicar, on that article, cannot be maintained.

I am next to consider the ground of the exemption, that has been contended for, with respect to tithe of wood used in fuel by the farmer, in his house of husbandry †.

This is a remote principle, and might apply to a variety of other articles consumed in the house. If it is a custom, it is one *strictissimi juris*, being against common right, by which tithe is due, and, therefore, requires to be established on the fullest evidence. In the present case, no exemption nor special compensation to the Parson is shewn: this defence, therefore, cannot be maintained.

The next exemption claimed, is for glebe land in the occupation of the defendant, as lessee under Trinity College, Cambridge. Supposing that Trinity College could be deemed a spiritual foundation, still the court would, I think, set aside all established law, which it has always understood on this point, if it decided, that the Vicar is not entitled to the tithe of this glebe. It has been constantly held, that if land has no discharge of itself, it is discharged only in the hands of the ecclesiastical owner, under the maxim, “*Ecclesia accinus non solvit ecclesie*,” a maxim that it is binding as long as the land is actually held by an ecclesiastic; but if it is transferred into the hands of laymen, it becomes liable. The authority of all cases is to that effect, though the circumstances of each case may not be accurately set forth; but they all come under the same principle. A person may show, that lands are discharged in their own right; if they are not so, but by a personal exemption alone, that will not extend beyond the person; for the privilege being personal, does not travel from the Parson to the Lay-lessee. There are large words in the endowment, as to wood, in favour of the Vicar, and it is true also, that there are large words in the lease, implying something like a title in Trinity College, through whom this defendant claims to be exempted, by virtue of his lease, but they are not parties, and claim nothing for themselves. It does not appear that there has been any thing paid, or claimed, on their behalf. I must consider, therefore, the words of reservation, referring to them, as surplusage.

If lands have any local privilege, the burthen of proof is on the defendant: nothing of that kind, however, is here alleged; and I see no ground for such a claim. Lands, it is true, in the actual or-

* *Blinco v. Barksdale*, Cro. Eliz. 578.

† The sixth article of the allegation given in by William Flack pleaded, “That, by ancient custom in the said parishes of Ware and Thundridge, no tithe is due or payable, or hath usually been paid to

REMEMBRANCE, No. 59.

“the Vicar for the time being, of wood cut and consumed by the inhabitants and occupiers of land in the said parishes, as fuel in their houses, occupied by them within the said parishes for the purposes of husbandry.”

cupation of the monks, were discharged from the payment of tithe, as belonging to ecclesiastical persons; but there is no exemption shewn here: on the contrary, there has been a payment by the lessee.

On the question of costs, the Court said,—I am inclined to give, *generally*, to the Clergyman his costs; and where he has succeeded in any part of his suit, he should have them. In this case, the Clergyman

has incurred great expence in substantiating his just charges. With respect to the first point in discussion, in which he has not succeeded, I shall not allow the expence of the pleading; but the *general* costs must be given; not the *particular* expences on this point, on which he has failed; and I beg, that the Registrar will observe the distinction.

ECCLESIASTICAL PREFERMENTS.

Alcock, C. M.A. fellow of *New College, Oxford*, to the vicarage of *Empshott*. Patrons, **J. ELDRIDGE**, Esq. of *Old Park, Wilts.* and **C. BUTLER**, of *Bramshott*, gentleman, devisees of the late **Rev. T. BUTLER**.

Barnes, W. to be domestic chaplain to the **DUKE OF YORK**.

Bayley, H. V. M.A. sub-dean of *Lincoln*, to the archdeaconry of *Stowe*.

Becket, G. M.A. vicar of *Gainsborough*, to the living of *Epworth, Lincolnshire*. Patron, **THE KING**.

Birch, E. B.A. of *St. John's College*, to be domestic chaplain to the **EARL OF WINTERTON**.

Carr, J. V. to a minor canonry in *St. George's chapel, Windsor*.

Cox, J. S. to be chaplain to his Majesty's ship the *Spartiate*.

Cotton, — B.C.L. to the prebendary of *Killardry*, in the Cathedral Church of *Cashel*, with the vicarage thereof annexed.

Curwen, J. to the rectory of *Harrington, Cumberland*. Patron, **J. C. CURWEN**, Esq. *M.P.*

Dewe, W. to be chaplain to his Majesty's ship the *Cambridge*.

Dibdin, T. F. M.A. to the alternate morning preachingship of *Brompton Chapel, Kensington*.

Fisher, H. S. B.A. to the perpetual curacy of *Arkendale, Yorkshire*. Patron, the **Rev. ANDREW CHEAP**.

Fishlake, J. R. M.A. fellow of *Wadham college*, and domestic chaplain to the **Earl of Radnor**, to the rectory of *Little Cheverel, Wilts.* Patron, **HIS LORDSHIP**.

Fleming, F. to the perpetual curacy of *Lorton, Cumberland*. Patron, the **EARL OF LONSDALE**.

Foulkes, P. D. B.A. of *Exeter college, Oxford*, to the perpetual curacy of *Abbotts Bickington, Devon*.

Franks, J. C. to the vicarage of *Huddersfield*. Patron, **SIR JOHN RAMSDEN**.

Gaisford, T. M.A. to the prebend of *Caddington Major*, in the cathedral church of *St. Paul*. Patron, **THE BISHOP OF LONDON**.

Godfrey, W. to the vicarage of *Ravenstone, Bucks.*

Henshaw, T. to be domestic chaplain to the **DUKE OF CAMBRIDGE**.

Hodson, G. of *Maismore court*, to be domestic chaplain to the **LORD BISHOP OF GLOUCESTER**.

Hull, C. M.A. to the rectory of *Terrington, Yorkshire*.

Huntley, J. W. to the vicarage of *Claufield, Oxfordshire*. Patron, **G. H. ELLIOTT**, Esq. of *Binfield house, Bucks.*

Jones, R. D.D. to the vicarage of *Bedfont, near Staines*. Patron, **THE BISHOP OF LONDON**.

Jones, J. M.A. to the perpetual curacy of *Amlwch, Anglesey*.

Lungley, W. H. to the perpetual curacy of *Wheatley, Oxfordshire*. Patron, **THE LORD BISHOP OF THAT DIOCESE**.

Lavie, — to the rectory of *Abdon*. Patron, **THE EARL OF PEMBROKE**.

Lar, R. V. B.A. of *St. Peter's college, Cambridge*, to the vicarage of *Waverham, Cheshire*.

Leman, G. O. M.A. of *University college, Oxford*, to the perpetual curacy and parish church of *Stoven, Norfolk*. Patron, **THE REV. NAUNTON THOMAS ORGILL LEMAN**, of *Brampton*, in the same county.

McLeod, Alexander, to the parish and church of *Uig*, in the presbytery of *Long Island*. Patron, **THE KING**.

Neale, W. H. to be chaplain to the *Bridewell chapel, Gosport*.

Nepean, E. B.A. of *Trinity college, Cambridge*, to be domestic chaplain to the **RIGHT HON. VISCOUNT ST. VINCENT**.

Philpotts, C. B.D. vicar of *Pembroke*, to be treasurer and canon in the cathedral church of *St. David's*. Patron, **THE LORD BISHOP OF THE DIOCESE**.

Quarles, T. to be chaplain to his Majesty's ship the *Sybil*.

Rollestone, G. to the vicarage of *Stainton, Lincolnshire*. Patron, **THE DUKE OF NEWCASTLE**.

Sheepshanks, J. M.A. to the perpetual curacy of *Torquay, Devon*.

Shephard, — to the rectory of *Eaton Constantine, Salop*.

Steehan, Peter, to the vicarage of *Whitechurch*, Devon.

Stirling, R. to the church of *Galston*. Patron, THE DUKE OF PORTLAND.

Storie, J. G. to the vicarage of *Camberwell*, Surrey. Patron, THE LORD CHANCELLOR.

Townsend, M. M.A. of *Christ church*, Oxford, to the vicarage of *Thornbury*, Gloucestershire. Patrons, THE DEAN AND CHAPTER OF THAT SOCIETY.

Troughton, J. E. M.A. to the prebend of *Huntingdon*, in the cathedral church of *Hereford*. Patron, THE BISHOP.

Turberville, G. M.A. domestic chaplain to Earl Beauchamp, to the rectory of *Whitchford*, in the county of Warwick, in his Lordship's presentation, with *Hanley Castle*, both in the Diocese of Worcester, by dispensation under the Great Seal.

Vane, J. to the vicarage of *Worcester*, Shropshire.

West, M. of *Emanuel college*, Cambridge, to the rectory of *Teyfont Meers*, Wiltshire. Patron, JOHN THOMAS MAYNE, Esq.

Wood, R. B.A. of *Corpus Christi college*, Cambridge, to the perpetual curacy of *Askrigg*, Yorkshire. Patron, THE REV. JOHN BRASSE.

Wright, H. B.A. to the perpetual curacy of *Masemore*.

Wright, J. M. B. A. of *Brasenose college*, to the rectory of *Tatham*, near Lancaster.

UNIVERSITY OF OXFORD.

Degrees conferred, Oct. 10.

(Being the first day of Michaelmas Term.)

BACHELORS OF ARTS.—J. W. Hathe-
rell, *St. Alban hall*, grand compounder;
and J. A. Hanson, *Brasenose college*.

October 11.

DOCTOR IN DIVINITY.—H. Totty,
M.A. Christ church, grand compounder.

October 21.

MASTER OF ARTS.—E. Ycadon, *Lincoln college*.

BACHELORS OF ARTS.—T. Revan, *Jesus college*; and J. Hull, *Brasenose college*.

October 6.

The Rev. P. Elmsley, M.A. of *Christ church*, having been nominated by the Chancellor of the University, was admitted *Principal* of *St. Alban hall*, with the usual ceremonies, by the Rev. Dr. Hall, Vice-Chancellor.

October 7.

The Rev. G. W. Hall, D.D. *Master* of *Pembroke college*, having been previously nominated by the Chancellor of the University, was admitted to the office of *Vice-Chancellor* for the ensuing year; who nominated his *Pro-Vice-Chancellors*, the Rev. T. Lee, D.D. *President* of *Trinity college*; the Rev. R. Jenkyns, D.D. *Master* of *Baliol college*; the Rev. J. C. Jones, D.D. *Rector* of *Exeter college*; and the Rev. G. Rowley, D.D. *Master* of *University college*.

October 9.

T. H. Tragitt, M.A. Scholar of *Corpus Christi college*, was admitted *Fellow* of the same Society.

Mr. G. B. Boraston, was elected *Scholar* on the *Michel's* or *New Foundation* at *Queen's college*; and Mr. J. Maude, was elected *Exhibitioner* on the same Foundation.

October 16.

J. H. Lloyd, B.A. of *Queen's college*, was elected *Fellow* of *Brasenose college*.

W. A. Rew, *Scholar* of *St. John's college*, was admitted *Fellow* on the *Civil Law Line*.

October 17.

R. A. Thorp, M.A. *Scholar* of *Corpus Christi college*, was admitted *Fellow* of that Society.

October 20.

T. Vores, was admitted *Scholar* of *Wadham college*.

October 23.

The Rev. P. Elmsley, M.A. and *Principal* of *St. Alban hall*, was unanimously elected *Professor* of *History* on the Foundation of W. Camden, Esq. in the room of the late Dr. Winstanley.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Oct. 12.

MASTERS OF ARTS.—R. Swann, *Trinity college*; and E. Luard, *St. John's college*.

BACHELORS OF ARTS.—E. Whitchurst, and S. H. Wynn, *Magdalen college*; W. J. Penwill, *Trinity college*, J. Willing, *Trinity hall*; T. Brett, *Pembroke hall*; J. Truman, *Catherine hall*; J. Wood, *Trinity college*; R. Ambler, and A. Harford, *Christ college*; C. Cuttish, *St. John's college*; and R. M. Oliver, *Downing college*.

BACHELOR OF LAWS.—H. B. Coddington, *St. John's college*.

October 22.

DOCTOR IN DIVINITY.—H. K. Bonney, *Christ college*, and Archdeacon of *Bedford*.

MASTERS OF ARTS.—T. B. Wilkinson, *Corpus Christi college*; and T. A. Knight, *Trinity college*.

BACHELOR OF ARTS.—J. Lubbock, *Caius college*.

October 4.

The following gentlemen of *Trinity college*, were elected *Fellows* of that society:—J. A. Barnes; T. K. Arnold; John J. Rawlinson; A. Olivant, and G. Long, B.A.

October 10.

Being the first day of term, the under-mentioned gentlemen were elected *officers* of the University for the ensuing year:—

PROCTORS.—Rev. R. Crawley, M.A. *Magdalen college*; T. Watson, M.A. *St. John's college*.

TAXORS.—Rev. G. Macfarlan, M.A. *Trinity college*; W. Greenwood, M.A. *Corpus Christi college*.

SCRUTATORS.—Rev. B. Vince, *M.A. King's college*; Rev. J. Evans, *M.A. Clare hall*.

October 12.

The following gentlemen were appointed the Captg for the ensuing year: Tho Vice Chancellor.

W. French, *D.D. Jesus college*—*Dwinity*.

J. W. Geldart, *LL.D. Trinity hall*—*Law*.

C. Hewett, *M.D. Downing college*—*Medicine*.

S. Carr, *M.A. Queen's college*—*Senior Non Regent*.

W. Greenwood, *M.A. Corpus Christi college*—*Senior Regent*.

Lord Wriothesley Russell, son of the Duke of Bedford, was admitted of *Trinity college*.

October 22.

The Rev. J. P. Higman, *M.A. of Trinity college*, and the Rev. H. H. Hughes, *M.A. of St. John's college*, were appointed Moderators for the year ensuing.

The following gentlemen were appointed Examiners of the Junior Sophs, at the Examination to take place in Lent Term, 1824.

Rev. T. S. Hughes, *B.D. Emanuel college*; E. Bushby, *M.A. St. John's college*; J. Scholefield, *M.A. Trinity college*; T. Shelford, *M.A. Corpus Christi college*.

The Rev. T. Shelford, *M.A.* was also re-appointed Deputy Registrar for the year ensuing.

ORDINATIONS.

Oct. 5.

By the LORD BISHOP of CHESTER, in the Cathedral Church of Chester.

DEACONS.—R. T. Pasingham, *B.A. Worcester college*; T. P. Browne, *B.A. St. Edmund hall*; G. P. Belcher, *B.A. Worcester college*; T. H. Harding, *B.A. Wadham college*; J. Muckleston, *B.A. Christ Church*; J. W. Tomlinson, *B.A. and G. Woodcock, B.A. Trinity college*, and G. B. Clare, *B.A. Worcester college, Oxford*; C. B. Dod, *B.A. Christ college*; W. Davenport, *B.A. St. Peter's college*; J. Clay, *B.A. St. John's college*; H. Allen, *B.A. Trinity college*; S. B. Ward, *B.A. Caius college*; T. H. Harding, *B.A. Wadham college*; D. Bird, *B.A. Queen's college*; H. Jackson, *B.A. St. John's college*; and T. Nichol, *Trinity hall, Cambridge* J. Fleming, L. Roberts, G. Dods-worth, M. Gilpin, T. Whinerey, T. Potter, J. L. Richards, R. Holmes, J. Ebdell, W. Hough.

PRIESTS.—W. A. Cave, *B.A. Brasenose college*; N. Gorman, *B.A. Oriol college*; J. S. Master, *B.A. Balliol college*, and J. Horder, *B.A. St. Mary hall, Oxford*; R. W. Law, *B.A. St. Peter's college*; N. D. Sturt, *Christ college*; G. H. Hughes, *Corpus Christi college*; F. Fleming, *St. John's college*; H. S. Fisher, *B.A. Catharine hall*; J. Winor, *B.A. St. John's*

college; T. Hinde, *B.A. Jesus college*; R. Wood, *B.A. Corpus Christi college*; W. J. James, *St. Peter's college*; and J. Hargreaves, *B.A. St. John's college, Cambridge*. J. Bowman, J. R. Rushton, J. G. Milner, R. Baty, G. W. Bower, M. Dixon, E. F. Parsons, J. Robson, W. Bradshaw, G. Whitlock.

By the LORD BISHOP of NORWICH.

DEACONS.—W. R. Blake, *B.A. Merton college*; W. Gunthorpe, *S.C.L. late of New college*; T. Hetting, *B.A. Wadham college*; W. Kingdon, *Exeter college*; A. Lang-ton, *B.A. Wadham college*; C. S. Leathes, *B.A. Exeter college*; W. Macleod, *B.A. University college*; J. C. Pring, *Jesus college*; R. Townley, *Brasenose college*, and E. C. Wells, *B.A. St. Edmund hall, Oxford*; T. Browne, *B.A. Pembroke hall*; C. Collins, *B.A. St. John's college*; R. Becker, *Trinity college*; W. Gay, *B.A. Corpus Christi college*; H. Goggs, *B.A. and E. Hall, B.A. Christ College*; J. Hook, *Jesus college*; W. Howlett, *B.A. Trinity college*; Hon. E. S. Keppel, *M.A. Caius college*; C. T. Keymer, *B.A. Corpus Christi college*; J. Lubbock, *Caius college*; W. N. Marsh, *B.A. Corpus Christi college*, and H. J. Wharton, *M.A. Emanuel college, Cambridge*. C. Lawton, *Trinity college, Dublin*. J. Knevett, J. Newport.

PRIESTS.—Wm. H. Burroughes, *B.A. Magdalen hall*; N. J. Stubbin, *B.A. St. John's college*, and E. Wilson, *B.A. Merton college, Oxford*; Lord G. S. H. Churchill, *M.A. Emanuel college*; F. W. Cubitt, *B.A. St. John's college*; R. Fennell, *M.A. St. Peter's college*; P. Francis, *M.A. Corpus Christi college*; T. Gregory, *St. John's college*; E. C. Lawton, *B.A. Clare hall*; W. C. Madden, *Queen's college*; E. J. Moor, *B.A. Trinity college*; P. Nursey, *B.A. Sidney college*; J. Raven, *B.A. Emanuel college*; J. C. Salford, *B.A. Caius college*; H. Stebbing, *B.A. St. John's college*; T. W. Whitaker, *B.A. Emanuel college*, and G. Whiteford, *St. John's college, Cambridge*.

Oct 18.

By the LORD BISHOP of HEREFORD, at a private Ordination in the Chapel of St. Mary's college, Winchester.

By Let. Dim from the Lord Bishop of London.

DEACONS.—A. S. Atcheson, *St. John's college, Cambridge*; and A. Denney, *B.A. Trinity college, Dublin*.

MISCELLANEOUS INTELLIGENCE. BERKSHIRE.

Married.—At Reading, by the rev. Dr. Wise, the rev. P. Fillen, rector of *St. Erelade's*, and lecturer of *St. Aubin's, Jersey*, to Catharine Elizabeth Blanch, fourth daughter; and the rev. Peter French, *B.A. of Queen's college, Oxford*, to Penelope Arabella, youngest daughter, of the rev. Dr. Valpy, of Reading.

BUCKINGHAMSHIRE.

Married.—At *Nether Winchendon*, the rev. C. Spencer, rector of *Wheatfield, Oxon.*, to Mary Anne, youngest daughter of Sir S. B. Morland, Bart. M.P.

CHESHIRE.

Married.—At *Wallasey*, the rev. R. Anderson, M.A. to Miss Weston.

DORSETSHIRE.

Married.—The rev. J. R. Stone, of *Cerne*, to Elizabeth, eldest daughter of G. Slade, Esq. of *Martock*.

Died.—The rev. W. Cox, rector of *Layton Herring*, near *Weymouth*.

DURHAM.

Married.—The rev. Mr. Waile, curate of *Seaham*, to Miss Moises, of *Bishopswearmouth*.

ESSEX.

Married.—The rev. R. E. May, of *Stanstead*, to Alice, eldest daughter of Mr. Charles Price, of *Eristol*.

GLOUCESTERSHIRE.

Married.—The rev. H. Douglas, M.A. vicar of *Newland*, to Eleanor, fourth daughter of the late rev. T. Birt, of the same place.

At *Down, Hatherley*, near *Gloucester*, the rev. H. C. H. Hawkins, B. L. of *Christ Church, Oxford*, to Mary, second daughter of John Turner, Esq. of *Hatherley House*.

LINCOLNSHIRE.

Married.—At *Louth*, the rev. J. Prescott, vicar of *North Somercotes*, to Eliza, fourth daughter of T. Phillips, Esq. of *Louth*.

The rev. Mr. Clarke, vicar of *Gedney Hill*, to Miss Oldham, daughter of the late G. Oldham, Esq. of *Tid Fen*.

Died.—At the rectory, *Hougham*, the rev. G. Thorold, aged 48, third son of the late Sir John Thorold, of *Syston Park*.

MIDDLESEX.

Married.—The rev. Thomas Rennell, B.D. vicar of *Hensington*, to Francis Henrietta, eldest daughter of the late Joseph Delafield, Esq. of *Camden Hill*.

Died.—At *Clay Hill*, near *Enfield*, the rev. R. Harrison, M.A. Morning Preacher at *Brompton*, and joint lecturer at *St. Martin's in the Fields*, and at *St. Botolph, Bishopsgate*.

NORTHAMPTONSHIRE.

Died.—At *Wallon*, near *Peterborough*, aged 25, the rev. J. W. King, M.A. Fellow of *Corpus Christi college, Oxford*.

NORFOLK.

Married.—The rev. C. J. Moore, of *Great Bealing*, to Diana, eldest daughter of the rev. W. Walford, of *Long Stratton*.

OXFORDSHIRE.

Married.—At *Chipping-norton*, by the rev. S. Lee, the rev. J. Philipps, to Hannah Selina Cecil, of the above place.

RUTLANDSHIRE.

Married.—The rev. Z. S. Warren, M.A. vicar of *Dorrington*, and second Master of *Oakham School*, to Maria, eldest daughter of the rev. J. Lamb, rector of *Stretton*.

SHROPSHIRE.

Married.—By the rev. J. Radcliffe, the rev. Thomas Radcliffe, to Miss Parker, of *Acton-Scot*.

At *Cann Church, Shafisbury*, the rev. J. H. Dakins, domestic chaplain to his Royal Highness the Duke of York, to Sophia Matilda Caroline Mansell, youngest daughter of the late Lord Bishop of *Bristol*.

Died.—At the house of his daughter, *College Hill, Shrewsbury*, aged 73, the rev. F. Kinclant, of *Easton, Herefordshire*, many years an active magistrate of that county.

SOMERSETSHIRE.

Married.—At *St. James's Church, Bath*, by the rev. Wm. Marshall, the rev. T. Prevost, D.D. to Miss Rebecca Tawke, of *Camburnell*.

The rev. G. Ware, B.A. of *Stokecorney*, to Elizabeth, youngest daughter of J. D. Middleton, Esq. of *Churchill*, near *Bristol*.

STAFFORDSHIRE.

Married.—The rev. J. Roaf, of *Wolverhampton*, to Mary Ann, daughter of the late Mr. Buss, of the same place.

Died.—At *Collon*, the rev. R. Ellerton.

SURREY.

Died.—At the parsonage, *Merton*, the rev. T. Lancaster, perpetual curate of that parish.

SUSSEX.

Married.—At *South Persted*, the rev. T. Streatfield, of *Charp's Edge*, to Clare, widow of the late H. Woodgate, Esq. of *Pembury*, and youngest daughter of the rev. T. Harvey, rector of *Cowden*, in *Kent*.

WARWICKSHIRE.

Married.—The rev. J. Fisher, M.A. to Eliza, only daughter of the rev. J. Cartwright, rector of *Preston Bagot*.

Died.—At *Aicester*, the rev. R. R. Jenkins, D.C.L.

WESTMORELAND.

Died.—At *Barhon*, the rev. W. Hewelson.

WILTSHIRE.

Married.—At *Salsbury*, the rev. J. Awdry, rector of *Fildes, Essex*, to Miss Weller, of the former place.

WORCESTERSHIRE.

Married.—The rev. R. Willetts, M.A. of *Stourbridge*, to Sarah, eldest daughter of Mr. R. Bennett, of *Downington, Salop*.

YORKSHIRE.

Married.—At *Annersborough*, the rev. W. C. Fenton, of *Grinton Lodge*, to Caroline Mary, eldest daughter of the late rev. R. Myddelton, D.D. of *Gwynnygog, Denbigh*.

WALES.

Married.—At *Auchabar*, the rev. G. Garloch, of *Meldrym*, to Margaret, youngest daughter of J. Wilson, Esq. of *Auchabar*.

SCOTLAND.

Married.—The rev. A. Leslie, late of *Edinburgh*, to Eliza, youngest daughter of the rev. F. Franklin, of that city.

FRANCE.

Died.—At *Durkirk*, of an inflammatory

fever, the rev. R. Crowther, vicar of *Spratton, Northamptonshire*.

NEWFOUNDLAND.

Died.—At *St. John's*, in his 35th year, of typhus fever, the rev. John Leigh, Eccl. Commissary of *Newfoundland*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Charge delivered at the Visitation, in July, 1823, by Herbert Lord Bishop of *Peterborough*. 8vo. 1s. 6d.

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BIOGRAPHY.

The Life of the Reverend and Venerable John Conant, D.D. late Rector of *Exeter College, Oxford*, Regius Professor of Divinity in that University, Archdeacon of *Norwich*, Prebendary of *Worcester*, and Vicar of *All-Saints, Northampton*, at the Time that Town was destroyed by Fire. Written by his Son, J. Conant, LL.D. and now first published by the Rev. W. Stanton, M.A. 8vo. 4s. 6d.

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WORKS IN THE PRESS.

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Elements of the History of Civil Government, being a View of the Rise and Progress of the various Political Institutions that have subsisted throughout the World, and an Account of the present State and distinguishing Features of the Governments now in Existence. By the late James Tyson, Esq.

Aids to Reflection, in a Series of Prudential, Moral, and Spiritual Aphorisms, extracted chiefly from the Works of *Archbishop Leighton*; with Notes and inter-

posed Remarks. By S. T. Coleridge, Esq.

A Praxis on the Latin Prepositions, being an Attempt to illustrate their Origin, Power, and Signification, in the Way of Exercise, for the Use of Schools. By Samuel Butler, D.D. F.R.S., &c. &c. Archdeacon of *Derby*, and Head Master of *Shrewsbury School*. In Octavo.

Conversations on the Evidences of Christianity, intended as an Introduction to the Systematical Study of the principal Authors who have written on the Subject, but also exhibiting in a compressed form, a full Statement of the Facts, Arguments, and Difficulties connected with it; for the Use of those who have not the means of Investigating it more fully. In 12mo.

POLITICAL RETROSPECT.

ACCORDING to human probabilities the war in Spain may be said to be brought to a close, and with whatever feelings as Englishmen and lovers of social order and peace we may have considered the contest in its origin and progress, we are much misunderstood if we can be supposed to regard its present termination with satisfaction. The Spanish Constitution was too full of imperfections, the Government was too bigoted and too intemperate, and the mass of the people were too indifferent to it, or too averse from it, for us to be satisfied that under any circumstances we should have been justified in making ourselves a party in the war—why should we fight for that which we disapproved? why should we support those whom we condemned, and who refused positively to listen to our advice? why should we maintain that government for a people, of which the people itself were indifferent to the preservation. But if these considerations would have prevailed with temperate statesmen at any time and under any circumstances, they derived irresistible additional weight from the recollection of our own state at this moment—recovering from a most exhausting war, with bright hopes indeed before us for the future, but hopes which can only be realized by a long continuance of peace, and the most vigilant economy.

Upon these grounds we gave our humble approbation to the course which the English Ministry pursued at one of the most embarrassing moments which have occurred to any Ministry—when there wanted not specious pretexts, and generous motives to induce them to recommence the war, and when a strong party in the state, usually adverse to their measures, and to a warlike policy, urged them strongly to the dangerous determination. Of the conduct of France we are unwilling

to speak, because our feelings would lead us to condemn it warmly, when a case may exist, which would justify its measures. According to all appearances, the military interference to correct the errors of internal government in a neighbouring and independent state, is wholly unjustifiable; but if there were sufficient evidence before the French Ministry to warrant them in believing that those errors were disseminated, or intended to be disseminated, within the French territory, to the injury of the French constitution, then the war was one of self-defence, and strictly and entirely justifiable. We cannot say, that such evidence did not exist; the moral responsibility is on them who acted upon its sufficiency—and if the war was undertaken merely to repress the principles of rational liberty, to support a member of the Bourbon family on an absolute throne, to diffuse principles of despotic power, to gratify personal ambition, or to indulge the diseased activity of the French army, then every honest Englishman, every lover of English liberty, is bound to condemn in the strongest terms the whole proceeding; and it attaches a degree of infamy on the Princes of a family restored from a long exile, not by their own efforts, but by the triumph of freedom and independence over despotism.

The consideration of the fate of Spain is, however, independent of any judgment on the conduct of England or France; and there can be no difficulty or injustice in pronouncing that to be at once disgraceful and miserable. It was at Athens, we believe, that it was pronounced criminal to take no part in the political divisions of the state—in Spain we have seen the large mass of the people stand tamely and indifferently by, while their dearest interests were in dispute; if they favoured the consti-

tution, they should have resisted the French; if they hated it, they should have anticipated their arrival. And now what hope is there for the future? We must not limit the power or goodness of the Deity, and it often pleases his wisdom to make the clearest sky emerge from the darkest clouds; but, humanly speaking, what hope is there for the future? The principle is promulgated, that institutions flow from kings, and that liberty is their free gift—on this principle Ferdinand may act both conscientiously and consistently, and yet the Spaniards may remain in slavery, and their advance in knowledge be effectually checked by the iron hand of the Inquisition. It seems clear to us, indeed, that the monstrous machine must be continued in full play, for without it the present order of things cannot be safe. Without it the people must advance in knowledge; they must catch something of the feelings and institutions of their neighbours; and in their progress, while their notions are crude, and the light breaks imperfectly upon them, it is impossible that they should not be discontented; and hardly to be expected, that that discontent should not display itself in sanguinary violence.

From scenes and considerations such as these, with what heartfelt gratitude should Englishmen turn their eyes homewards.—Our hands are too feeble to draw the picture, which presents itself to our imagination—we cannot ade-

quately describe the honour of the English name, or the independence of the English empire abroad, or the universal in-grained freedom, the social order, the security, and comfort which we enjoy at home. One feature we will mention, the most remarkable: there is no decay, not even a standing still in the empire; we are still an ascending people; not indeed in military glory or conquest, because we are at peace; but in all that is left us, in the arts of peace. The same energy, which we displayed in maintaining our own independence and recovering the liberties of Europe, we are now exhibiting not less usefully, if less splendidly, in every kind of internal improvement. We do not instance an embellished metropolis, improved harbours, new-built churches; but let a man watch the labours of the legislature, and follow the members to their several counties; let him see the spirit there alive, how education prospers, how the police of parishes is regulated, how the condition of the poor is amended, how the functions of jurors and magistrates are performed, and how the interests even of the most degraded prisoners are watched over by the wealthy and enlightened.—Let him mark these things—we think he will acknowledge that these indicate nothing of the lassitude of a power resting supine on former greatness, and beginning to decline—but that they bespeak that youthful vigour which, under God's blessing, promises still a long career of glory.

NOTICE TO CORRESPONDENTS.

“A friend to the laws and to the Established Church,” shall receive every attention in our power: We regret that cases should have occurred within his own knowledge, to suggest to him the necessity of the precautionary measure proposed.

We thank *W. V.* for the kindness with which he has received our remarks.

Φ. has been received.

THE CHRISTIAN REMEMBRANCER.

No. 60.]

DECEMBER, 1823.

[VOL. V.]

RELIGION AND MORALS.

ON CONTENTMENT.

PHILIP. iv. 11.

For I have learned, in whatever state I am, therewith to be content.

THE great present advantage, which religious men have over every other, consists in this: that, let what will happen to them, they have ever a support in the firm assurance of God's over-ruling providence. Whether they are in health or in sickness, in poverty or in affluence, in honour or in obscurity, they can still console themselves with that animating remark of the Apostle, *He that gave his only Son to die for us, how shall he not with him freely give us all things,*" needful for the condition in which we may be placed.

There is a foundation of hope, on which we, as Christians, may build, which nothing can shake, the foundation of the Lord Jesus Christ; whose precepts are a guide that cannot mislead; whose death is a sacrifice that cleanseth the penitent from all sin, and whose promises are a ground of hope to the faithful servant, that shall never fail: through Him we are reconciled to our heavenly Father; through Him, as reconciled children, we have access to His throne; and through Him, and for His sake, will the Father pour forth on the dutiful suppliant every temporal and spiritual blessing, as in his wisdom he shall deem fit.

The greatness of the sacrifice
REMEMBRANCER, No. 60.

that was made, when the Father gave his only begotten Son to die, and the Son laid down on the cross the life that for our sakes He had assumed, is more than we can conceive; but enough may be known to impress the mind with a deep and practical sense of God's goodness. Consider that man had offended God—offended under circumstances of peculiar aggravation. The goodness of God had already been exerted for his comfort to the full. A free permission was given to eat of every tree in the garden, with only one exception, for the trial of his faith and spiritual allegiance; in the full knowledge of this prohibition, from a weak compliance with the solicitation of the woman, and under a practical disregard of the divine threatening, Adam transgressed and fell. And yet God at that moment promised a Redeemer, and in the fulness of time gave effect to his promise in the person of his only Son! God then careth for man; and if God be for us, who can be against us?

Our Lord has drawn the same consoling inference from a contemplation of the works of nature. What a scene of parental care do these present! "*Behold the fowls of the air!*" Mark the clothing and formation of their bodies, so exactly adapted to the life which the animal is designed to lead. The lightness of the former, its smoothness, its warmth, the disposition of

the feathers, not to mention the variety of their colours, constitute a vestment for the body at once beautiful and appropriate. If we were to pursue our research, the wisdom and goodness of the Maker would be apparent at every step. A man, indeed, who has looked much into the natural world, (and he, who has not in some degree directed his attention to its wonders, has yet to open for himself a source of enjoyment of the purest and most instructive kind,) a man, I say, who has accustomed himself in his hours of retirement to look into the natural world, and observe the astonishing variety of animals and plants, with all the multiform yet appropriate provisions which the care of the Almighty has made for each, would continue to point out in the smallest bird, that flies, such a succession of wonders in the way of design and contrivance to meet that design, as can hardly be believed by the careless and inattentive observer.

But has God's solicitude, we may ask, ceased with the workmanship? does he take no farther care of the creature that he has thus sent into the world? Are their living organs so wonderful, yet no outward sustenance provided for the support of their lives? It is at this point that our Lord "takes up the wondrous tale" of the Almighty's goodness. The internal structure of the animal frame is not so likely to arrest the attention of mankind in general; but their preservation is constantly before the eyes of every man: the countless tribes of birds that fly the approach of man, and are beyond the reach of his care, still find their daily food; yet they make no provision, but depend from day to day on what may fall in their way: "*They sow not, do they reap, nor gather in to barns;*" yet they are fed; "*for,"* says our Lord, "*your heavenly Father feedeth them.*" The God that has so wonderfully testified his wisdom

and goodness in their formation, taketh daily care for their support. But what is nature in its grandest forms, when compared with man? Man was placed over the whole creation by his Maker; and for man (O mystery of goodness inconceivable!) the almighty Maker himself, even the divine *Word*, *without whom was not any thing made that was made*, became flesh, and died. Can man after this doubt the goodness of God towards him? It is written in characters too strong, whether we search into the works of nature, or contemplate with awful gratitude our redemption through the blood of Christ.

Shall we, then, admit the truth of God's over-ruling Providence, and yet not act upon it in the daily affairs of life? The world in which we live has nothing certain but its uncertainty. Our own forethought and exertion may do somewhat, but we can none of us look far into the future, and our exertions are liable to be thwarted, and our best laid plans overthrown by numberless accidents over which we have no control. And then on how slender a thread does our own life hang! and the lives of those objects whom we love, and depend upon for so much of our present happiness! What a change may a few moments make in the worldly condition of every one of us! and he who was this moment living in every comfort, be reduced the next to penury and want. Now, no man, that reflects at all, can ever look at such a state of things as this, without the most painful anxiety for himself and his own connections, and a misgiving that will continually haunt him, that his turn of change may be next; he will either therefore walk in restless apprehension to the injury of his health and peace, or take shelter in a state of hardened and careless indifference, which is only putting off the thought of evil, till the evil itself burst more terribly upon him. But is there not a third way yet remain-

ing? We cannot be blind to the changes of this mortal life, however we may endeavour to harden ourselves against them; but may we not sanctify them unto us, by considering them as altogether under the merciful disposal of God? They are daily and hourly happening to others; they may reach ourselves. Wherefore, then, are we so blind only to what is really good for us, that we will not behold the arm of Omnipotence stretched before to prevent, or over to direct, those very changes to our ultimate advantage!

Let a man once thoroughly feel the truth of God's providence, and act upon it in the common affairs of life; let him never separate in his mind the changes of the world from the providence of God, and be thoroughly satisfied that in the expressive language of our Lord, "*not a sparrow falleth to the ground without the knowledge of our Father,*" and the world will instantly assume a very different appearance: we shall feel ourselves as ever walking in the presence and under the protection of a Being able and ready to *make all things*, whatever form they may for the present assume, "*work together for good to them that love him.*" We shall not be afraid of *any evil tidings*, because *our heart standeth fast and believeth in the Lord*, and we know that God can prevent the evil, if it pleases him; we shall not be anxious, because we are assured that He careth for us; and we are sensible, moreover, that to be anxious is in no small degree calling in question either his willingness or his power to help us. Now to his willingness his own word and our experience of what is daily going on in the world, bear abundant witness; and of his power none can doubt, for He, who made the world, can assuredly control it. Instead of being "thoughtful then, full of anxious and restless solicitude, as if every thing depended on ourselves, we shall become only diligent; we

shall labour that we may provide for ourselves and families, yet be cheerful labourers because we are assured that "*we are workers together with God;*" As long as we are diligent to do our duty temporally and spiritually, we are assured that, as his eye is ever over us, so it will be over us for our good; that we shall advance in the world, if that be best for us; or if not, that there are good reasons wherefore we should be depressed: prosperity might have been too much for us to bear, and earthly grandeur have been but the usher in of everlasting misery. Nothing, whilst we are in this fraterne of mind, can ever go so much amiss with us, as to cause despondency or permanent uneasiness. "*The Lord gave and the Lord taketh away: blessed be the name of the Lord,*" will be always the never-failing solace to which we shall return.

But that we may be able to return to it satisfactorily, with a well-grounded hope that God will, for his dear Son's sake, watch over us for our good, we must endeavour by God's grace to act conformably to his laws. It is a strange presumption to rely on God's providence, when we are living in avowed defiance of his will; it is a singular inconsistency, into which sin carries men, that we admit that God has power to protect us, and forget that he has the same power to punish. Our Lord, however, after forcibly inculcating the duty of trusting in God's providence, has subjoined this admonition—" *Seek first the kingdom of God, and his righteousness;*" and then all the other blessings which you look for from his providence, will be "*added unto you.*" The addition of these blessings is plainly made the conditional reward of our seeking first the kingdom of God, as the principal object of our hopes, and his righteousness as the substance of our duty. And whilst we are by God's help sincerely and fully engaged in the search and cu-

deavour after these, the very pleasures of the world—those I mean which may be innocently indulged, will be more enjoyed, and its inconveniences, its trials and afflictions, less felt. For this world will not be our all, nor our whole concern. If things go wrong with us in this, we shall have yet a better in store; and if they do not go wrong through our own wilful continuance in sinfulness, that better world will assuredly, for Christ's sake, be ours. We shall more enjoy the pleasures of the world, because we shall have none of those compunctions of conscience which infuse bitterness into the cup of the irreligious and worldly man; and we shall feel less of its inconveniences, because we are accustomed to look upon this world but as an inn, and ourselves as pilgrims journeying through it towards heaven; and in a temporary abode, who does not expect to meet with inconveniences, and easily learn to put up with and disregard them? We shall feel less of the trials of the world, because strengthened by the Holy Spirit, we shall be enabled to bear them, and trials well borne do but increase the Christian's reward. And lastly, we shall feel less of the afflictions, for an Apostle hath said, *that our light afflictions, light as they ever must be when compared with our deserts, or the greatness of the reward that awaits us, shall work out for us a far more exceeding and eternal weight of glory.* We shall go on through our lives diligent, by God's help, in the discharge of every duty, full of faith in the merits of our Redeemer, beholding heaven at the end of our course, and God's over-ruling providence constantly over us in our course. How then can we ever be dissatisfied with our present condition, be it high or low, happy, as the world calls happiness, or miserable, as the world esteems misery, *are practically convinced that* ~~they~~ *can happen to us without* ~~the~~ *know* ~~of~~ *of an all wise, all* ~~merciful,~~ *mighty God, and*

that whatever happens to us may be turned, if not to our present comfort, yet to our future and everlasting good?

There can be no reason why every one of us should not be able to say with the Apostle, "I have learnt in whatever state I am therewith to be content." The same God that watched over him, watches over us; the same Saviour that redeemed him hath redeemed us; the same Spirit that was his light, and strength, and consolation, is ours; the same everlasting reward is held forth to us, through the merits of the Lord Jesus Christ, as was held forth to him. Let us then ponder these things, that we may know how to be abased and yet be contented; how to abound, and yet be thankful with all humility; every where, and in all things, whatever be our station and condition of life, instructed both to be full and to be hungry, both to abound and suffer need: seeing in every event the controlling and directing hand of God; alike prepared in adversity or prosperity to say with the experienced Eli, *It is the Lord; let him do what seemeth him best;* and taking thought, solicitous only about this, that we may so pass through things temporal, that we finally lose not the things eternal. Do we ask from whom we may learn this lesson of contentment, resignation, and thankfulness? and when learnt, through whom we can be enabled to act up to it? The Apostle hath in his own person answered the question for us: "*I can do all things through Christ, that strengthens me;*" all things that regard my duty as a Christian, I can do through the strengthening spirit of Christ. It is ~~He~~ *He* that teaches, it is His spirit that strengthens me.

May the same example teach, and the same most blessed Spirit strengthen us, that amid all the changes and chances of this mortal life, we may act on the consolatory assurance, that we are defended by God's most gracious and ready

help; that kept thereby, as we shall assuredly be, if we endeavour to obey his will, from all things hurtful, and led into all things profitable for our salvation, we may go on our way rejoicing in the strength

of the Lord, until we come unto the city of the living God, where pain and sorrow shall be done away, and contentment and resignation be exchanged for the songs of everlasting joy and thankfulness. C.

BIBLICAL ILLUSTRATIONS.

Psalm cxxxvii. 6.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

IN passing up to the synagogue I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest.— They take pleasure in her ruins, and would kiss the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in imagination, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that God would have mercy on the darkness of Judah, and that the day-star of Bethlehem might arise in their hearts. — *Richardson's Travels, &c.*

Isaiah lii. 12.

Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

At the time when I visited the

sacred ground, Mount Zion, one part of, it supported a crop of barley, another was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixt with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy; "therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." *The Same.*

Nehemiah iii. 16.

After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the post that was made, and unto the house of the mighty.

We now proceed to examine the ravine on the west of the city; and the first object that arrests the attention, is a large square cistern in the bottom of it, a little below, or to the south of, the gate of Bethlehem. This answers to the description of the pool that was made by Hezekiah, mentioned in 2d Chron.

xxxii. 30. This same Hezekiah stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. This cistern is evidently of Jewish workmanship; and, I have no doubt, is the pool alluded to both in the chapter of the Chronicles, quoted above, and in the 3d chapter and 16th verse of the book of Nehemiah. Above, or to the north of this pool, the ravine is said to have been called the valley of Gihon, and below it, the valley of the Son of Hinnom. Proceeding down the ravine, we find a number of sepulchres on the right-hand side, that is on the side which is opposite to the city. They are cut in the rock, and are very well executed; and many of them have a series of small apartments communicating with each other. They are formed in the same style, both in the cutting at the entrance and in the excavations within for receiving the body, as the other tombs of the ancient Jews; and are probably the sepulchres of the city of David which stood on Mount Zion, directly opposite, and both they, and the castle of David, and the cistern above mentioned, answer to the description in the 16th verse of the 3d chapter of Nehemiah: "After him repaired Nehemiah, the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty." *The Same.*

Joel iii. 2.

I will also gather all nations, and will bring them down into the valley of Jehoshaphat.

But it is now time to cross the brook Cedron, and visit the vale of Jehoshaphat, as it is generally called, but which, in the 19th chapter of Jeremiah, is described as the valley of the Son of Hinnom, or the valley of Tophet, which is by the entry of the east gate, a description which tallies exactly with the situation of the vale of Jehoshaphat in relation to Jerusalem; it is, gene-

rally speaking, a rocky flat with a few patches of earth here and there; it extends from the small village of Siloa, northwards between the brook Cedron and the mount or hill of Olives, and lies on the east of Jerusalem; it is called the valley of Cedron by Josephus, as above quoted. It was the burial-place of the ancient, as it is that of the modern, Jews in Jerusalem. It is about half a mile broad from Cedron to the Mount of Olives, and nearly of the same length from Siloa to the gardens of Gethsemane. The road to the Mount of Olives, Bethany, Jericho, the Dead Sea, and the river Jordan, passes through it. It is filled with tombs every where dug in the rocks; some of them are large, indicating the superior condition of their ancient possessors, but the greater part are small and of the ordinary size. Many of the stones are covered with Hebrew inscriptions, of the date or import of which I am entirely ignorant, as I am of the language in which they are written. But to the learned in Rabbinical lore, this ancient grave yard is a subject worthy of investigation; his toil might be rewarded by the discovery of many venerable names, and his heart would be improved by his meditations in the mansions of the dead. *The Same.*

St. John xiii. 1.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden.

The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive trees, without either potherbs or vegetables of any kind. A convent has been built in the place, but is now in ruins. *The Same.*

St. Luke xxiv. 30.

And he came out, and went, as he was wont, to the Mount of Olives.

From Gethsemane we wound our way up the Mount of Olives, which is a beautiful round table-shaped hill, covered with verdure, and crops

of grain, with a sprinkling of olive trees in different places.

About half way up the hill is a ruined monastery, built on the place where our Saviour wept over Jerusalem. From this point the spectator enjoys, perhaps, the best view of the Holy City, and the three hills on which it stood are distinctly seen. The Harám Schereef, and mosque of the Sakhara, appear to particular advantage, and it would be difficult to conceive any thing in the form of a building more light and beautiful. On reaching the summit of the hill, the eye commands a delightful view of the surrounding country; extensive, however, only towards the east, on which side it embraces part of the Dead Sea and the river Jordan. There is a small village on the top of the mountain, and tolerable good crops of barley growing all round it. It is not relatively high, and the summit is not above two miles distant from Jerusalem, and would more properly be called a hill than a mountain. This was the frequent resort of our Saviour and his disciples, and every spot around is teeming with interest and scenes that speak to the heart. *The Same.*

Ecclesiastes ii. 6.

I made me pools of water, to water therewith the wood that bringeth forth trees.

Having left the convent, we passed out at the south gate of Bethlehem,

where half the population of the village were assembled, at a contiguous fountain, to witness the march of our cavalcade. We moved on in a southerly direction, over a very rugged and disagreeable road, the rock being completely uncovered in many places, and after an hour's travelling, arrived at Solomon's pools. They are three in number, and are in the shape of a long square, covered with a thick coat of plaster in the inside, and supported by abutments. The workmanship throughout, like every thing Jewish, is more remarkable for strength than beauty. They are situated in the south end of a small valley, and, from the slope of the ground, the one falls considerably below the level of the other. That on the west is nearest the source of the spring, and is the smallest, being about 480 feet long; the second is about 600 feet; and the third about 660 feet long; the breadth of them all is nearly the same, about 270 feet. The fountains communicate freely with each other, and are capable of containing a great deal of water; which they discharge into a small aqueduct that conveys it to Jerusalem. Both fountains and aqueduct are said to have been made by Solomon the son of David, and the antiquity of their appearance bears testimony to the truth of the statement. *The Same.*

ECCLESIASTICAL HISTORY.

No. 24.—*Edward the First.*

THE character and government of Edward the first form a striking contrast with that of his Father, and the ecclesiastical administration had its full share of the increased vigour and strictness which marked the close of the thirteenth century. So bad indeed had things become towards the end of the long

reign of Henry III. that even the Pope's Legate, Othobon, published a new set of Canons, in the year 1268, directed against the intolerable abuses which had been introduced by the court of Rome. Appropriations by which Monks grew rich, and parish Priests starved, prohibitions by which Episcopal power was infringed, and the coffers of the Pope's officers replenished,

commutations of penance for money, Pluralities, Non-residence, Comendams, and other scandals were condemned. And it was by acting upon these regulations rather than by adopting new ones, that Archbishop Pecham, produced some little improvement in the Church.

Both this primate and his immediate predecessor Archbishop Kilwarby, were nominees of the court of Rome. Upon the death of Boniface in 1270 the monks of Canterbury elected their Prior William Chillenden who renounced the election before Pope Gregory X. Gregory appointed Kilwarby to the vacant see, and the appointment encountered no opposition. In 1278 the new Primate was made Cardinal of Oporto; and resigned the See of Canterbury. The Pope again undertook the office of finding a successor, and nominated Pecham, a Franciscan Friar, who on the whole did great credit to his patron's choice. That Edward, so fearless and so absolute, so indifferent to Romish censures, and so determined on curtailing Ecclesiastical power, should have accepted a Primate from the hands of the Pope, is only less surprising than that the Pope should have omitted to nominate a third Archbishop of Canterbury, and ever after claim the right as indissolubly attached to the Apostolic See.

In the very first year of his primacy Pecham wrote to Rome, and implored its assistance in his endeavours to check and punish the immorality of a certain Prelate accused of murder, simony, usury and other crimes, and clearly convicted of gross irregularities. The Archbishop's object was to prevent an appeal to Rome, where the offender had many friends, where he was prepared to lavish large sums of money, and where he would be able to escape the punishment which awaited him in England. *1171*
who furnishes this extract

Canterbury Register, neither acquaints us with the name of the Bishop or the issue of the suit. But the fact even in its mutilated condition is not unimportant, since it shews that attempts were made to re-establish domestic discipline, and it acquaints us with the obstacles opposed to their success. It is one among many instances of the opinion entertained in that age respecting the effect of an appeal to Rome; of the speedy termination of the process, and the *incorruptible* integrity of the Judges.

Archbishop Pecham's Visitation was conducted upon the same principles. The Bishops elect of Winchester and Lichfield, were Pluralists, and he refused to confirm their election; his Proctors at the court of Rome were instructed to represent that this was the first instance in which the canon concerning pluralities had been put in force against an English Bishop, and that if it should now be relaxed from corruption or tenderness, the clergy would fall into a state of utter confusion, and the Archbishop would no longer consider himself bound to remain in the country. This spirited remonstrance proved successful. Having commenced his reform in an exalted quarter, he investigated the circumstances of the inferior clergy with equal strictness. The non-residence of several Prelates was noticed, and they were threatened with deprivation if the irregularity continued. A Priest in the Diocese of Chichester was enjoined a three years penance, and his living sequestered during the same period, for his vicious life and conversation. Men of rank who infested the Monasteries were not only excommunicated in general terms, but one of their number, Sir Osburn Gyfford was not released from the sentence till he had promised never to enter a nunnery or converse with a Nun, to submit to flagellation on three suc-

cessive Sundays, in the parish Church of Wilton; and in the market place, and parish Church of Shaftsbury, to fast for six months, not to wear his sword, or appear in the dress of a gentleman, and to make a three years pilgrimage to the Holy Land.

From this sentence some idea may be formed of the discipline maintained by Archbishop Pecham. His *Constitutions* give an equally favourable specimen of other parts of his episcopal administration. He was, as might be expected, a great supporter of the Franciscans; he addressed an official letter to the Dean of St. Paul's, in which he styles himself, Conservator of the privileges of the Minorites, and complains that whereas heretofore the field of the Church of England was sown with good seed, wicked people had recently introduced a belief that the Fryars corrupted those who came to confession, and had no authority to bind or loose, without the assent of the parish priest. This notion he pronounces inconsistent with the privileges granted to the Minorites, and enjoins proclamation to be made to that effect. The Fryars, he observes, are generally employed by the Bishops to interfere in those important cases which the canons have reserved for episcopal jurisdiction, and which are beyond the ability of mere parish priests; and if the injury complained of is persevered in or repeated, it will be visited with serious punishment. Confiding upon the support of such a powerful ally, the Minorites did not long content themselves with a full enjoyment of their privileges: in the third year of his successor they were severely censured in the name of the Primate and his provincial synod for presuming to judge and pardon offences which were expressly reserved for the consideration of the Pope and the Prelates.

There was at one time an *epi*
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pearance of approaching discord between the Archbishop and the King, upon the fruitful subject of money. A tenth had been collected from the Clergy for the purpose of recovering the Holy Land; but Edward got possession of the proceeds and directed them to other purposes. Pecham was required to remonstrate with his majesty upon the subject, and to demand restitution within a month, under the penalty of excommunication. Edward assumed that complying aspect which he well knew how to wear, and submitted without a murmur: but he compelled the clergy to repay him with interest. His wars with Scotland, France, and Wales, were a continual drain on the Exchequer; and the stack-yards, and treasuries of cathedrals and monasteries were emptied with very little ceremony to make good the leanness of the royal purse. On this subject, and on every other, Edward, during the greater part of his reign, was absolute: and when his numerous foreign enemies compelled him to cultivate popularity, to re-publish the great charters, and admit that the right of raising taxes belonged to the Parliament, even then the Clergy were made to feel that they had a domestic as well as a foreign master.

The two great ecclesiastical acts of the reign, were the laws which restricted grants in mortmain, and limited the jurisdiction of the Ecclesiastical courts. Both measures bear marks of the bold, sagacious spirit, which is visible throughout Edward's civil and military life.

His father had enacted that gifts of lands to religious houses should be void; but this rule was easily evaded: lands were not given to the monasteries, but sold at a nominal price, or leased for an inconsiderable rent; and the estates which were held under them were purchased by those who wished to be

come benefactors, and the leases surrendered. To meet these evasions the 7th Edward I. c. 2. ordains that lands shal by no colour be aliened into mortmain upon pain of forfeiting them to the lord of fee, to the lord paramount, and to the king. This statute was met by a device which has been engrafted upon the law of real property. Monasteries laid claim to lands with which it was designed to endow them; the owner did not appear to defend his title, and the lands were adjudged to the claimant. This was the origin of common recoveries, and it produced the 13th. Edward I. c. 32. by which these suspicious proceedings were submitted to a jury, and if it did not appear that the demandant had a right, the lands became forfeited as before. These laws, however, were softened down by a permission to sue out a writ from Chancery to inquire into the value of lands intended to be given in mortmain, and to determine for what fine permission to effect the same might be obtained. And when it is remembered that even these precise and repeated enactments were evaded by Uses and Trusts which conveyed the profits to the monasteries, but reserved the Fee in other hands, there is no ground to imagine that the independence of the Church was endangered, although the increase of its revenue was checked.

The separation of the Civil and Ecclesiastical Courts has had a greater effect upon the constitution of the country even than the enormous wealth with which the Church was once endowed, or the equally enormous spoliation which it subsequently suffered.

In the time of our Saxon ancestors there was no distinction between the lay and ecclesiastical jurisdiction: the bishop and the sheriff sat together in the County Court, and had cognizance of all causes, Ecclesiastical as well as

Civil. The Conqueror dissolved this happy union, forbid the trial of spiritual causes in the King's Courts, ordered the suitors to appear before the bishop only, and the bishop to regulate his decisions by the canon laws. The haughty churchmen of that age prided themselves upon a separation which added to their immediate consequence, and left it to future times to discover and deplore their folly. As long as the Hierarchy was powerful, the nobility ignorant, and the monarch timid, the Court Christian became a tribunal at which the offences of the Clergy obtained a favourable consideration, and their opponents were dealt with according to law. King Edward made the first effectual attempt at defining the limit between the two jurisdictions: and it is to the accuracy with which the boundary was drawn, not less than to the different codes which they adopted for their guides, that we trace the continuation of that unnatural divorce which leaves England without any effective judicial check upon profligacy and vice.

By the Statute of *Circumspecte agatis*, Edward the First provided that the Court Christian might hold pleas of matters merely spiritual, such as penance for deadly sin, fornication, and adultery, and might inflict corporal penance, and fines. Its jurisdiction is also allowed in matters relating to repairs of churches, to the demand of accustomed oblations, tithes, and mortuaries, and to tithes demanded by one parson of another, provided they do not amount to the value of the fourth part of the benefice. Suits between a Patron and Incumbent are also cognizable in these courts as well as suits for defamation, false swearing, and laying violent hands on a clerk. In these cases the Court may proceed notwithstanding the King's prohibition. The inference of course was that with respect to every other matter,

whether originally submitted to an Ecclesiastical tribunal or incidentally brought before it, the Crown may prohibit proceedings. The restriction thus imposed was very great; it gave the King a power of interfering whenever it suited his purpose; it left the Courts in existence and activity, but not in safety. From the canons of Archbishop Winchelsey, Pecham's successor, we learn that the Court of Arches was, at that period, furnished with the greater part of its present apparatus. Of course it must have been superior, when impartially governed, to that feudal tyranny which passed under the denomination of the laws of the realm. But the Arches, and all inferior spiritual Courts, held their life at the pleasure of the Crown. The King had brought them completely within his grasp; and though he used his power leniently, and affected a readiness to moderate it, that grasp was not relaxed for a moment. Had it been the fashion or policy of his age to resist the Court of Rome, Edward would have done it more effectually than his forefathers.

There is not much to be said in favour of the morals of this reign. The cruelty which marked the Welsh

and Scottish wars, appears by every account to have been the cruelty of the people rather than the Sovereign. Corruption, must have been almost universal in a nation from which the able and vigorous Edward could select no impartial judges, no honest treasurers. He laboured to improve the administration of justice, but many of his magistrates came to the gallows.

Scholastic Divinity formed the principal occupation of the learned, and Pecham was called upon to condemn many unintelligible heresies, derived from Thomas Aquinas, and applicable, as far as we can perceive their drift, to the popish doctrine of the mass. Transubstantiation obtained a full establishment among the learned, and made a gradual progress through the less instructed classes. The number of students in the Universities increased rapidly, and the disputations in which they engaged, became famous through Europe. It is no trifling task to understand the nature of their studies, but without some slight notion of them the history of the Church is so imperfect, that the reader will probably be troubled with some remarks upon the subject.

LIVES AND ANECDOTES.

*The Life and Death of the most Rev. and learned Father Dr. James Usher, late Archbishop of Armagh, and Primate of all Ireland.**

ARCHBISHOP USHER was born in the city of Dublin, in Ireland; in St. Nicholas's pa-

rish, Jan. 4, 1580, an eminent new year's gift to the benefit of the whole Church of God, and the honour of that his native country.

His father, Mr. Arnald Usher, was brought up in the study of the law, one of the clerks of the chancery, a person of excellent parts and endowments, of the ancient family of the Ushers, alias Nevils; whose ancestor, under the King John, coming over with him into Ireland, and settling there, changed the name of his family into that of his office, as was usual in that age.

His mother, Mrs. Margaret Stanhurst, I knew, and was at her burial.

* The groundwork of this life is the memoir inserted in the sermon preached at the funeral of Archbishop Usher, by Dr. Bernard, 1656, 8vo. It is enlarged and occasionally illustrated from the Life of the Archbishop, by Dr. Parr, 1686, folio.

His grandfather, by his mother's side, was James Staniburst, (whose name he bore) chosen three times speaker of the house of commons in Ireland; the first in Queen Mary's days, the other two in Queen Elizabeth's; in the latter of which he made the first motion for re-founding of a college and a university in Dublin; he was recorder of that city, one of the masters of the chancery, and a man of great wisdom and integrity. His uncle was Richard Staniburst; his books, on divers subjects, shew him to be a very learned man, famous in France and other nations; between whom and this reverend person many learned letters passed.

His uncle, by his father's side, was Henry Usher, one of his predecessors, archbishop of Armagh, educated at Cambridge, a wise and learned man; he, while he was Archdeacon of Dublin, was first sent over into England, to petition Queen Elizabeth and the council, for the preserving the cathedral of St. Patrick's, Dublin, from being dissolved, (so designed by Sir John Perrot, then lord deputy of Ireland, begged for his own private purse,) and he prevailed in it; some good fruit of which his nephew, this reverend person, and the Church by him, reaped in after times, being the chanceller of it; and so for many years receiving his subsistence from it. The second time he was sent over by the council there to Queen Elizabeth, for the re-founding of a college and university in Dublin, which he obtained also; so that the college (of which this person was the sacred first-fruits) had its being by his grandfather's motion, and his uncle's effecting. He had a brother, Ambrose Usher, who died in his younger years, a man of great parts also, excelling much in the Oriental languages. He translated the Old Testament out of the Hebrew into English, from Genesis to the book of Job, and this translation is still preserved under his own hand; but desisted from proceeding upon the new translation coming forth in James's time. Two of his aunts, who by reason of their blindness from their cradles, never saw letters, taught him first to read. Their readiness in the Scriptures was marvellous, being able suddenly to have repeated any part of the Bible, making good that usual speech, *Cecorum mens oculatissima*. This for his stock and alliance.

For this reverend person himself, at years old he was sent to the grammar-school, by Sir James Fullerton, who was then legat ambassador in France, and held the great office at court, was his schoolmaster. His, with Sir James Hamilton,

(afterwards Lord Viscount Clancabron) who was usher of the school, were sent then out of Scotland, by King James, upon another design, only disguised in that employment: they came very opportunely for his founding in learning, as there was then a barrenness of able men for that end; and he often acknowledged in this the providence of God.

From his earliest years he had a very strong sense of religion, and at the age of ten years was much impressed with a sermon, preached upon Rom. xii. 1. *Let us seech you, brethren, by the mercies of God.* His reading then of some notes, taken in writing from Master Perkins (before his works were printed,) concerning the sanctifying of the Lord's day, took so with him, that he was ever after careful to keep it. He then read in Latin St. Augustine's Meditations, with which he was much affected. At twelve years old he was so taken with the study of chronology and antiquity, that reading of Sleiden on the four Empires, and other authors, he drew out an exact series of times when each eminent person lived. In the space of five years he was perfectly instructed in grammar, rhetoric, and poetry; with which last he found himself so delighted, that he took himself off from it, least it should have taken him off from more serious studies. At thirteen years of age he was admitted into the college of Dublin, being the first scholar on the foundation: and I have heard it was so ordered upon design, by the governors of it, from observation of his pregnancy and forwardness: that it might be a future honour to the college to have his name upon record in the frontispiece of their admission book, and so accordingly the graduates, fellows, proctors, and all other degrees, date their succession from him.

And now Sir James Hamilton, hitherto usher of the school, was chosen fellow of the college, and so became his tutor; whom I have often heard admiring his quickness and proficiency, that he soon equalled his his teachers.

The arts he made himself master of; indeed most of them he modelled into a method; and in special made then an art of music. He had no Greek till he came to the college, where he was taught that and the Hebrew; in both which he is known to have excelled.

The education which that college then gave was very eminent. At the first foundation there were but four fellows; and yet the tongues and arts were very exactly taught to all the students, being divided

into several classes: Aristotle's text was read in Greek by each tutor to his pupils: these lectures a day every fellow read; at each of which there was a disputation upon what had been then read, or the lecture before, and, among other ways, they were sometimes ordered to dispute more Socratically. On Saturday, in the afternoon, each tutor read in Latin a lecture in divinity to his pupils, and dictated it so deliberately, that they easily took it in writing; which was the case with the other lectures.

At fourteen years old he was called to the receiving* of the communion. The afternoon before, his usual custom was to sequester himself into some privacy, and to spend it in some strict examination and penitential humiliation. At fifteen years old he had made such a proficiency in chronology, that in Latin he drew up an exact chronicle of the Bible, as far as the book of Kings, not much differing from that of his late Annals, excepting the enlargements in some exquisite observations, and the Synonymisms of heathen story. About that time he had a strong temptation fall upon him, that God did not love him, because he had no outward afflictions, or troubles of conscience, occasioned by some inconsiderate expressions he had read in some writers, and was long under some trouble about it. Before he was bachelor of arts he had read Stapleton's *Fortress of the Faith*, and finding the confidence of this writer in asserting antiquity for the tenets of popery, and blotting our Church with novelty in what we dissented from them, he was put to a plunge within himself, not knowing but that his quotations might be true; this he then took for a truth, that the most ancient must needs be the best, as the nearer the fountain the purer the stream; and that errors were received in succeeding ages, according to that known speech of Tertullian, *Verum quodcumque primum; adulterum quodcumque posterius*. His suspicion was, that Stapleton might misquote the fathers, or wrest them to his own sense; hence he then took up a firm resolution that, in due time, if God gave him life and health, he would himself read the fathers all over, and trust his own eyes in the search of them. And so, as I take it, he began that work afterwards at twenty years of age, and finished it at thirty-eight: strictly observing his proposition each day, what occasions soever diverted him; the fruit of which labour, the world hath already tasted, and understood his sense of that pretence of Stapleton for matter of antiquity; of this a

mass large account was intended by him in his unpublished *Bibliotheca Theologica*.

While he was bachelor of arts, he had read here and there divers books of the fathers, and most authors writing of the body of divinity, not only positively but polemically, in confuting of the errors of the Church of Rome, and had read many of their authors also; by which he had so well acquainted himself with the state of each controversy, that he was able to dispute with any of the popish priests; as he did often with the prime of them.

The Earl of Essex, anno 1598, being newly come over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn act for his entertainment; Usher being then bachelor of arts, answered the philosophy act with great approbation.

But now his father's intention to send him over to England, to the Inns of Court, for the study of the common law, much disturbed him, yet, in obedience to his father's pleasure, he assented to it. But it so fell out that not long after his father died, (Aug. 12, 1598); and being then at liberty to make choice of his studies, he devoted himself to the study of divinity, and was chosen fellow of the college; before which he was incapable of taking the oath then given at admission, viz. That the present intent of their studies should be for the profession of divinity, unless God should afterwards otherwise dispose their minds. Here was given another occasion of disturbance: his father left him a very good estate in land, but finding he must have involved himself in many suits in law before it could have been settled, to the withdrawing him from his studies, he gave it up to the benefit of his brothers and sisters, and suffered his uncle to take letters of administration for that end; being in those years resolved to devote himself wholly to the service of God, and not doubting but he would provide for him; only, that it might not be judged to be weakly and rashly done, he drew up a note under his hand, of the state of all things that concerned it, and directions what to do in it.

When he was nineteen years old he disputed with Henry Fitz Symonds, the Jesuit, in the castle of Dublin. The occasion of that dispute was this: the Jesuit, by way of challenge, used these words, "That he being a prisoner was like a bear tied to a stake, and wanted some to

* This appears to be still in MS. Ed.

bait him," upon which this eminent person, though so young, was thought fit to encounter him, though the Jesuit, at meeting, despised his youth. Usher offered to dispute with him through the controversies of Belharmin, for which once a week a meeting was agreed on; and it fell out, the first subject proposed was *de Antichristo*; twice or thrice they had solemn disputations, though the Jesuit acknowledgeth but one. Usher was ready to have proceeded*, but the Jesuit was weary of it;

* The following letter has been preserved, written on the occasion.

"I was not purposed, Mr. Fitz Symonds, to write unto you, before you had first written to me, concerning some chief points of your religion, (as at our last meeting you promised,) but seeing you have deferred the same, for reasons best known to yourself, I thought it not amiss to enquire further of your mind, concerning the continuation of the conference began betwixt us; and to this I am the rather moved, because I am credibly informed of certain reports, which I could hardly be persuaded should proceed from him, who in my presence pretended so great love and affection unto me. If I am a boy, (as it hath pleased you very contemptuously to name me,) I give thanks to the Lord, that my carriage toward you hath been such, as could minister unto you no just occasion to despise my youth; your spear, belike, is in your own conceit a weaver's beam, and your abilities such, that you desire to encounter with the stoutest champion in the host of Israel, and therefore, like the Philistine, you condemn me as being a boy; yet this I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me, (in which respect, notwithstanding, I thank God I am what I am,) but I come in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded, that out of the mouths of babes and sucklings he was able to shew forth his own praises; for the further manifestation whereof, I do again earnestly request you, that (setting aside all vain comparisons of persons) we may go plainly forward in examining the matters that rest in controversy between us; otherwise I know you will not be displeased, if, as for your part you have begun, so I also for my part may be bold, for the clearing of myself, and the truth which I profess, freely to make known what hath already

yet gives him a tolerable commendation, and much admires the forwardness of him at such young years. "There came once to me," says he, "a youth of about eighteen years of age, one of a too soon ripe wit, scarce as you would think; gone through his course of philosophy, or got out of his childhood, yet ready to dispute on the most abstruse points of divinity." And afterwards the same Jesuit, living to understand more of him saith, he was *A Catholicorum doctissimus*; an unusual and tender expression, as if he was loth to call him a heretic.

About twenty years of age, anno 1600, he commenced master of arts, and answered the philosophy act: it then fell (out of the ordinary course) to be on an Ash Wednesday, the same day on which the Earl of Essex, lord lieutenant of Ireland, was beheaded. He was that year chosen catechist of the college, when he went through a great part of the body of divinity in the chapel, by way of common place.

And now, by reason of the scarcity of preachers, three young men of the college were selected to preach in Christ Church, before the state. The one was Mr. Richardson, afterwards doctor of divinity, and Bishop of Ardagh, in Ireland, who died lately in London, and was of the same year with this lord primate: a person of great ability and industry for opening the sense of Scripture. He was appointed for the exposition of the prophecy of Isaiah, and his day was upon the Friday; the second was one Mr. Welsh, afterwards doctor of divinity; he was appointed to handle the body of divinity on Sundays, in the forenoon. And the third was this most learned primate, and his part was to handle the controversies for the refutation of the Papists, on the Lord's days, in the afternoon; which he did so perspicuously, ever concluding with matter of exhortation, that it was much for the confirmation and edification of the Protestants; which the elder sort of persons liv-

passed concerning this matter. Thus intreating you, in a few lines, to make known unto me your purpose in this behalf, I end, praying the Lord that both this, and all other enterprises that we take in hand, may be so ordered, as may most make for the advancement of his own glory, and the kingdom of his son, Jesus Christ.

Tuus ad Aras usque

JAMES USHER.

No answer to this letter, nor any further conference can I find.—*Parr.*

ing in my time, I have heard often acknowledge.

After a little space, which he took to be but in the nature of a probationer, he refused to continue it, because he had not yet received ordination; and that he also made a scruple of receiving yet, by his defect of years; the constitutions of England requiring twenty-four, and he not yet being twenty-one. Yielding, however, at length from the peculiar urgencies of the times, to the earnest persuasions of several grave and learned men, and his age being dispensed with according to some former precedents, he was, on the Sunday before Christmas Day, anno 1601, ordained, by his uncle, Henry Usher, Archbishop of Armagh, and Primate of Ireland.

The first text he preached on publicly before the state, after his ordination, was Rev. iii. 1. *Thou hast a name that thou livest, and art dead.* It fell out to be the same day with the battle of Kinsale, the Friday before Christmas Day; a day specially set apart for prayer for a good success upon that engagement.

The design was then known, that if the Spaniards had got the better, most of the Protestants had been slain by the Irish Papists, both in Dublin and elsewhere, but especially the ministers, without any distinction; hence rose a temptation in him (as he termed it) to have deferred his ordination till the event of that battle were known, whereby he should not have been in such imminent danger; but he repelled that motion, and resolved the rather upon it, conceiving he should, in that office of the ministry, and for that cause, die the next door to martyrdom.

After the overthrow of the Spaniards at Kinsale, the hopes of the Irish being at an end, they began to subject themselves to the statute, now put in execution, in their coming to Church; and for their further information in point of religion, the lord-lieutenant and council desired the ministers so to divide themselves, that at each Church, on the Lord's days in the afternoons (in imitation of what had already been begun at Christ Church before the state,) there might be a sermon for that end. A convenient Church, (St. Catherine's) was assigned for this reverend person. His custom was to draw up the sum of what he had delivered into questions and answers, and the next Sunday persons of good esteem voluntarily offered themselves to repeat the answers before the whole congregation, which occasioned them to

be the more taken notice of by the Papists.

By this his labour, and others of his brethren the ministers, not only in Dublin, but in divers other parts of the kingdom, the Papists came to Church so diligently, that if they had occasion to absent themselves, they would send their excuse to the churchwardens. But it so fell out that, notwithstanding these good beginnings of hope in reducing the whole nation to be of one heart and one mind, suddenly the statute was again suspended, and the power of the high commission withdrawn. At which the Papists presently withdrew themselves again: the ministers were discouraged, all good men's hearts grieved, and popery from that time returned to a higher tide than before, and overflowed its former banks in a general deluge over the whole nation.

Upon this the spirit of this holy and eminent person was stirred within him, and preaching before the State at Christ Church, Dublin, upon a special solemnity, he did with as much prudence and fortitude as might become those younger years, give them his sense of that their toleration of idolatry, and made a full and bold application of that passage in the vision of Ezekiel, cap. iv. 6. where the prophet by lying on his side, was to bear the iniquity of Judah forty days, *I have appointed thee a day for a year, even a day for a year,* as the old translation of that Bible he then used reads it, which I have printed in 1601, with a note by him in the margin. This, by consent of interpreters, signifies the time of forty years to the destruction of Jerusalem and that nation for their idolatry. He made them this direct application in relation to that connivance of Popery, viz. *From this year will I reckon the sin of Israel, that those whom you now embrace shall be your ruin, and you shall bear this iniquity.*

This then uttered by him in his sermon, seemed only to be the present thoughts of a young man who was no friend to Popery; but afterwards, when it came to pass at the expiration of forty years (that is, from 1601 to 1641,) when the Irish Rebellion broke out, and that they had murdered and slain so many thousands of Protestants, and harassed the whole nation by a bloody war, then those who lived to see that day, began to think he was a young prophet.

The better information of the Papists was the first occasion of drawing the whole

substance of the body of divinity into that Catechism lately printed, but the issue has been the instruction of the Protestants. It is highly commended by Mr. John Downam, who set it out, and so it is by a stranger, Ludovicus Crocius, in his book *De ratione studii Theologici*, desiring some Englishman would translate it into Latin. But it was not intended by him for the press; though, after it had got abroad, hearing of some good fruit which had been reaped by it, he permitted its publication.

Not long after the defeat at Kinsale, the officers and commanders of the army gave at once 1800*l.* to buy books for a library to the college of Dublin, (then soldiers were for the advancement of learning). The ordering of the money for that use was committed to Dr. Challoner and Mr. Usher, who came of purpose into England to buy them. He then met Sir Thomas Bodley, who was engaged in purchasing books for his library at Oxford, between whom there was a commerce in helping each other with rarities. He often took notice, that the two famous libraries of Oxford and of Dublin began together. As he came, he visited Mr. Christopher Goodman, who had been professor of divinity in Oxford, in Edward the Sixth's days, then lying on his death-bed at Chester; and often afterwards he would repeat some grave and wise speeches which he heard from him.

After this he constantly came over into England once in three years; and thus he spent the summer, one month at Oxford, another at Cambridge, searching the books, but especially the manuscripts of each university, (among which, those of Corpus Christi college, in Cambridge, he most esteemed); the third month in London, attending chiefly Sir Thomas Cotton's library, and conversing with learned men, with whom in those younger years he was in great esteem; and in after years he was acquainted with the rarities in other nations; scarce a choice book in any eminent person's library in France, Italy, or Rome, but he had his way to have it, or what he desired, transcribed; being better acquainted with the Pope's Vatican, than some that daily visit it. The *Puteani Fratres* in Paris, two learned men, helped him with many transcripts out of Thuanus and others, between whom and him many letters passed. Now howsoever the reading over all the fathers andwise was a mighty labour, yet the pains he took out of the common road of learning, in searching of records, and all the manu-

scripts he could get throughout Christendom, with the severe study of chronology and antiquity, were equal with the former, if they did not exceed it. Many volumes he read, only aiming at the knowledge of the use of words in several ages, as Galen and Hippocrates; most of the Records of the Tower of London; scarce a book, be it of the least esteem, in that great library of his own, but he remembered it; and, to my great wonder, he had in readiness in his head all he had read.

The first Church preferment he had, (which was given him by Archbishop Loftus, a little before his death, a very wise man,) was the chancellorship of St. Patrick's, Dublin, unto which he took no other benefice. In which Mr. Cambden found him, anno 1607, while he was writing his Britannia, and with this of him, in his Observations concerning Dublin, "*Most of which I acknowledge to owe to the diligence and labour of James Usher, chancellor of the Church of St. Patrick's, who in various learning and judgment far exceedeth his years.*" In this dignity, howsoever the law might have excused him from preaching, but only sometimes in his course before the state, yet he would not omit it to the place from whence he received the profits; and though he did endow it with a vicarage, yet he went thither in person, viz. to Finglas, a mile from Dublin, and preached there every Lord's day, unless upon extraordinary occasions he were detained; and afterwards, in his elder years, took more comfort in the recollection of his having been a constant preacher, than in all his other labours and writings.

When he was twenty-seven years old, anno 1607, he commenced bachelor of divinity, and immediately after was chosen professor of divinity in the university of Dublin. He read twice a week at first, afterwards constantly once a week, without intermission, throughout the year; going through a great part of Bellarmine's Controversies. About thirteen or fourteen years he was professor there, and a great ornament to it. I have seen, many years ago, three volumes of those his lectures, written with his own hand, and had the favour to read them; an honour it would be for that university where they were read to have them published.

When he performed his acts progradis, he committed nothing to his pen, but only the heads of the several subjects, putting all upon the strength of his memory, and his present expressions. His readiness in the Latin language equalling any person

that I have heard of in these latter ages, which, after seventeen years discontinuance of that practice, appeared fully in a public commencement, to all men's admiration; when I remember one passage in his speech was, that the hoods, and other distinctive ornaments, used by several graduates in our universities, were by their description the same which were in use in Basil's and Nazianzen's time, so not popish, as some have apprehended.

In the year 1609, there was a great dispute about the Herenagh, Terman, or Corban lands, which anciently the Chorepiscopi received, the rents of which concerned the bishops of England as well as Ireland. He wrote a learned treatise on it, so approved, that it was sent to Archbishop Bancroft, and by him presented to King James; and the rather accepted, it being done by one who then had no thoughts of reaping any fruit by it, as he himself said then in his preface to it, *Mihi istic nec scribitur; nec metitur*; the substance of it was afterwards translated by Mr Henry Spelman into Latin, and published in his *Glossarium*, as himself there acknowledged, giving him there this character, *Literarum insignis Pharus*. Not long after this, the provostship of the college of Dublin falling void, he was unanimously elected by the fellows, being then about thirty years of age; but in regard he foresaw, that upon the settlement of lands belonging to it, and the establishing of other matters, there would be such distractions, that his studies must have been disturbed, he refused it. For at that time he was deeply engaged in the fathers, councils, and Church history, comparing things with things, times with times, gathering and laying up in store, materials for the repairing of the decayed temple of knowledge, and endeavouring to separate the pure metal from the dross, with which time, ignorance, and the arts of ill designing men, had in later ages corrupted and sophisticated it*.

* "The collections then made, but never finished, were left by his will to Dr. Langbaine, Provost of Queen's College, who had them transcribed, and then set himself to fill up the breaches in the original (the quotations in the margin being much defaced with rats,) about which laborious task, that learned and good man studying in the public library at Oxford, in a very severe season, caught such an extreme cold, as quickly, to the great grief of all

REMEMBRANCE, No. 60.

In the year 1612 he proceeded doctor of divinity, created by Primate Hampton, his predecessor; one of his lectures *pro gratia*, was of the Seventy Weeks to the slaying of the Messiah, Dan. ix. 24. The other out of Rev. xx. 4. concerning the sense of the saints reigning with Christ a thousand years; a tract in this age very seasonable, but it is lost.

In the year 1613, he published that book, *De Ecclesiarum Christianarum successione et statu*, magnified by Casaubon and Scultetus, in their Greek and Latin verses before it; it was solemnly presented by Archbishop Abbot to King James, as the eminent first-fruits of the college of Dublin. It is imperfect for about 300 years, from Gregory XI. to Leo X. i. e. from 1371, to 1513, and from thence to this last century which he intended, (after the finishing of this book he was now about) to have added. This he wrote to answer that great objection of the Papists, when they ask us where our religion was before Luther? and therefore the design of this book was to prove from authors of unquestionable credit and antiquity, that Christ has always had a visible Church of true Christians, who had not been tainted with the errors and corruptions of the Romish Church; and that even in the midst of the darkest and most ignorant times; and that these islands owe not their first Christianity to Rome.

About this time also he altered his condition, changing a single for a married life, marrying Phebe, only daughter of Luke Challoner, D.D. (of the ancient family of the Challoners, in Yorkshire) who had been a great assister and benefactor to the late erected College at Dublin, having been appointed overseer of the building, and

good men, brought him to his end, Feb. 1657. So that though that excellent person Dr. Fell, now Lord Bishop of Oxford, who has deserved so well of learning, has endeavoured to get those *Lacunæ* filled up, yet these collections still remain unfit to be published, though the transcript from the original, with the marginal quotations and additions, are now in the Bodleian Library, as a lasting monument of the Lord Primate's learning and industry, and may be likewise useful to those learned persons for whom they were designed, and who will take the pains to consult them. But the original of the author's hand-writing is, or was lately, in the possession of the reverend and learned Dr. Edward Stillingfleet, Dean of St. Paul's. *Parr.*

treasurer for the money raised to that purpose: he was a learned and pious man, and had such a friendship for Dr. Usher, that he courted his alliance, and intended, had he lived, to have given him this his only daughter, with a considerable estate in land and money: but dying before he could see it concluded, he charged her upon his death-bed, that if Dr. Usher would marry her, she should think of no other person for a husband, which command of her dying father she punctually obeyed, and was married to him soon after, and was his wife for about forty years; and was always treated by him with great kindness and conjugal affection until her death, which preceded his about one year and a half. He had by her one only child, the Lady Tyrrel, yet living. Thus he lived for several years in great reputation, pursuing his studies, and following his calling; and whilst he sat at home, endeavouring the advancement of virtue and learning, his fame flew abroad almost all over Europe; and divers learned men, not only in England, but foreign countries, made their applications to him by letters, as well to express the honour and respect they had for him, as also for satisfaction in several doubtful points, either in human learning or divinity.

In the year 1615 there was a parliament in Dublin, and so a convocation of the Clergy: when the articles of Ireland were composed and published; and he being a member of the synod was appointed to draw them up*.

And now he wanted not enemies in scandalizing him to King James, under the title of Puritan, so odious with him in those days, on purpose to prevent any further promotion of him†; but it so fell

* We simply mention the passing of these articles as an historical fact. The controversy to which they gave birth has happily been long since laid at rest together with the articles themselves. The united Church of England and Ireland has now but one common standard of doctrine.—Ed.

† The Lord Deputy and Council were so sensible of the effect that this charge might have, that for his vindication they sent by him this recommendatory letter to his Majesty's Privy Council.

"May it please your Lordships,

"The extraordinary merit of this bearer, Mr. Dr. Usher, prevaileth with us, to offer him that favour (which we deny to many

out, that was the occasion of his advancement. For King James being in some fear of him upon that score, by the eminency of his learning, fell into some more full discourse with him, and received such abundant satisfaction of the soundness of his judgment and piety, that notwithstanding the opposition of great ones, without his seeking made him Bishop of Meath, in Ireland, just then falling void while he was in England; and, as I have heard, did often boast, that he was a bishop of his own making; and so his *conge d'elire* being sent over, he was elected by the dean and chapter there. And that the reader may perceive how much the report of his advancement rejoiced all men, this following letter from the then lord deputy of Ireland, may testify:

that move us) to be recommended to your Lordships; and we do it the rather, because we are desirous to set him right in his Majesty's opinion, who it seemeth hath been informed, that he is somewhat transported with singularities, and unaptness to be conformable to the rules and orders of the Church. We are so far from suspecting him in that kind, that we may boldly recommend him to your Lordship as a man orthodox, and worthy to govern in the Church, when occasion shall be presented. And his Majesty may be pleased to advance him, he being one that hath preached before the State here for eighteen years; and has been his Majesty's Professor of Divinity in the University thirteen years. And a man who has given himself over to his profession: an excellent and painful preacher, a modest man, abounding in goodness; and his life and doctrine so agreeable, as those who agree not with him, are yet constrained to love and admire him. And for such an one we beseech your Lordships to understand him: and accordingly to speak to his Majesty. And thus with the remembrance of our humble duties, we take leave.

"Your Lordships most humbly at command,

"Ad. Loftus, Canc.
 "Henry Docwra,
 "William Methwold,
 "John King,
 "Dud. Norton,
 "Oliver St. John,
 "William Tuamensis,
 "Fra. Amgiers."

"From Dublin, the last of
 Sept. 1619."

To Dr. James Usher, Bishop Elect of Meath.

My Lord,

I thank God for your preferment to the bishopric of Meath; his Majesty therein has done a gracious favour to his poor Church here. There is none here but are exceedingly glad that you are called thereunto; even some Papists themselves have largely testified their gladness of it. Your grant is, and other necessary things shall be, sealed this day, or to-morrow. I pray God bless you, and whatever you undertake, so I rest,

Your Lordship's most

Affectionate friend,

OT. GRANDISON.

Dublin,

Feb. 3, 1620.

While he was bishop elect, he was chosen to preach before the house of commons, (Feb. 18, 1620,) in St. Margaret's, Westminster; the sermon, by the order of the house, was printed, and it is a most learned one. I have heard him say, that it was the first time the house of Commons received * the holy Communion by

* "I find this passage among some of his memorandums of that time: 'I was appointed by the lower house of parliament to preach at St. Margaret's, Westminster, Feb. 7; the Prebendaries claimed the privilege of the Church, and their exemption from episcopal jurisdiction for many hundred years, and offered their own service. Whereupon the house being displeased,

themselves, distinct from the house of Lords.

appointed the place to be at the Temple. I was chosen a second time: and secretary Calvert, by the appointment of the house, spake to the king, that the choice of their preacher might stand. The king said, "It was very well done." Feb. 13th, being Shrove-Tuesday, I dined at court; and between four and five I kissed the king's hand, and had conference with him touching my sermon. He said, "I had charge of an unruly flock, to look unto the next Sunday." He bad me exhort them to unity and concord: to love God first, and then their prince and country: to look to the urgent necessities of the times, and the miserable state of Christendom with *bis dat, qui citò dat* Feb. 10th, the first Sunday in Lent I preached at St. Margaret's to them; and, Feb. 27th, the house sent Sir James Perrot and Mr. Drake, to give me thanks, and to desire me to print the sermon, which was done accordingly; the text being upon the 1 Cor. x. 17. *For we being many, are one bread and one body; for we are all partakers of that one bread.* This sermon was printed by desire of the house, and, with one more, (preached before the king at Wanstead, Jan. 20, 1624, upon Eph. iv. 13. concerning the unity of the catholic faith,) were all the sermons I can find to have been published by his allowance. *Parr.*

(To be continued.)

MISCELLANEOUS.

Hugo Grotius's Consolatory Epistle to the French Ambassador, Du Maurier, upon the Death of his Lady.

Most illustrious Lord,

I AM thus far indebted to my prison, that the evils of other men come later to my knowledge; even your wound, which otherwise I should have known among the first, by reason of that friendship wherewith you have honoured me, I now understand last of all, like unto those things that come to pass in the remotest parts of Europe. This will excuse the slowness of my duty, which yet beside necessity hath reason enough to defend it. For those consolations are wont to be more acceptable, which are then applied, when the first storm of sorrow is past; when the mind, now wearied with its disease, begins to be willing to

admit of remedies, and to suffer the touch of some helping hand. I know how you were affected with my calamity, and thence you may understand, I am not insensible of your sorrow. Let us, if it please you, mingle together the causes of our grief, that we may together seek for comforts, and when we have found them, make use of them together. That sorrow is an enemy to us, we cannot deny. The leanness of an exhausted body, paleness of countenance, dejection of mind, (causes of grief for the most part more just than that for which we grieve) shew it to be an enemy. In the dealing with an enemy, what are we wont to do? If he be strong, and at the first onset violent, whilst your forces are not yet come together, the first caution is, to decline the battle; afterwards, when you are assured and confident in your strength, you shall march into the

field and display your colours. Even so the appearance of your loss being fresh, and your mind tender, it is best to bend your thoughts another way. None may do it more easily; excellent Sir, than you, who need not seek for employment; you have in your charge affairs of so great weight and labour, that they may verily take up all your thoughts. The King whom you serve, the greatest and most Christian, the difficult times, the many and various businesses of your office, what else do they all say unto you, but, *Attend your work, you are not at leisure to be a mourner.*

But you may object, it is hard and inhumane to expel out of your heart the thought of her you loved so dearly and so deservedly, not less for her virtues, than because she was your wife. Remember, it is required but for a time. I would have her live in your thoughts perpetually, but so that the memory of her may delight, not torment you. It is an injury to her, when she is called into your mind to create her husband sorrow. Let her come then, when she may come, in the quality she was wont to come, fair, kind, and cheerful.—This image of her, which now occurs to your mind, sorrowful, and leaving a troublesome remembrance of her, is false, and resembles her not. I do now foresee the time, when that sweetness of manners, that love and reverence of you, that unwearied care in the good education of her children, that sincere piety towards God, and whatsoever in many of that sex is wanting, in some few is most praiseworthy, will offer itself to your mind, not only without danger, but with much sense of joy; when it will delight you to remember her, and to set before your children's eyes all her actions, as the best example for their life. Only for a little while put by the thought of her which you shall afterwards resume with advantage. To this end, as I was saying, will avail these many weighty affairs, which, being enough to oppress another, sit lightly upon you. Now is the time, if ever, to be immersed in public cares, and suffer no room at all in the mind to be unpossessed.—Nor are the conferences of friends unprofitable, provided they be men of courage and wisdom, not such as commend themselves by the imitation of your sadness. Confer with the dead also, and turn over books with greater diligence now than ever, and let that which was but your recreation before, now become a part of your labour.

But here, also, I think it fit to imitate wise commanders, who, as much as they

can, sever the enemy's forces, that, fighting with the several parties, they may more easily conquer all. Mourning is a confused thing, it objects unto the mind many things at once, and in a heap, which being joined terribly, but vanish being divided. All the assaults it makes against you are either in respect of her whom you lament, or of yourself, the mourner, or of your children, with whom and for whom you mourn. I would not however have any credit given me without a most competent witness, the doctor of the Gentiles, the founder of churches, called to be an Apostle by a voice from heaven; who, being endued also with human learning, all other arguments omitted, checks the immodesty of sorrow with this alone: *I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them that are asleep will God bring with him.* It is the manner of epistles to deliver in short that which familiar discourse doth express more liberally. But if Paul, as it is believed, after he wrote this, visited his disciples of Macedon again, he might haply prosecute this most wholesome point more at large after this sort: "Friends, whom nature hath made of the same kind with us, and the word of God hath new made and raised to the same grace; ye know it is our duty thoroughly to purge out whatsoever old corruption remaineth in you; your countenance, your habit and gesture, speak you to be much and long grieved in mind, if any of your dearest relatives be taken out of your sight. Nor is it any marvel, for thus did your fathers, and thus do the people with whom you live interfix'd. But you must remember to what institution you have given your name: in your baptism, when the washing of your body figured the cleanness of mind, I received your vow to forsake the world. Peace with God is not bought at any cheaper rate. We have doctrines, we have also rites which separate us from the world, and make us a people different from all the rest of mankind. Even our words are not the same; whom they call dead, we say are *fallen asleep*: so are we taught to speak by Him that is not only the Master of life, but of speech. Ye have learned among the elements of our doctrine, that life remains in the soul, and shall be restored to the body. That which is the consummation of our desires, concludes the formula in our holy initiation. For being asked whether ye believed the resurrection of the body, and the life everlasting, ye answered every one

before God and his Church, that ye did believe. Upon this formula (the confession that you made) I now treat with you : but it is not sufficient to give a light assent that persuasion must be firmly rooted in your minds ; so shall it bring forth mature, fair, and lasting fruits. To this purpose ; the intent meditation of those arguments by which you were induced to subscribe to this faith will avail much. We caught you not by the affected ornaments of human eloquence, nor did we, by a long chain of consequences, entangle the minds of the more ignorant ; but we brought the business to that which is common to men and women, learned and unlearned, young and old, and which is accounted the greatest assurance of all, even to the judgment of sense. The most famous enquirer into nature among the Grecians, gives this reason why we have not the knowledge of many things ; because we can neither see them with our eyes, nor touch them with our hands : by which way things are wont to come unto the understanding. God hath excluded us from this excuse and pretence for our ignorance. He hath presented to our hands and eyes a specimen and pledge of what we hope for. That Jesus Christ, the Author of our faith, was nailed to the cross, and died on the cross, all Jerusalem saw, the senate saw, the Roman band saw it with their eyes, and also that multitude of strangers wherewith that great city was then filled. That he was buried, and lay in the sepulchre two whole nights, and the day interposed, is manifest, both by the declaration of the seal, and by the testimony of the watch. So far we and our adversaries are agreed. This same Jesus, after that time, women saw living again ; his followers also saw him, both severally and all the eleven together, at divers times : there were some also that handled his hands and side. That nothing might be wanting to make faith complete, he shewed himself to be seen and heard by five hundred witnesses at once, who in good part are living, and do testify the same. To come unto myself, I have seen him shining with divine majesty, and by his immediate authority was converted, and vowed to be his servant whom before I had persecuted. And can any one yet be doubtful ? Certainly, never did any equal judge reject so many witnesses, men of integrity, and such as had no temptation to make a lie. This testimony is so far from being painful to us, that we merit thereby the hatred even of our nearest relatives ; we are banished from our country, we are in hazard of our life every day, and it is dear a rate doth buy the

pleasure of deceiving another. Now, if our testimony be received by a most evident example, it is manifest that God can restore life to a dead body. And by the same argument it is evinced, that this shall be done for all the true disciples of Christ, if that be certain, which was certainly heard by many thousands, that Christ hath promised it. For the resurrection of our bodies is assured by Christ's testimony, the veracity of Christ is witnessed by his resurrection. Wherefore believe us, that Christ is risen ; and believe Christ, that all shall rise to immortal blessedness and blessed immortality who die his disciples. He shall present us to the Father, who hath once obtained such grace with the Father, that no request of his can ever be in vain. He shall make us partakers of his glory, and bring us unto those places, where dwells an undisturbed peace ; where neither diseases shall approach the body, nor vices have access unto the mind ; where shall be life without fear of death, and joys without mixture of sorrow.—Some taste of this snapper have the souls already that are departed hence in the faith of Christ, in most sweet tranquillity, waiting for the consummation of their felicity, together with the bodies. He that heartily believes these things, must needs be so far from lamenting, that he will congratulate their happy condition, who are gone before to the enjoyment of our common hopes. For, in a true judgment they are not dead, but freed now at last from their mortality.”—This place of Paul hath carried me farther than I intended, whilst I endeavour to examine every one of his words, and the force of them. For I am assured there can be no better remedy applied to sorrow, than that which the great Physician of souls, among the infinite treasures of saving wisdom, hath brought down from heaven. And yet, how many things have I omitted, which might be drawn from the same fountain ? But those considerations that we have deduced thence, if they be taken to heart, and received thoroughly, will be sufficient. Believe it, excellent Sir, as if you saw it, the soul of your wife, for many reasons most beloved, begins already to enjoy the sweet fruits of her virtues, and tasteth the reward promised to sincere piety. Nor have you any reason to say, she might have stayed longer before she went thither. Time is some advantage, and it is a great felicity to be quickly happy. How many evils, partly certain, partly uncertain, doth he escape who is called hence betimes ? How many are the examples of men that have paid

dear for the lengthening of their life? I might here relate the torments of diseases, and the affronts of fortune, never more to be feared than when she flattereth, and the inconveniences of old age, which every man that lives long shall be sure of.

It remains that you say, I am not sorry for her sake, but my own. He that flies to this refuge, manifestly shows himself an offender against the laws of friendship. In friendship, the affection goes abroad, and without self-respect, seeks the good of another. The sense of our own incommodity and loss is swallowed up by the felicity of one we profess to love. If, then, in the one scale you put your wife, advanced to the very gates of eternity, enjoying the society of Christ and the blessed souls, free from every thing that may occasion either grief or fear; and in the other yourself, destitute of those commodities which a happy matrimony prolonged for some more years might add unto you, there will be found no weight in your part of the balance, the beam will not stand at all, but, speedily turn with the great weight on the other side, as if on your's were nothing.

The last pretence of grief is the most specious, in respect of children, whose education, when the care is divided between the two parents, proceeds the better. This is somewhat, but herein hath God abundantly provided for you. You are a man of unwearied vigour; and, if you please to use your whole strength, able to supply the place of both sexes. Cut off from your businesses and studies so much as that charge requires; yea, think that charge to be the best study and business. Matters of most consequence execute yourself, the lesser commit to others; and, as oft as you can, visit your sweet children with your paternal eye, now also serving for the maternal. And how little you may complain of this burden you may even hereby understand.

Had some prophet foretold, before your marriage day; you and your wife shall be for many years happy together: only, you know, one of you must needs outlive the other: this indulgence shall be yielded to the more tender sex, that she may not mourn for you. Choose whether you please, by her and after her, to be called father or no.—You would have answered, I doubt not, let me have, when I can have her no longer, some living images of her, and successors of our common fortunes.

But, if this discourse may seem too rigid and severe, I will be a little more remiss, and grant that some adversity is

befallen you; yet will I thereby evince, that you have reason to rejoice. That the power and the wisdom of God are unlimited, we do all acknowledge. Hence it follows, nothing can happen without His knowledge who is omniscient, without His permission who is omnipotent. Whosoever he either doth or permitteth, he hath good reason for it; God hath care of all things, but not equally, because they are not equal. According to the several degrees of things, there be degrees of Providence. He governs with a more careful hand the affairs of men than of inferior creatures. But, above all, most dear unto that supreme Goodness are faithful Christians. Therefore, even those things are for them which seem against them; according to that immutable decree, *All things work together for good to them that love God*. Nor may we wonder, if God keeps them not delicately but under discipline. This is a father's part. Either they must be purged by some sharp medicine, if they have contracted any contagion from the multitude with whom they converse; or, before the disease take hold upon them, the soul's health must be preserved by some wholesome, though bitter, potion; or else, the soldier of God is to be proved by encountering with an enemy, that himself may perceive, and others may not be ignorant, what a proficient he is. Matters of difficulty are provided for the exercise and illustration of every virtue. God hath always set godly men to such a task: but he justly exacteth more from Christian men, who, by the very ensign of the cross, are given to understand upon what terms they are admitted into service. The chief Captain himself, having made his way to heaven by patience, and struggled through many sufferings, hath consecrated the same way for us. The soldier that is not called forth into any danger, may fear his commander holds him in small esteem. And who would not courageously descend into that combat wherein there is a certain reward for him that conquers, and certain conquest for him that fights? For he that is the Rewarder is also a helper; he shows the crown, he supplieth arms. Nor need we excuse ourselves by pretence of weakness. The most equal Arbiter and Judge of the field doth so fitly match every combatant, that he calleth forth none to fight but whom he knows able, or will make so. He will no more deny his heavenly aid to the man that prays aright, than a loving and wealthy father will deny bread to his son that asketh it, when he is hungry. How many of the old philosophers, how

many also of a lower rank, having but ordinary encouragements and supports, have subdued sorrow? And shall we, who are neither destitute of the use of reason nor of the succours of good learning, and besides are assured of that excellent and peculiar aid from heaven, turn our back and yield to any calamity how great soever?

What I have said, how much better could you say to yourself? And so, I hope, you have done. It would be a joy to me to have performed my duty, and that you needed it not. Nor will it be unpleasant to you to be assured of your friend's fidelity, by the succours offered, although your victory achieved, sooner than was hoped, hath made them of no use.

Lupisten, 11. Calend.

Mar. An. 1621.

To the Editor of the Remembrancer.

Sir,

IN Dr. Hey's Lectures, Vol. iii. p. 299, is the following passage:

"Atonement occurs only once in our English New Testament; Rom. v. 11. where, as Dr. Priestley rightly observes, it might have been *reconciliation*, the Greek word being *καταλλαγή*. Indeed, I am at present at a loss to see what could lead our translators to the word 'atonement' in this place, as reconciling had repeatedly occurred in the preceding verse. Though I believe the translators knew more of the matter than I do, or than Dr. Priestley does."

It appears that neither Dr. Priestley nor Dr. Hey was aware of the original meaning of the word *atone*, viz. *to be at one*. The substantive is used by Shakspeare in the sense of *reconciliation*.

"He seeks to make atonement
Between the Duke of Gloster and your
brothers,"

The following extract from William Tyndall's works is given in the excellent dictionary inserted in the *Encyclopædia Metropolitana*, "And thence [*δαρποι*] is borrowed for the pacifying and swaging of wrath and anger, and for an amends making, a contenting, satisfaction, a raunsome, and making *at one*, as it is to

see abundantly in the Bible." In Cooper's Thesaurus we have, "Reconciliation, a reconciling: a peace making: at one making." The word atonement is used in its proper sense in Thomas Sampson's *Letter to the true Professors of Christ's Gospel inhabiting in the Parish of Alhallowe in Bread-Street*, Strype, Eccl. Mem. vol. iii. p. ii. p. 233. "By whose bloodshedding only and aloof the atonement is made *betwene* God and you." It is, however, but rarely employed by the writers of that time. It is worthy of remark, that atonement is used for *satisfaction*, in a later and secondary sense, the end for the means, contrary to the usual progress of language, by which the means come to signify the end.

I am, Sir,

Your faithful friend,
B.

WE have great pleasure in extracting, from a Staffordshire Journal, the following splendid instance of clerical munificence.

"Friday, July 11, 1823.

"At a meeting of some of the principal inhabitants of the Parish of Stoke-upon-Trent, the Very Reverend the Dean of Lichfield stated, that he had 3000*l.* at his disposal, which he wished to devote to the religious interests of the parish, by improving and increasing the accommodation of the Parish Church, and by building other places of worship in such situations as that they might best serve the inhabitants of so populous a place.

"Mr. Minton stated that the district, commonly called Stoke-Propser, contained about 6000 persons, while it was commonly allowed that the Church would not accommodate more than 600, so as that they might see and hear.

"The Very Reverend the Dean of Lichfield then stated, that if the Parishioners, convinced as they were of the necessity of increased Church accommodation, should form a committee to promote that object, and should open a subscription, he would put his name down for 1500*l.* to be applied wholly to the improvement of the Parish Church; which he accordingly did."

This munificent example was followed by a subscription of 500*l.* from Josiah Spode, Esq. and of 50*l.* from Charles Mason, Esq.; and at a subsequent meeting of the parish it was carried by a very large majority, that 2000*l.* should be raised by means of rates, for the purpose of rebuilding the parish church, to be capable of accommodating fifteen hundred persons.

To the Editor of the Remembrancer.

Sir,

THE correspondence between the Rev. F. Merewether, and the Rev. E. T. M. Philips, which you have brought under the notice of your readers, in your Number for October last, affords another striking instance of that intrusive spirit which too often characterizes the domestic proceedings of the British and Foreign Bible Society; and every friend of Church discipline will thank you for your seasonable, useful, and temperate review of these publications.

Perhaps, Sir, you purposely omitted to make any mention of the important official stations, held by one of the Reverend agents of the Bible Society, in this its mission commendatory to the parish of Whitwich; conceiving that, as Mr. Philips, on this occasion, acted neither as chancellor of Gloucester, nor as official to the Archdeacon of Leicester, it might appear invidious to appeal to him, either as the administrator of ecclesiastical law, or as the guardian of ecclesiastical discipline, in a case where, in the spirit at least, if not in the letter, some infractions of both were charged against him. But, Sir, as it is the invariable practice of the Society, on whose behalf Mr. Philips strayed into the parish of Whitwich, to blazon forth the rank and dignities of its agents, and always to take credit to itself for the support it receives from persons in authority; I trust we may

be allowed, without offence, to regard these agents as invested with the official splendour with which their favourite Society so often seeks to dazzle us; and, in the present case, to consider the acts of Mr. Philips, not merely as he is the Rector of Hathem, but as he is the Chancellor of Gloucester, and the official of the Archdeacon of Leicester.

If he has done rightly, let the Society have all the benefit of his rank and authority. But if, as I contend, and, as I think Sir you have very clearly shewn, he has laboured to promote the interests of a Society of questionable character, at the expence of the peace of a parish with which he had no concern; and at the risk of wounding the feelings, and impairing the pastoral influence of an unoffending brother Clergyman; let me not be accused of a want of candour or charity, if I say, that his official stations add to the impropriety of his interference; and that he was one of the last who should have set an example of irregularity so uncalled for, and so injurious. Sir, there are parts of Mr. Philips's Letter which necessarily remind us of his official stations: and containing, as it seems to me they do, very erroneous notions of ecclesiastical discipline, they acquire a degree of mischievous importance from the semblance of authority with which they are thus invested. Mr. Philips appeals to the laws of the Church; and as a Chancellor, and therefore a judge in the Church, he may be supposed to know the law: he indulges us with some observations respecting the original design of the Church in her parochial arrangements, which might perhaps be safely left without comment, were they only the *dicta* of the Rector of Hathem; but, as positions deliberately laid down by the official of an Archdeacon, they require some notice from those, who are desirous of preserving to the Clergy unanim-

paired, the authority and influence of their pastoral character.

Mr. Philips challenges Mr. Merewether to produce from "the canons and legal enactments" of the Church, "one single precept which forbids the course of conduct of which he complains." Mr. Merewether had complained, that Mr. Philips and his colleague Mr. Babbington, had intruded themselves into his parish of Whitwich, for the purpose of inquiring into the wants of the population of the parish, as to Bibles; and to recommend the formation of a Bible Association there, in connection with the Branch Bible Society of Loughborough:—And that Mr. Philips had repeated his visit, and his solicitations, though informed that Mr. Merewether was prepared to "distribute Bibles throughout the parish, whenever he saw reason to hope that they would be made a proper use of;" and that he was adverse, and known to be adverse on principle, to the Society which, in opposition to his wishes, and to the manifest depreciation of his professional character and influence, Mr. Philips was endeavouring to introduce among his parishioners. And this course of conduct the Chancellor of Gloucester vindicates, by challenging Mr. M. to prove, that it is forbidden by "the canons and legal enactments of the Church!" Sir, Mr. M., I doubt not, will admit at once, that there is no canon, or legal enactment of the Church, which *totidem verbis*, forbids the Rectors of Hatfield and Cossington to undertake a domiciliary visitation of the parish of Whitwich, for the purpose of establishing a Bible Association there, in opposition to the wishes of its Vicar. The framers of the canons and laws ecclesiastical, though giants in intellect, were not prophets; nor could they be expected so to frame laws in the seventeenth century, as to meet a species of clerical irregularity first heard of in the nineteenth. But, if any judgment may be formed

of what they would have done, could they have foreseen these, and some other like practices which we now deplore, from the spirit of those laws which they did enact; from the mark which they fixed upon all who caused divisions and offences; and the care with which they endeavoured to provide for the residence of every Clergyman on his own cure, and his devotion of himself and his faculties to the spiritual concerns of his own flock; we may form some guess at the "canons and legal enactments" that would have been framed, if Chancellors and Rectors had then found time to leave their proper duties, and wander round the country, as the voluntary advocates of such an institution as the British and Foreign Bible Society. Doubtless Mr. Philips would not willingly infringe upon the discipline of the Church—I entreat him therefore, once more to study her constitution, as it is to be found in her "canons and legal enactments;" and also the duty of her Ministers, as it is fearfully portrayed in her Ordination Services; and then again ask himself, if there be not something in the *spirit* of these documents, which is not easily to be reconciled with the course of conduct which his zeal for the Bible Society has unhappily led him to pursue. In his anxiety to defend himself against the charge of intrusion, Mr. Philips has hazarded a notion, that the original design of our Church, in her parochial arrangements, was not that they should be *exclusive*, "but rather, if the expression may be allowed, *conservative*," in order, as he further explains himself, "that the people might enjoy the benefit of a Pastor, who should be under obligation to attend to their spiritual wants."

I am by no means certain that I understand Mr. Philips; but it seems to me, that he conceives, that the appointment of a Clergyman to the cure of souls of a parish, does not *exclude* any other Clergyman

from undertaking such religious operations within the parish, as he may think likely "to produce a beneficial effect on the moral and religious condition of the people." Provided always, I will presume, that these voluntary operations do not lead him into the desk and pulpit. The Incumbent then, according to this notion, is "under obligation to attend to the spiritual wants" of the parishioners; but they are under no sort of obligation to attend to his spiritual labours, if any other Clergyman may offer himself, whose "extra official religious operations" they may chance to prefer. This, Sir, is a novel representation of Church discipline; and, as it encourages the sheep to "listen to the voice of strangers," rather than to their own shepherd; and gives full license to those of "itching ears" to be "carried about with every wind of doctrine," it will doubtless tend most beneficially to promote the peace of the Church, the influence and usefulness of her parochial ministry, and the edification of her members. It is indeed lamentable to see the effect of one false step: how in a moment it hurries a man out of the straight course of his duty,

"Ten thousand miles awry
Into the devious air."

Mr. Philips has unfortunately convinced himself, that "the Bible Society is a great blessing to mankind;" and that "nothing but good has resulted from its operations." He evidently considers that he is bound *by principle* to be its supporter and its agent: and, where its interests are concerned, every other consideration gives way at once. And thus, he who is pledged by every call of professional duty to cultivate unity and peace, to promote, rather than impair the parochial arrangements of the Church; and to impart encouragement and assistance to every one of his brethren, who is zealously labouring as a parish Priest to do his duty; has suffered himself to be led by this fatal delusion in favour of the

Bible Society, into a line of conduct which has set him at variance with a most respectable Incumbent in his neighbourhood; and has at least put the professional influence of that Incumbent to hazard, and risked the dissolution of those sacred ties which have hitherto connected him with his flock.—It is impossible to see these things, and not lament them: nor can I, when I trace them up to their cause, hesitate to regard the British and Foreign Bible Society as *subversive* of that "spirit of unity" which every Christian should "endeavour to keep in the bond of peace."

I remain, Sir,
with great respect,
faithfully yours,
JOHN —

Sir,

In the beginning of the present year, I visited the Vaudois, or Protestant inhabitants of the valleys of Piedmonte, for the purpose of ascertaining their present condition. The severity of the season, and the depth of the snow upon the mountains, did not permit me to find my way into every one of their villages, but I penetrated into several of those which are situated in the heart of their Alpine fastnesses, and I have returned with materials for a volume, which is ready for the press. I am tempted to send you the following extracts, in the hope that they will not be read without exciting deep commiseration for the sufferings of men who have such claims upon our notice.

I remain,
Yours, &c.
WILLIAM STEPHEN GILLY.

"It was my first object to visit Pomaretto, the parish of Roderigo Peyran, the venerable Moderator, or primate of the ancient Episcopal church of the Waldenses, and from Pinerolo, we took the Fenestrelle road, which leads over that part of the Alps called the Col-de-Sectieres, into France. At Perron we left the high road, and proceeded on foot across the Clusone, or Chisone, to Pomaretto; and seen as it was in its wintry

aspect, never did a more dreary spot burst upon our view. The street which we slowly ascended was narrow and dirty, the houses, or rather cabins, small and inconvenient, and poverty stared us in the face at every step. In vain did we look about in search of some more cheerful corner, in which we might see an habitation fit for the residence of the supreme Pastor of the Vandois; but when we arrived at the habitation of M. Peyran, it surprised us, as being inferior to the most indifferent parsonage in England, or the humblest manse in Scotland. Neither garden nor bower enlivened its appearance, and scarcely did it differ in construction or dimension from the cottages by which it was surrounded.

"We were conducted up a dark and narrow staircase, and through a very small bed room, whose size was still further contracted by several book-cases. This led into a second bed-room, more amply provided still with shelves and books; low, and without any decoration of paint or paper hanging, and about fourteen feet square. At a small fire, where the fuel was supplied too scantily to impart warmth to the apartment, there sat a slender, feeble looking old man, dressed in a suit of time-worn black, and having his shoulders covered with what had once been a cloak, but now a shred only, and more like the remains of a horse cloth, than a mantle. The sickly and infirm sufferer, in this humble costume, this garb of indigence, was the Moderator Peyran, the successor of a line of prelates which extends to the Apostles themselves; the high-priest of a Church, which is beyond every shadow of doubt the parent Church of every Protestant community in Europe, and which ten centuries of persecution has not been able to destroy. It is indeed 'a vine which has stretched out her branches to the sea, and her boughs to the river,' but while *her branches* are flourishing, 'the wild boar out of the wood doth root up the *stem*, and the wild beasts of the field devour it'.

"Mr. Peyran was upwards of 71 years of age, the whole of his income did not exceed nine hundred francs, or about thirty-six pounds a year, and with this pittance he was obliged to meet the demands of a family, the calls of charity, the incidental expences of his situation as Moderator, and the increasing wants of age, sickness, and infirmity. A dreadful accident, occasioned by the kick of a mule, had added much to the ills of his condition. The welcome, which we received from our venerable host, was expressed

with all the warmth and sincerity of one whose kindly feelings had not been chilled by years or sufferings, and the manner in which it was delivered displayed a knowledge of the world,* and a tone of good breeding which is not looked for in Alpine solitudes, or in the dusty study of a recluse. He entered readily into conversation, and the animation of his discourse had such an effect upon his frame, that the wrinkles seemed to fall from his brow, the pallidness of his cheeks was succeeded by a hectic colour, and the feeble and stooping figure which first rose before us, seemed to elevate itself by degrees, and to acquire new strength and energy. There was nothing querulous in his manner, and I might have forgotten that he had exceeded the usual limits of man's short span, or had drank to the very dregs the bitterest cup of human sorrows.——Mr. Peyran's book shelves were loaded with more than they could well support, and when I noticed the number of volumes which lay scattered about the room, he told me, that if he were still in possession of all that once were his, the whole of his house would be insufficient to contain them. He had bought many of them himself in his early days, but they were principally collected by his father, grandfather, and more distant ancestors, and among them were some valuable folios and curious old manuscripts. I asked what had become of them? They had been sold, he said, from time to time, *to buy clothes and even food for himself and family!*——Upon my inquiring if there had not formerly been Bishops in the Vandois Church, properly so called, he answered 'Yes, and I should now be styled Bishop, for my office is virtually Episcopal, but it would be absurd to retain the empty title, when we have not the means of supporting the dignity.' He added another reason why the title of Bishop is dropped, and substituted by that of Moderator. The Vandois, or Waldensian Protestants of the valleys of Piedmont, were formerly much more numerous than they are now. Persecutions have reduced their numbers in an alarming degree, and whereas they once extended into the provinces of Susa and Saluzzo, and occupied all the mountainous regions of that of Pinerolo, they are now confined to the three valleys of San Martino, Perrota and Lucerna, and have but thirteen parishes within their limits. So small a flock can hardly confer the title of Bishop*. Mr. Pey-

* With every respect (and we are really inclined to feel a great deal) for the Mo-

ran felt evident satisfaction in explaining, how closely the doctrines of the Vaudois Church assimilate to those of the Church of England. He pointed to the works of Tillotson, Barrow, and Jeremy Taylor, which still enriched his book-case, and declared that he never perused them without being more and more gratified by the light which these English divines had thrown upon truths, for which his own simple race had so often been obliged to conceal themselves in their mountain retreats. 'But remember,' said the old man, with conscious and becoming pride, 'remember that you are indebted to us for your emancipation from Papal thralldom. We led the way, we stood in the front rank, and the baying of the blood-hounds of persecution were heard in our valleys, while you were yet in darkness. They hunted down our ancestors, pursued them from glen to glen, and obliged many of them to take refuge in foreign countries. Some of these wanderers fled into Provence and Languedoc, and from them were derived the Albigenses, or Heretics of Albi, as they were called. The province of Guienne afforded shelter to the persecuted Albigenses: Guienne was then in your possession. From an English pro-
 derator Peyran, we confess ourselves unable to enter into the distinctions which he has here laid down. Surely neither extent of population, nor temporal splendour, is essential to Episcopacy. Witness the Bishops of Scotland and America. We consider the Bishop to form as distinct an order in the Church universal of Christ, as the Priest and the Deacon; and wherever there is a particular Church duly constituted, be its numerical strength and temporal wealth what it may, there must we ever expect to find the Bishop in the full possession of the title and spiritual authority of a Bishop.

Μηδεὶς χωρὶς ἐπισκόπου τὶ πράσσει τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν· ἐκείνη βέβαια Εὐχαριστία ἡγέσθω, ἡ ὑπὸ τὸν ἐπίσκοπον ὄσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ.

Μία ἔστιν ἡ σὰρξ τῷ κυρίῳ Ἰησοῦ, καὶ ἐν αὐτῷ τὸ αἷμα τὸ ὑπὲρ ἡμῶν ἐκχυθὲν εἰς καὶ ἄρτος τοῖς πᾶσιν ἰδρυθῆναι, καὶ ἐξ ποτήριον τοῖς ὅλοις διενεμηθῆναι, ἐν θυσιαστηρίῳ πάσῃ τῇ ἐκκλησίᾳ, καὶ εἰς ἐπίσκοπος ἡμᾶ τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις τοῖς συνδούλοις μα· ἵπτεται καὶ εἰς ἀγίννητος, ὁ θεὸς καὶ πατὴρ· καὶ εἰς μονογενὲς υἱός, θεὸς λόγος καὶ ἀνθρώπος· καὶ εἰς ὁ παράκλητος, τὸ πνεῦμα τῆς ἀληθείας· ἐν δὲ καὶ τὸ κήρυγμα, καὶ ἡ πίστις μία, καὶ τὸ βάπτισμα ἓν, καὶ μία ἡ ἐκκλησία, ἣν ἰδρύσαντο οἱ ἅγιοι ἀπόστολοι ἀπὸ περάτων ἕως περάτων, ἐν τῷ αἵματι τοῦ Χριστοῦ, ὁκεῖσιν ἰδρῶσι καὶ πόνοις.—Ed.

vinces our doctrines found their way into England itself, and as Thomas Walden and Cardinal Bellarmine, the historians of heresy, will tell you, your Wickliffe himself preached nothing more than what had been advanced by the ministers of our valleys four hundred years before his time. Whence,' continued my aged informant, with increased animation, 'whence came your term *Lollards*, but from a Waldensian pastor of that name, who flourished about the middle of the thirteenth century? And the Walloons of the Low Countries were nothing more than a sect, whose name is easily found in a corruption of our own. As for ourselves, we have been called disciples of Peter Waldo, when we have records to shew, that Waldo did not begin his career till many years after we were known to exist as an independent Church. We have been styled, in derision, Heretics, Arians, Manicheans and Cathari, but we are like yourselves, a Church, with all that discipline and regular administration of divine service which constitutes a Church. The Roman Catholics have departed from us, not we from them. We are the ancient Church of Christ. Ours is the Apostolical and Episcopal succession, which the Roman hierarchy has corrupted.'—I ventured to ask Mr. Peyran, if the Vaudois Clergy urged the doctrine of absolute predestination and election. He replied, that the nicer points of controversy were not often discussed in their pulpits, and that for his own part, he did not give his assent to absolute predestination. 'If God infallibly predestines some to happiness and others to misery, I do not see the use,' said he, 'of the moral law.' I mentioned Calvin. 'Calvin,' said Mr. Peyran, 'was a good man, I must believe, but I cannot account for his judicial murder of Servetus. He tried to be a faithful servant of God, but many of his tenets convey a strange notion of the Almighty's attributes.'

"It was with extreme regret that we found the hour was come when we had to part with the venerable Peyran. His good humour, cheerfulness and resignation, his perfect recollection of events and conversations that had taken place years before, his profound erudition and general information lent such charms to his discourse, that we caught with eagerness every word that dropt from him. To my young companions he appeared like a being of a different order to what they had been accustomed: all that they heard and saw had more the air of romance than reality, and as they gazed out of the little window upon the wild mountain scenery that surrounded Pomaretto, and caught the sound of the

terrents roaring below, and then listened again to the grey-headed old man, whose richly stored mind and elevation of spirit, raised him so high above the indigent condition to which he had been consigned, they were lost in wonder and admiration:

"Qui non palazzi, non teatro o loggia,

"Ma'n lor vece un' abete, un faggio, un pino,

"Tra l'erba verde e'l bel monte vicino,

"Levan di terra al ciel nostr' intelletto.

"PETRARCH."

"As Mr. Peyran followed us feebly down stairs to take his last leave of us at the door of his presbytery, he pointed to an apartment, which had never been opened, he told us, since his brother had been carried from it to his grave. I asked what brother, and the answer was a momentary shock. It was Ferdinand Peyran, the pastor of Pramol. It was like hearing the knell of a dear friend. Ferdinand Peyran was the first person who instructed me in the history of the Vaudois. It was his affecting letter addressed to the Society for Promoting Christian Knowledge, and imploring assistance for the poor flock of this distressed Church, which directed my attention to him. He was one of the Waldensian ministers whom I felt most anxious to visit, and this was the first news of his being no more. His death was hastened by the scurvy, and that malady was increased by poverty and destitution.

"An anecdote of the Moderator Peyran must conclude this part of the melancholy narrative. About three years ago, a Catholic Curé of Geneva wrote a pamphlet in defence of the adoration of saints and image worship. It made much noise, had a great sale, and was thought by the friends of the Curé to be unanswerable. The Protestants of Geneva were burning to see a reply to this able tract, but none appeared. Just at this crisis, an English gentleman happened to have an interview with Mr. Peyran, and expressed his regret that no answer had been given to the redoubtable pamphlet. The Moderator drew some papers from his desk, and shewed that he himself had prepared an answer. It was asked why he had not published it: because he had not the means of publishing it at his own expense, and knew of nobody, he said, who would undertake it. The gentleman begged to have charge of the manuscript, and to send it to the press; it was accordingly printed at Geneva, and was so admirably well written, so keen and cutting, that the Catholic polemic felt ashamed of his own work, and actually bought up all his remaining unsold copies."

Sir,

BEING detained some time since at Dorking, and straying into the Church, I was agreeably surprized with the following inscription on a monument to the memory of the learned Jeremiah Markland, whom I found to have been buried there:

JEREMIAH MARKLAND, A.M. was born the 29th of Oct. 1693. Educated in the school of CHRIST'S HOSPITAL, LONDON, and elected Fellow of St. Peter's College, Cambridge, unambitions of the rewards and honours which his abilities and application might have obtained for him in the learned professions, he chose to pass his life in a literal retirement. His very accurate knowledge of the Greek and Latin languages was employed in correcting and explaining the best ancient authors, and more particularly in illustrating the sacred Scriptures. To these rational pursuits he sacrificed every worldly view, contented with the inward pleasure resulting from such studies, and from the public and private assistance which they enabled him to communicate to others, but above all his uncommon learning confirmed in the highest degree his hopes of a happy life hereafter. He died at Milton in this parish the 7th day of July, 1775.

Yours, &c.

VIATOR.

To the Editor of the Remembrancer.

SIR,

IN a former Number of your valuable publication, you favoured your readers with an exposition of the act for amending the laws respecting the Solemnization of Marriages, &c. Your further consideration of the seventh clause in the said act is requested,—in which it is enacted, "that the persons to be married by Banns shall deliver a Notice to the Parson, Vicar, or Curate of the Parish, of the house or houses of their respective abodes, and of the time during which they have dwelt, inhabited, or lodged in such house or houses."

In a preceding part of this clause seven days notice of the publication, of Banns is required to be given, &c. but it does not say how long the

parties are to dwell, inhabit, or lodge, *before* they shall be entitled to such publication of Banns, nor in *what* such dwelling or inhabiting is to consist.

As the officiating minister, by a former clause, is required to publish the Banns from the *Register Book*, which at present contains only a form for the register of Banns *after* they have been published;—there seems to have been an omission in the register book of a blank form on the opposite leaf, printed in the usual manner for the publi-

cation of Banns, to be filled up by the officiating minister, with the names of the parties and the place of their abode. Unless such blank form be introduced into the register book, how is the officiating minister to publish the Banns as required?

It is hoped, that in your next Number, some notice may be taken of these observations, and some useful communication received.

M. M.

Nov. 17, 1823.

SACRED POETRY, MEDITATIONS, &c. .

To the Editor of the Remembrancer.

Sir,

IN many of the Psalms of David there is a train of rapturous allusion to the promised Messiah, more or less full; which shews how deeply David felt, and delighted to dwell on those gracious anticipations of the Messiah's coming, which the Holy Spirit had impressed upon his mind. The coincidences of his expressions with other passages of Scripture, which speak still more fully, tend to confirm this idea. The following translation of the forty-sixth Psalm, which I beg to offer for insertion, is designed to illustrate such a train of allusion.

Your's, &c. X.

PSALM XLVI.

God is our shield from every harm,
A refuge night and day;
When dangers would the soul alarm,
God is the good man's stay.

What, though he view earth's solid frame
From it's foundation torn;
And mountains headlong in the stream
Of angry ocean borne.

What, though the waters rage and swell,
And every mountain shake;
Nought will he fear that knoweth well
God will not him forsake.

There is a fount, whose plenteous rill
Of living waters sweet
At length shall gladden Zion's hill*,
The Mightiest's holy seat.

Trusting in Him, her God and King,
She lifts to Heaven her eyes,
Expectant, till on healing wing
The promised Day-spring† rise.

* Compare Zech. xiv. 8.

† Compare Luke i. 78. Malachi iv. 2. and Rev. i. 16. x. j.

*J. Dickson.
Fimerton. Nov.*

Lo! while the trembling world hath heard
Her signal of decay,
Dread sentence of th' eternal word—
“The earth shall melt away;

To us Immanuel comes, reveal'd
From his divine abode:
The Lord of armies is our shield,
Our refuge Jacob's God.

Lo! where th' Almighty's arm hath past,
Avenger of his wrath,
A desolate and silent waste
Encompasses his path.

No more the battle's furious rout
Come's thundering on the gale;
Silent alike the victor's shout
And captive's sorrowing wail.

The fragments of the broken bow
And jav'lin scatter'd lie,
And chariots from no mortal foe
On flaming axles fly.

And hark! a sound distinct and loud
The wild confusion breaks:
'Tis from the bursting thunder-cloud,
The voice Almighty speaks.

“Race of a guilty world, be still,
In me thy God survey:
One name * shall now the nations fill,
And earth one Lord obey!”

To us Immanuel comes, reveal'd
From his divine abode:
The Lord of armies is our shield,
Our refuge Jacob's God.

* Compare Zech. xiv. 9.

Sir,

THE following meditations are from a scarce little work of Thomas Fuller, entitled, *Good Thoughts in Bad Times*, first published at Exeter in 1645, and may prove interesting to your readers.

Yours, &c.

C.

LORD, when thou shalt visit me with a sharp disease, I fear I shall be impatient. For I am choleric by my nature, and tender by my temper, and have not been acquainted with sickness all my life time. I cannot expect any kind usage from that which hath been a stranger unto me. I fear I shall rave and rage. O whither will my mind sail, when distemper shall steer it; whither will my fancy run, when diseases shall ride it. My tongue, which of itself “is a fire*,” sure will be a wild-

fire, when the furnace of my mouth is made seven times hotter with a burning fever. But, Lord, though I should talk idly to my own shame, let me not talk wickedly to thy dishonour. Teach me the art of Patience, whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen my back. Make me, who so often in my health have discovered my weakness, presuming on my own strength, to be strong in sickness when I solely rely on thy assistance.

Lord, since these woful wars began, one, formerly mine intimate acquaintance, is now turned a stranger, yea, an enemy. Teach me how to behave myself towards him. Must the new foe quite jostle out the old friend? May I not with him continue some commerce of kindness? Though the amity be broken on his side, may not I preserve my counter-part entire? Yet how can I be kind to him, without being

* James iii. 6.

cruel to myself and thy cause. O guide my shaking hand, to draw so small a line straight; or rather, because I know not how to carry myself towards him in this controversy, even be pleased to take away the subject of the question, and speedily to reconcile these unnatural differences.

Lord, thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking but of thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I cannot go to Church, there to sit down at table with the rest of thy guests, be pleased, Lord, to send me of their meat hither, and feed my soul with holy thoughts. Eldad and Medad*, though staying still in the camp (no doubt on just cause), yet prophesied as well as the other elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful child lost his legacy for being absent at the making of his father's will, if at the same time he were employed about his Father's business. This comforts me, I am with thy congregation, because I would be with it.

Lord, when young I have almost quarrelled with that petition in our liturgy, *Give peace in our time, O Lord*; needless to wish for light at noon-day; for then peace was so plentiful, no fear of famine, but suspicion of a surfeit thereof. And yet how many good comments was this prayer then capable of? *Give peace*, that is, continue and preserve it. *Give peace*, that is, give us hearts worthy of it, and thankful for it. In our time, that is, all our time; for there is more besides a fair morning required to make a fair day. Now I see the mother had more wisdom than her son. The Church knew better than I how to pray. Now I am better informed of the necessity of that petition. Yea, I have need to cry, Give, give peace in our time, O Lord.

Lord, unruly soldiers command poor people to open them their doors, otherwise threatening to break in. But if those in the house knew their own strength, it were easy to keep them out, seeing the doors are threatening proof, and it is not the breath of their oaths can blow the locks open. Yet silly souls being affrighted, they obey, and betray themselves to their

violence. Thus Satan serves me, or rather thus I serve myself. When I cannot be forced, I am fooled out of my integrity. He cannot constrain, if I do not consent. If I do but keep possession, all the posse of hell cannot violently eject me: but I cowardly surrender to his summons. Thus there needs no more to my undoing but myself.

Lord, when I am to travel, I never use to provide myself till the very time; partly out of laziness, loath to be troubled till needs I must; partly out of pride, as presuming all necessities for my journey will wait upon me at the instant† (Some say this is a scholar's fashion, and it seems by following it, I hope to approve myself to be one). However, it often comes to pass that my journey is finally stopped, through the narrowness of the time to provide for it. Grant, Lord, that my confessed providence in temporal, may make me suspect my providence in spiritual matters. Solomon saith ‡, "*Man goeth to his long home.*" Short preparation will not fit so long a journey. O let me not put it off to the last, to have my oil to buy ‡, when I am to burn it. But let me so dispose of myself, that when I am to die, I may have nothing to do but to die.

Lord, when in any writing I have occasion to insert these passages, God willing, God lending me life, &c. I observe, Lord, that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out, as put in. Whereas, indeed, without them all the rest is nothing; wherefore hereafter I will write those words fully and fairly, without any inclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity.

Lord, be pleased to shake my clay cottage, before thou throwest it down. May it totter awhile, before it doth tumble. Let me be summoned, before I am surprised. Deliver me from sudden death. Not from sudden death, in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveller complained that he came too soon to his journey's end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus no guest comes unawares to him, who keeps a constant table.

* Num. xi. 26.

† Eccles. xii. 5.

‡ Matt. xxv. 10.

REVIEW OF NEW PUBLICATIONS.

The Works of the Rev. Daniel Waterland, D.D. formerly Master of Magdalene College, Cambridge, Canon of Windsor, and Archdeacon of Middlesex; now first collected and arranged. To which is prefixed, a Review of the Author's Life and Writings, by William Van Mildert, D.D. Lord Bishop of Llandaff. 8vo. Vol. 1. Part 1. 360 pp. Oxford. 1823.

WE lose no time in calling the attention of our readers to this important publication. "Few names recorded in the annals of the Church of England, stand so high in the estimation of its most sound and intelligent members, as that of Dr. Waterland." Upwards of eighty years have now elapsed since his death, and although his works have been continually studied and quoted by divines of the highest character, no complete collection of his writings has hitherto been made. This, however, is at length accomplished, in a manner which reflects great credit on the delegates of the Oxford Press; and the value of the publication is much increased by a preliminary essay on the life and writings of Waterland, from the pen of the Bishop of Llandaff.

The arrangement adopted in this edition is thus described by the Right Reverend and learned editor.

"The five first volumes comprise the whole of Waterland's controversial and didactic writings in vindication of the doctrine of the Trinity, and his incidental controversies arising out of them; distributed, as nearly as circumstances would permit, in the order in which they were published. The sixth volume contains chiefly those which were written in defence of Christianity against deistical writers, with two or three short miscellaneous tracts, not sufficient to form a separate class. The seventh volume relates to the Eucharist only. The eighth comprises his Charges and Occasional Sermons. These eight volumes include all which the author himself published. The ninth contains all which were published immediately after

his death, by Mr. Joseph Clarke, conformably with Dr. Waterland's own directions; and the remaining volume, such of those which have since fallen into the hands of the present editor as, it was thought, might be acceptable to the public, and not tend to diminish the author's reputation."

The "Review of the Author's Life and Writings," prefixed to this edition, is divided into nine sections. The first of these contains an account of the various sources from which the biographical materials have been derived. The second gives a general history of Dr. Waterland's academical life to the year 1729. The biographical part of the narrative is then suspended, for the sake of giving a connected view of his controversial writings. This subject is pursued in the six following sections; and in the last, the biography is resumed and finished. Every part of this Review is replete with interest and instruction to the theological student, but the third section is that, which appears, in our estimation, to throw the most important light on the history of the Church of England. The state of the Trinitarian Controversy, after the death of Bishop Bull, is perhaps but little understood; nor can we easily point out a book in which a fair and full and luminous account of it can be found. Dr. W. Berriman's "Historical Account" is indeed admirable, and, for general use, sufficiently copious to the time of the Reformation; but it scarcely touches the period of which we are speaking. The Review now before us supplies this great deficiency. In the early part of the third section we have an accurate description of the course of argument pursued by Bishop Bull, and of the controversy between South and Sherlock. Having prepared the way for the introduction of Dr. Waterland, his ship proceeds, in the passage, to relate the

of Dr. Waterland's first great effort in vindication of Christian truth.

"The best view, perhaps, that can be taken of Dr. Waterland's labours, will be to regard them as a continuation of those of Bishop Bull. This Prelate died in 1709; and his last controversial treatise on our Lord's Divinity was published in 1703. Waterland's first publication on the same subject appeared in 1719. This brings them nearly into contact with each other. Waterland, however, is not to be considered as precisely occupying the same ground, or engaged in the same personal warfare as his venerable predecessor. Bishop Bull had completely vanquished the opponents of his day; and so far the combat was at an end. But scarcely had his career terminated, when fresh ground was entered upon by an opponent of far more imposing character, and of much greater consideration, than any or even all of those against whom the learned Prelate of St. David's had maintained so good a warfare.

"In the year 1712, Dr. Clarke published his *Scripture-Doctrine of the Trinity*. This was the commencement of a new era in polemics. Dr. Clarke was a man of far too great importance, from the strength of his understanding, the depth of his knowledge, and the extent of his learning, to content himself with retailing trite arguments already advanced and reiterated by the Anti-Trinitarians of the day. Indeed he disclaimed the character of an *Anti-Trinitarian*; and appears to have been firmly persuaded, that the doctrine of the Trinity was a true Scripture-doctrine. His labours were directed entirely to the *proof* of this doctrine, in the sense in which he himself embraced it, and which he laboured to prove was the sense both of Scripture and of the Church of England. He stands distinguished, therefore, from such writers as Biddle, Firmin, Clendon, Emlyn, and Whiston, in many prominent features of the doctrine he advanced; and consequently, the controversy with him assumed a very different aspect from that in which Bishop Bull had been engaged.

"The professed design of Dr. Clarke's book was indisputably good. A full and digested collection of all the texts relating to the doctrine of the Trinity, with a critical interpretation of them, was a desideratum in theology, and could hardly fail to be of advantage to the biblical student. It served also to call off the attention of those who had hitherto chiefly derived their notions of the subject from teachers

who rested more upon metaphysics, than upon the pure word of God; and to bring the whole matter of dispute into a train of more legitimate discussion.

"Dr. Clarke, however, in this undertaking, set out upon a latitudinarian principle, which did not augur very favourably of the purpose which it might be intended to serve. With reference to the Liturgy of the Church of England, and to public formularies of faith in general, he assumed it as a maxim, 'That every person may reasonably agree to such forms, whenever he can in *any sense* at all reconcile them with Scripture *.' He also virtually, if not expressly, disclaimed the authority of the primitive Christian writers, as expositors of the doctrines in question; desiring it to be understood, that he did not cite their works 'as *proofs* of any of the propositions, but as *illustrations* only; moreover, that his purpose in citing them was oftentimes to point out their inconsistency with the doctrine they professed to hold, and thus 'to shew how naturally truth sometimes prevails by its own native clearness and evidence, even against the strongest and most settled prejudices †.' These were suspicious declarations, and would naturally lead to an expectation, that the author might find occasion, in the course of his work, to exemplify his principles in a way not quite conformable either with the sentiments of the primitive defenders of the faith, or with those of the Church in which he was himself an accredited teacher." P. 44.

Dr. Clarke's book excited much dissatisfaction, and was soon composed by writers of celebrity. Wells, Nelson, Welshman, Potter and Mayo, entered the lists against him; and his main positions were so successfully refuted, that "any further notice of them might have been deemed almost superfluous." At this period of the controversy, however, Dr. Waterland was induced to take the field; and the circumstances which led to his doing so are briefly stated in the Preface to his *Vindication of Christ's Divinity*, published in the year 1710.

"To give an extended analysis of this important work," continues the Bishop, "would occupy too large a portion of these pages. The texts compared, and

* "Introduct. p. xxi. 1st Edit."

† "Ibid pp. xvii. xviii."

the Queries grounded upon a comparison of them, are arranged under distinct heads, so as to exhibit, in striking contrast, the system maintained by Dr. Clarke, and that which has generally been received as the standard of the Catholic Faith. The Queries are so clearly and unequivocally drawn up, that they seem almost to suggest their own answers, and scarcely admit of a diversity of solution."

"The main points laboured throughout this Vindication, are those which lie at the root of the controversy. The Arian distinction between an *absolute* and a *relative* Deity, is proved to have no foundation in Scripture. It is shewn, that, in the sacred writings, there is no ambiguity in the term GOD; no difference between GOD and the SUPREME GOD;—that if the Son be not God in the full Scripture-notion of God, he cannot *truly* be called God; and if he be so, he must be *one* with the Father, since else there would be more Gods than one;—that the divine attributes, omniscience, ubiquity, and eternity, and also the divine powers, and divine worship ascribed to both Father and Son, cannot reasonably be understood as bearing a different meaning, when referred to the one or the other, but must be substantially the same in both;—that there is no medium between being *essentially* God, and being a *creature*;—that though the *subordination* of the Son to the Father, in *some* sense, may be proved from many texts of Scripture, yet there is no plain text to be found that disproves his *eternity*, or his *consubstantiality* with the Father;—and that when it is asserted, in opposition to this doctrine, that there is no distinction between *being* and *person*, and no medium between *Tritheism* and *Sabellianism*, the question becomes no longer a *scriptural*, but a *metaphysical* inquiry, from which no certain or satisfactory conclusions can be drawn. In addition to these considerations, the 23d Query places in a strong point of view the perplexities and inconsistencies of the Arian hypothesis. The remaining Queries have more especial reference to Dr. Clarke's treatment of the Nicene and Ante-Nicene Fathers, and of our Church Liturgy; and the treatise concludes with cautions as to the danger of trusting to private judgment, rather than to Scripture, reason, and antiquity." P. 59.

"This commencement of Dr. Waterland's labours brought him into high estimation. It manifested a vigorous understanding, acute discernment, laborious research, a clear conception even of the most intricate points, and a complete mastery of his whole subject. It obtained for him

general confidence as a fit leader in the cause he had undertaken; and notwithstanding the acknowledged ability of many who had already entered the lists on the same side, it seemed as if all were now willing to transfer to him its chief direction." P. 61.

"In the course of the same section we have an exact account of Dr. Waterland's Second and Third Vindication of our Lord's Divinity; the one occasioned by a reply of Mr. Jackson, under the assumed title of a country clergyman, the other by "Observations," anonymously published by Dr. Clarke. The second vindication is characterised as a "work in which the whole force of our author's great intellectual powers, and of his extensive and profound erudition, appears to have been collected, for the purpose of overwhelming his adversaries by one decisive effort. Scarcely could it be believed, were not the fact avouched by his personal friend Mr. Seed, that a production, full of so much learning and research, was in two months finished and sent to the press."

The case of Arian Subscription: the celebrated Sermons on our Lord's Divinity, the History of the Athanasian Creed, and the Importance of the Trinity, are also comprised in the third section. These works are most truly described, not merely as polemical tracts, but as theological performances of the highest class, which clear up many difficult questions, and are admirably adapted for the general instruction of students in divinity. Nothing can be more neat and perspicuous than the Bishop's analysis of the Critical History of the Athanasian Creed, page 106—111. That admirable production is, indeed, well worthy of the pains which have here been bestowed upon it by so eminent an hand. It is a perfect specimen of historical investigation, and of sound and cautious opinion; and exhibits Dr. Waterland's talents to great advantage.

light, we believe, it has been regarded by all competent judges, excepting the late Dr. Napleton; who, in his "Advice to a Young Clergyman," has said, that Waterland's History of the Athanasian Creed is "far beneath himself." It is astonishing that a man of real learning, as Dr. N. unquestionably was, who has written on grave subjects with judgment and accuracy, could have suffered such an assertion to escape his pen. The Advice to a Young Clergyman was for many years extremely popular, and has still an extensive circulation among candidates for orders. It may, therefore, have impressed many students with a very mistaken notion of Dr. Waterland's History of the Athanasian Creed, and discouraged them from examining the most complete and satisfactory treatise that has ever been produced on this important subject.

For about ten years of his laborious life (from 1724 to 1734) Dr. Waterland ceased to take a prominent part in the Trinitarian controversy. During this interval he seems to have been much engaged in parochial duties. His attention, also, was doubtless much engrossed by those topics, which he has discussed with such eminent success in his three first charges to the clergy of Middlesex*. In the year 1734, however, he again came forward as the champion of the Catholic faith, and published one of his largest and most valuable productions, entitled the "Importance of the Doctrine of the Holy Trinity asserted in reply to some late pamphlets."

"This work, however, must not be regarded merely as an answer to an obscure, anonymous pamphlet, or even to any considerable number of such pamphlets which

might then be in circulation; but as a dispassionate, and well-digested treatise, on a subject at all times momentous in the highest degree, and more especially called for, when writers of high name and reputation were found to incline towards the laxity of principle, which, scarcely acknowledging the obligation of contending even for the most essential and fundamental Articles of Faith, seemed to encourage a general indifference to religious truth. Bishop Bull had already encountered certain works of this tendency, in his *Judgment of the Catholic Church*. His course of argument, however, led him to confine his observations chiefly to the sentiments of the *Ante-Nicene Fathers*, which had been most unjustly represented by Episcopius and others. Dr. W.'s purpose was more comprehensive. The persons, he observes, who deny the importance of the doctrine, are reducible to three kinds; such as *disbelieve* the doctrine itself; such as are in some *suspense* about it; or, such as really *assent* to it, as *true* doctrine. They who *disbelieve* the doctrine, will join others in decrying its importance, from motives of policy; as a surer, though slower method of attaining their object; 'less shocking, and more insinuating.' They who are only *sceptical* as to the doctrine, and regard it as a matter of *uncertainty*, not yet satisfactorily proved, will naturally contend that no stress ought to be laid upon it. But they who *believe* the truth of the doctrine, and yet demur to its importance, are the persons whom this treatise is intended to convince, or to refute: persons, who make the *truth* and the *importance* of the doctrine two distinct questions; with a design, as it appears, either of reconciling parties who differ essentially in their opinions on the points in dispute, or of bringing them to a mutual *neutrality* in maintaining those opinions, whatever may be their disagreement or contrariety.

"There are certain *general* principles, however, principles clear and indisputable, which are entirely at variance with the notions of these respective parties, and particularly with the last of them. Some Scripture-doctrines are evidently of greater importance than others, from the relation or connection they bear to *practice*, to *worship*, and to the whole economy of man's *salvation*. Hence some are called *essential, fundamental*; others, *non-essential, non-fundamental*. Some, more than others, affect the very *vitals* of Chris-

* "Dr. W. was appointed Archdeacon of Middlesex, by Bishop Gibson, in 1727. His first Charge was delivered and printed in 1731. His second in 1732. The third comprises the substance of two Charges, delivered in 1734 and 1735."

* See his Preface to the *Judicium Ecclesie Catholice*.

unity; and judging from the nature and reason of the thing, and from the analogy of faith, it will, in general, be easy to distinguish what doctrines are thus important, and what are not so. In *slighter* matters, Christians are to bear with one another, and not to hazard the peace of the Church by unnecessary contests. In *weightier* matters, the desire of peace must give way to the higher interests of *truth* and *churify*, to the honour of God, and the eternal welfare of mankind.

"Having farther observed, in his introduction, that the arguments of those who question the *importance* of the Trinity rest upon three main suppositions, viz. that the doctrine is not *clear* enough to be insisted upon as a fundamental, or that it is merely *peculative*, and not so *practical* as to be important, or that it is not sufficiently insisted upon in *Scripture*, as of *necessity* of salvation;—our author proceeds to a distinct consideration of these several points, and in the course of the three first chapters establishes the contrary positions, by a series of close, argumentative reasoning, and with a variety of happy illustration." P. 113.

• The analysis of the same work is pursued through twelve succeeding pages, and forms the termination of the third section of the Review.

The fourth section describes certain incidental controversies arising out of the preceding; and the fifth gives a view of Waterland's writings in defence of Christianity against Deists. His principal work of this kind is entitled "*Scripture Vindicated*." It was published in three parts, and was written in answer to Tindal's notorious book, *Christianity as old as the Creation*. It was Tindal's object in this performance to "vilify the Holy Scriptures," and to "magnify the law of nature." Dr. Waterland's design extended only to the part relating to the Scriptures. It was, in his own language, "to rescue the word of God from misrepresentation and censure, from the reproaches and blasphemies of foolish men."

"The texts of Scripture which Dr. W. undertakes to vindicate against this unprincipled scoffer are limited to the Old Testament only; and they are arranged, not in the desultory way in which Tindal

introduces them, to give point to his jests and sarcasms; but as they stand in holy writ, so as to form a regular series of expository illustrations. This first part extends no farther than to the end of the book of Genesis." P. 157.

The sixth section comprises an admirable account of Dr. Waterland's controversial writings on the Eucharist. The circumstances which led him to publish his sentiments on this subject are clearly stated; after which we have an elaborate analysis of the work itself. (Page 218 to 244). The main design of this treatise was to guard the doctrine of the Sacrament against a superstitious abuse of it, on the one hand, and against profane neglect of it, on the other. The subject was of vast importance, and of much difficulty; involving many intricate points, which none but a writer of great caution, judgment, and erudition, could be competent to discuss. It need hardly be said that Dr. Waterland acquitted himself on this occasion with his usual ability; nor has his biographer been less happy in giving a comprehensive view of this profound and masterly disquisition.

Our attention is next called to the charges and occasional sermons printed during the author's life. Eight of his charges are extant: two in vindication of Christianity against the Deists: two, compressed into one discourse, on Fundamentals; one, on the doctrinal use of the Sacraments; three on special points relating to the Eucharist. The two first may be considered as supplemental to his *Scripture Vindicated*; the three last as further illustrative of his review of the Eucharist. These are distinguished by the same sagacity and vigour, the same force of argument, and the same exact discrimination, which are the general characteristics of Dr. Waterland's composition. They involve some matters in differed from other apocryphal vines; but it will "ge"

lowed," says the Bishop, "that they are in every respect worthy of his distinguished reputation."

The eighth section comprises the history of Dr. Waterland's posthumous works. These consist of some excellent sermons published under the direction of his confidential friend Mr. Joseph Clarke. Two tracts were also selected for publication by Mr. Clarke, one on Justification, and one on Infant Communion. The sermons appear to have been written for parochial instruction, and in this point of view add much to the author's reputation, "as shewing not only the versatility of his talents, but his sincere and ardent desire to apply them to the substantial benefit of those who were committed to his charge."

"It is seldom, indeed, that the characteristic excellencies of the polemic and the pastor have been so successfully united in the same writer. To this, his remarkable perspicuity, in thought and in expression, greatly contributed. Even on the most abstruse subjects his meaning can hardly be misunderstood; while to such as are more level to ordinary capacities, he continually gives additional interest and importance, by laying open the grounds and reasons on which they rest. Hence, we find occasionally, even in the plainest of these discourses, questions of considerable difficulty very satisfactorily elucidated, and applied in the manner best calculated to make impressions upon understandings unaccustomed to such investigations.

"It is another great excellence in these sermons, that the author, in treating of Christian duties and the great practical concerns of life, carefully avoids giving encouragement, on the one hand, to any laxity of principle, or, on the other hand, to excessive rigour and austerity. We find him uniformly insisting upon the full extent of moral obligation, and the necessity of entire and unreserved obedience to the Divine will; yet never straining any point of duty to an impracticable extent, nor affording countenance to those visionary notions of perfection, or fantastic schemes of life, which owe their origin, rather to the wanderings of imagination and the waywardness of spiritual pride, than to sober and solid reasonings grounded upon Scripture-truth. Many of the subjects chosen by him are such as require considerable

care and circumspection in the application of them; such as may either lead to subtle and dangerous casuistry in the hands of designing men, or to doubts and perplexities in the minds of the undiscerning. Seldom, perhaps, does Dr. Waterland appear to more advantage, than in unravelling difficulties of this kind, and removing stumbling-blocks in the way of truth, piety, or virtue." P. 282.

The biographical narrative is resumed and concluded in the ninth section. In this part the Bishop has introduced some valuable remarks on the style of Waterland, and on the spirit and tendency of his writings. Many of these observations we should gladly extract; but enough has been already produced to answer the purpose we have in view; enough, we should hope, to encourage our readers to form a more intimate acquaintance with Waterland and his biographer.

It will easily be perceived that we consider the publication of Waterland's works as an important accession to English Theology. The Review prefixed to the writings of this great divine is indeed a masterly production; the result of extensive reading, and of profound and accurate meditation. It is not merely the biography of an individual, or an introduction to his works: but it presents a comprehensive view of the arguments maintained by Waterland, and his principal opponents, upon all the topics which he discussed. It fills up a chasm in the history of the Trinitarian controversy; and is admirably calculated to guide and facilitate the student's course through some of the most intricate departments of theological inquiry.

In another respect, also, the Bishop of Llandaff has rendered an essential service to the Church by this publication. He has exhibited the character of a Christian controversialist in the true light; and has clearly shewn that they who are engaged in "contending for the faith once delivered to the saints," are

not always persecutors. Christian truth, indeed, has often been maintained with an unchristian temper, and from motives purely temporal; but nothing can be more absurd than to deprecate the study of polemical divinity, and to look with a contemptuous eye on such characters as Bull and Waterland, under an impression that controversy is in itself repugnant to the spirit of the Gospel. The fact is, that we are indebted to controversial writers for some of the noblest productions of theology in all ages of the church. The Scriptures themselves are in many parts strictly polemical. The first preachers of the Gospel were engaged in perpetual warfare, not only with philosophical Gentiles and stubborn Jews, but with heretical Christians;—with men, who admitted the divine authority of Revelation, but either rejected or perverted some of its essential doctrines. From their time to the present hour, controversy has been maintained by men no less distinguished for piety, than for acuteness and erudition; such as, Justin, Tertullian, Clement of Alexandria, Irenæus, Origen, Cyprian, Gregory Nazienzen, Augustin, Jerome, Cyril, and Athanasius. In later times the labours of Luther, Melancthon, and Hooker; of Stillingfleet and Leslie; of Bull, Waterland, and Horsley, will occur to every one's recollection. Who can doubt that the controversial writings of such men as these have mainly contributed, under Providence, to the preservation of sound Religion? The general evidences of Christianity, and the Scriptural proof of each distinct article, have been discussed by them with the greatest accuracy; and are consequently much better understood than if they had never been called in question. But the case would have been very different if every infidel and heretic had been permitted to exert his ingenuity in distorting the Scriptures without restraint. It would then have ap-

peared that the orthodox were too weak and illiterate to defend their own tenets: and it would soon have been inferred by a great majority of the world that Religion was an imposture, and the Scriptures utterly destitute of divine authority. But it was otherwise ordained. The Providence of Almighty God, bringing good out of evil, and rendering the perversity of mankind subservient to his gracious purposes, has permitted heresies to abound, not that his Holy Word might be corrupted, or its influence diminished, but that an ample field of discipline and exertion might be presented to his faithful servants. He has thus called forth their energies, proved their fidelity, and made them instrumental to the glory of his name. Whatever evils, therefore, may have arisen from controversies in Religion, it is quite clear that polemical writers of the higher class have rendered the most substantial and permanent services to the cause of truth. They will never cease to instruct and edify mankind, and to assist those who may hereafter be involved in similar contentions.

Such has ever been our feeling on the subject of religious controversy, and we are much confirmed in these sentiments by the book before us. Waterland there appears not as a fiery polemic, anxious only to obtain victory, and intolerant of every opinion that differed from his own—but as a sincere, devout, and temperate investigator of Christian truth, and as the firm advocate of every point which he deemed essential to its integrity. His uncommon vigour of mind never betrayed him into arrogance or presumption. His learning never made him vain nor was he intoxicated by the success of his efforts, or by the deference which was paid to his character and talents. His opponents were men of great subtilty and erudition, and sometimes veighed against him with much verity: but they could not his temper, nor lead him

the main object of discussion. On the whole it may with truth be affirmed, that the character of a controversial divine has never appeared to greater advantage than in the person of Dr. Waterland.

"It seems, indeed, scarcely possible that any reader of solid understanding, not warped by prejudice, or attached to error by some unworthy motive, should rise from a careful and attentive perusal of his writings, without feeling himself more strongly rooted in the faith, better able to vindicate its truth, and more internally satisfied in adhering to it as the guide of life."

A Sermon preached in the Cathedral Church of St. Saviour's, at the Visitation of the Hon. and Ven. Archdeacon De Grey, on Thursday, September 11, 1823. By Arthur H. Kenney, D.D. Rector of St. Olave, (Southwark.) Published at the Request of the Clergy assembled at the Visitation. 8vo. 36 pp. Rivingtons. 1823.

WE are more than commonly anxious to bring this Sermon before our readers, if only on this single ground; that, independent of its other merits, it contains an answer to the charge so often made, and so industriously circulated against the present ministers of our Church, that they do not preach the Gospel of Christ. That among so many thousands there should be individuals here and there unimpressed themselves, and therefore little likely to impress others with the saving truths of the Gospel, is no more than might have been expected from the frailty of our common nature; but that a general charge against a whole body should be built up on individual agency; and that this charge against the Clergy of our pure and apostolical Church should find countenance even among their own brethren, is one of the many moral anomalies of the present day, for which we find a difficulty in accounting. We not know to what

by a spirit of opposition; and what effect personal vanity, love of popularity, and impatience of ecclesiastical control, when interfering with favourite notions of present utility, will too often produce on minds that have more of zeal than of sound knowledge and discretion. We wish to say nothing unreasonably harsh; but when a small portion of a large body of men will arrogate to themselves the exclusive title of the Evangelical Clergy, and not only look down superciliously on their brethren, but really lay to their charge, without reserve, the guilt of unfaithfulness to the most awful trust that can be committed to man, it is really time for the friends of the Church to be on the alert, and to repel that with just indignation, which they can refute with so much success.

Let us look only to the sermon before us, which may be considered as conveying the sentiments, not of an individual only, but of the whole body of Clergy before whom it was preached, and at whose request it was published.

What are the doctrines laid down therein as containing the substance of the Gospel of Christ?

"The fall of man; original and actual sin; man's insufficiency to merit Heaven by his own works—his inability, of himself to do any thing good and acceptable to God; the atonement made for the sins of all mankind, by the Lord Jesus Christ sacrificing himself upon the cross; man's justification through Faith, by the atonement and merits of the Saviour; the personality and divinity of that Saviour; the personality and divinity of the Holy Spirit; that Divine Spirit's influences on man; and let me conclude this brief statement of leading Christian Doctrines, with that of the future resurrection of mankind, with their bodies, to the judgment seat of the Lord Jesus Christ, whence the righteous shall go to the happiness of Heaven, but the unrighteous to the punishment of Hell." P. 7.

Now what we would ask, is wanting in this summary, that can be

